

alter
anthropology teaching economy research

natives
nature art creativity violence education ethics society

Anthropological Knowledge for Changing World



INTENSIVE PROGRAMME 2015

UNIVERSITY OF LJUBLJANA, FACULTY OF ARTS,
DEPARTMENT OF ETHNOLOGY AND CULTURAL ANTHROPOLOGY

antropology
learning
teaching
economy
research

nature
art
nativity
tourism
identit**y**
violence
education
ethics
society

Anthropological Knowledge for Changing World

INTENSIVE PROGRAMME 2015

UNIVERSITY OF LJUBLJANA, FACULTY OF ARTS,
DEPARTMENT OF ETHNOLOGY AND
CULTURAL ANTHROPOLOGY

Univerza v Ljubljani



IP Piran 2015: BOOK OF ABSTRACTS

Alternatives: Anthropological Knowledge for Changing World

Edited by Rajko Muršič, Tina Glavič, Jaka Repič

© University of Ljubljana, Faculty of Arts, 2015

All rights reserved

Published by: Department of Ethnology and Cultural
Anthropology, Faculty of Arts, University of Ljubljana

Designed by: Mojca Repič Veber

Printed by: Birografika Bori d.o.o, Ljubljana

Ljubljana 2015

Number printed: 80 copies

Publication is free of charge

Intensive Programme: ALTERNATIVES: Anthropological Knowledge for Changing World

Facing structural challenges in the project of European integration, and global economic, political and social problems, the organizers of the Intensive Programme decided to present and discuss *alternatives* from anthropological point of view. More precisely, presentations and activities will touch the following topics: alternatives in economy, education, writing, agriculture, politics media, communities, ethics, solidarity, power, violence, creativity and art, methodology, and post-colonialism. Alternatives are not limited to narrow areas of politics and culture, but as well encompass past, present and potential social and economic interactions, moral systems of conduct and even different 'ontologies', perspectives and confrontations. Alternatives may as well relate to ethnographic research, anthropological analyses, and theories.

The main aim is to invigorate cooperation between partners, and demonstrate to students the need in conceptualization of alternatives. Ideally, we are aiming to stimulate research and teaching in emerging fields of anthropology and at the same time to increase social relevance and wider social impact of anthropological work outside academia, based on various experiences.

Presentations and discussions will stem from ethnographic data and social phenomena that can offer alternative views, often positioned on the margins and thus not explored. Moreover, presentations will as well address power of imagination in a wide range of alternatives in human lives.

Participants at the Intensive Programme will reconsider alternatives in studying contemporary social and cultural

processes, human societies and ways of life. The Intensive Programme will supplement existing anthropological curricula at partner universities. It will also address and re-examine various points of departure in anthropological traditions of Slovenia, Norway, Poland, Spain, France, Austria, Sweden, Ireland, Croatia, and Greece, stemming from specific differences in searching for alternatives within the discipline and society at large.

LOCATION

Intensive Programme Alternatives: Anthropological Knowledge for Changing World takes place in the old Adriatic town of Piran, at the multimedia centre Mediadom Pyrhani and The Trumpet and Cloud Hostel on Beli križ.

THE ORGANIZER

The Intensive Programme *ALTERNATIVES: Anthropological Knowledge for Changing World* is organized by the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana and funded by Slovenian Scholarship Fund SI04 from EEA grants and Norway grants (Norwegian Financial Mechanism).

The Intensive Programme is also a curricular part of the European Joint-Master Programme in Social and Cultural Anthropology CREOLE – Cultural Differences and Transnational Processes.

PARTICIPANTS

Norwegian University of Science and Technology from Trondheim, Norway

Autonomous University of Barcelona, Spain

Adam Mickiewicz University, Poznan, Poland

University of the Aegean, Mytilene, Greece

University of Zagreb, Croatia

University of Vienna, Austria

University Lyon II, France

University of Stockholm, Sweden

National University of Ireland in Maynooth, Ireland

University of Ljubljana, Slovenia

IP PIRAN, 31st May – 11th June 2015

PROGRAMME – TIMETABLE of lectures, student presentations and other activities

General structure of daily programme:

Morning sessions: 9:30 – 13:00

Afternoon sessions: 15:00 – 18:30

Evenings: Outdoor cinema (projections of ethnographic and documentary films), informal gathering etc.

Monday, 1st June:

Morning:

Introduction to the IP Piran 2015 and its official opening

- Keynote and impulse lecture 1: MARTA GREGORČIČ, *Discussing Alternatives: Nothing is Constant but Change*

Afternoon:

- Impulse lecture 2: JAKA REPIČ, *Art and Mobility in Slovenian Diasporas*
- Impulse lecture 3: DUŠKO PETROVIĆ, *Normalization of Violence*
- IRENE BEYDALS, *Idealizing the Migrant Man: Transnationality and Gender Identity among Senegalese Migrants in Barcelona*

Evening:

The opening party at The Trumpet and Cloud Hostel on Beli križ above Piran (Address: Belokriška cesta 23, Portorose)

Tuesday, 2nd June:

Morning:

- Impulse lecture 4: LORENZO CAÑÁS BOTTOS, *Margins and Borders: Methodological and Heuristic Potentialities in Anthropology*
- Impulse lecture 5: PATRICIA ZUCKERHUT, *Pluriversality – Intersectional and Shifting Epistemologies in Tzinacapan (Puebla, Mexico)*
- PAFSANIAS KARATHANASIS, *Cultural and Political Action from Below within the Walls of Nicosia: Fragments of Social Change in the Liminal Landscape of the Divided Island's Capital*

Afternoon:

- Impulse lecture 6: BOŠTJAN KRAVANJA, *The Meaning of Travel Alternatives among Western Backpackers in Sri Lanka*
- DANIELA OLIVER RUVALCABA, *Labour Subjectivities as a New Capitalist Way of Work: the Tourism Case*
- MANUEL INSBERG, *Non-local Ethnography as an Approach to Understand Security Apparatuses? A Case Study on Irish Community Security*

Wednesday, 3rd June

Morning:

- Impulse lecture 7: CHRISTER NOSTRÖM, *The Anthropologist as a Mediator: The Case of Forest Peoples in South Asia*
- ANNA DEGERFELDT, *Anthropology of Animals: Nature Preservation in Borneo*
- VIGOR VUKOTIĆ, *Muslims in Zagreb: Perception of Radical Islam and Modern Customs*

Afternoon:

- Impulse lecture 8: TOMISLAV PLETENAC, *Writing as Re-Victimization: Ethnography of Genocide Through Ontological Turn*
- PAULA ESCRIBANO CASTAÑO, *Intentional Communities: An Old and New Phenomenon in Response to the Current Economic and Environmental Situation*
- ŽIGA PODGORNIK-JAKIL, *Dilemmas of Anthropological Fieldwork and Ethics in Cooperation with Modern Social Movements and Uprisings*

Thursday, 4th June

Morning:

- Impulse lecture 9: MICHAŁ BUCHOWSKI, *Against Hierarchies of Knowledge and for the Flow of Anthropological Knowledge*
- JOZEFINA ĆURKOVIĆ, *Architecture of Memory: The Potentials in Revitalisation/Conversion of 'Forgotten Places'*
- DUGA MAVRINAC, *'What Happens in the House Stays in the House?' Contributions of the Anthropological Knowledge in Researching Informal Domestic Work*

Afternoon:

- Impulse lecture 10: ULRIKE DAVIS-SULIKOWSKI, *Alternating Textures*
- JULIA STOLLENWERK, *Eco-villages: Living Utopia*
- AGATA KOCHANIEWICZ, *Engaged Anthropology: Engaging the Subaltern Voice*

Friday, 5th June

Morning:

- Impulse lecture 11: JAN KETIL SIMONSEN, *The Value of Children's Drawings in Ethnographic Explorations*
- MAREIKE SCHERER, *Migration Movements in Ireland: A Field for Anthropology of Education and Anthropology of Childhood?*
- THOMAS ANDRE IMS, *The Gap between Generations*

Afternoon:

Student working groups – invitation to field workshops on Anthropology of Tourism, Urban Anthropology and Visual Anthropology

17:00: BARBARA TURK NISKAČ, *Visual Representations of Children at Play and Work* (a short presentation of the PhD project and projection of films)

Saturday, 6th June

Morning:

- Thematic excursion to the protected area of the Sečovlje salt pans and mixed groups fieldwork

Afternoon:

- Discussion of morning field work and visit of the film festival Kino Otok in Izola
- Materials/ethnographic writing workshop

Evening:

Small public event in cooperation with local youth in Piran

Sunday, 7th June

Morning:

- Impulse lecture 12: PANAYOTIS PANOPOULOS, *Deaf Voices: Sound Beyond Hearing*
- KAROLINA SYDOW, *Migrant as Inhabitant: Anthropological Reflections on Constructing the Foreigners*
- ANA SVETEL, *Naming Practices among Mixed Families in Iceland: Between Invention and Convention*

Afternoon:

- Impulse lecture 13: STEVE COLEMAN, *Linguistic and Semiotic Anthropology as Alternative Ways of Understanding*
- JUSTAS PIPINIS, *Contemporary Art as Social Science*
- SENKA GROSSAUER, *Language Loss: How do We Feel about It and What can We Do? A Case Study of Sámi in Sweden*

Monday, 8th June

Morning:

- Impulse lecture 14: MARIE-PIERRE GIBERT, *What if Work was Also Pleasure?*
- Impulse lecture 15: HUGO VALENZUELA GARCÍA, *Creative Labour and Capitalism: The Life-Work Divide*
- CHEIKH DIOP, *Transhumanism and Virtual Life: Anthropological Points of View, Aspects and Interests*

Afternoon:

- TOM VAN DRIMMELEN, *Labour and Leisure*
- ESPEN FIKSEAUNET, *A Non-Dualist Study of Japanese Tea*
- MARIA MENEGAKI, *When Science Fiction Meets Religion: The Case of Jediism*

Tuesday, 9th June

Morning:

- Impulse lecture 16: PETER SIMONIČ, *Housing Communitarism in the 20th Century Maribor*
- FAIRLEY LE MOAL, *A comparative Study of Intercultural Street Food: Alternatives for Sustainable Futures?*
- RICHARD PFEIFER, *A Critique of Neoliberal Urban Transformation Based on an Analyses of a Gigantic Reconstruction Project in a Lyonnaise Banlieue: La Duchère*

Afternoon:

- Impulse lecture 17: MAJA PETROVIĆ-ŠTEGER, *On Fatigue, Mental Hygiene and Time: Contemporary Serbia*
- OISÍN KEARNS, *Hospital's Dementia BedBlockers: Examining the Dementia Patient's Care Situation and Institutional Governance*
- ANA PETRIĆ, *Mental Health Policies: Anthropological Outlook*

Wednesday, 10th June

Morning:

- Impulse lecture 18: RAJKO MURŠIČ, *Various Alternatives in Anthropology and Music*
- BLAŽ BAJIČ *Mainstream Alternatives*
- Reports from the field: student working groups poster presentations and discussion

Afternoon:

- Final discussion
- Student and teacher round table: evaluation

Keynote lecture:

Marta Gregorčič, *Discussing Alternatives: Nothing is Constant but Change*

The Peace Institute: Institute for Contemporary Social and Political Studies

e-mail: gregorcic_marta@yahoo.com

Over the past two or three decades, Latin America has produced a great deal of literature about alternative economic models, social economy, cooperatives and alternative factories, because these were the most cutting production systems brought about by the general uprising of the poor in 1989 in Venezuela, called the *Caracazo*, the Zapatista uprising in 1994 in Chiapas, Mexico, or the general people's uprising in 2001 in Argentina, which resulted in the most notable re-appropriated and self-management factories with no bosses. The most far-reaching among them is the movement of unemployed workers from Solano. Today, we can find a number of cooperatives and other solidarity policies in Bolivia, Ecuador, Guatemala, Honduras and so on.

Already from the 1960s and 70s, new economies of revolutionary movements have sprouted also in other states of the South, which remain out of the grasp of theoretical and scientific analysis to this day. One of the most progressive ecological and solidarity economies was developed as early as the end of the 1970 by the Chhattisgarh Mukti Morcha, Chhattisgarh Liberation Front, the strongest revolutionary struggle in independent India, which was created as an exceptionally creative, revolutionary and socially productive synthesis of miners, industrial workers and the Adivasi (diverse indigenous communities), small farmers and gatherers, self-organized into a political subjectivity. It was the first movement

in India (perhaps even in the world) to break up the categories of power, treating authority (the power of subjugation) as the antagonism of *potencia* (creative power).

The term *potencia* as the core concept of the present lecture determines the various principles and mechanisms of reconstruction or recreation of the community; i.e. it explains how revolutionary struggles, by means of reinforcing the power for a political, economic, social and cultural self-government of the community, are creating processes of self-determination and autonomy. We need to address *potencia* simply because for now, revolutionary struggles are the only ones to point out what kind of world they want, the kind of path to achieve it, and also how to achieve it. Unlike other historical revolutions they exceed the expectations of their creators, for they do not dream it, ponder it, think it, but rather live it, fight for it, and create it.

Potencias are not utopias designed to offer us consolation or, if unreal, to be happening inside a wonderful, flawless locality, but rather heterotopias, shaking the ground underneath our feet. If utopias 'permit fables and discourse: they run with the very grain of language and are part of the fundamental dimension of the fabula', as Foucault put it, then heterotopias 'desiccate speech, stop words in their tracks, contest the very possibility of grammar at its source; they dissolve our myths and sterilize the lyricism of our sentences'. We have to accept the fact that it is difficult to describe, analyze and theorize revolutionary struggles, as we have no tools to recognize the self-determining tendencies and visions of the community. And at the same time we have to create instability to come closer to stability; create movements – *potencias* – to come closer to balance, as it has been pointed out by Engels in his text on Turkish question: 'Nothing is stable but instability, nothing constant but change.'

Jaka Repič, *Art and Mobility in Slovenian Diasporas*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

e-mail: jaka.repic@ff.uni-lj.si

I will present and discuss ethnographic and theoretical aspects of, and intersections between, art and mobility in the context of Slovenian diasporas in Argentina, Australia and elsewhere. Art is one of the basic expressions of human agency and creativity. Moreover, it is always embedded in social-relational matrixes and broader political and cultural contexts. Analysis of art facilitates not only understanding of mere individual experiences and worldviews, but also of broader social, political and historical contexts. I will explore how artists, in contexts of mobilities, displacement and emplacement, imagine and express relations with other places and different times. By juxtaposing their art production, life trajectories and social contexts, I want to explore intersections and correspondence between art and mobility and reflect on theoretical alternatives.

Duško Petrović, *Normalization of violence*

Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb

e-mail: duspetrov@gmail.com

In contemporary Western liberal societies there are three prevailing discourses that are devaluing all other cultural, ideological values: economic discourse, security discourse and the associated normalization of violence and discourses about biological or bare life as the locus of political power. I will analyse influence of these discourses on the public policies, institutional practices and images dealing with phenomenon of refugeeness. In that respect, several contemporary phenomena can be observed. In the policies of immigration and asylum in Europe there is constant tension between discourses of compassion and repression, policies of pity and policies of control. Humanitarianization of asylum (and the decline of political asylum) is accompanied by the policies of security.

Today, policies of security and the structural counter violence of the sovereign community are no longer localized at the borders of political communities. In fact they are spreading in to the two directions: penetrating in to the centre of political community blending with the normal state and spreading outside of political community in the far distance from official political borders. This normalization of violence is dialectically connected with humanitarian discourse which is trying to preserve bare (biological) 'sacred' life.

Using the works of Agamben, Castells, Foucault, Nietzsche, Žižek etc., I will offer an explanation of this 'paradox' through analysis of the contemporary transformation of the sovereign community and crisis of politics that is connected with that the rise of biopolitics.

Irene Beydals, *Idealizing the Migrant Man: Transnationality and Gender Identity among Senegalese Migrants in Barcelona*

Department of Social Anthropology, Stockholm University
e-mail: i.beydals@gmail.com

In Senegalese society migration has been normalized for already a long time, as has been the absent male in the household. Migration to Spain and more specifically Barcelona, either by legal means or by clandestine migration, is however a relatively new phenomena. In this presentation I will discuss how Senegalese migration to Barcelona changes the identity of the migrant, but also of the people around him or her and back home in Senegal. Also I will focus on gender identity the question if migration to Spain or Europe in general has become part of a rite of passage for becoming a respectable man. And what this means for migrant women.

At last I am going to talk about the different (audiovisual) methods that I will be using during my fieldwork and why.

Lorenzo Cañas Bottos, *Margins and Borders: Methodological and Heuristic Potentialities in Anthropology*

Department of Social Anthropology, Norwegian University of Science and Technology from Trondheim

e-mail: canas.bottos@svt.ntnu.no

This lecture will focus on how differently margins can be approached in ethnographic research. I will draw on my fieldwork on the Irish-Northern Irish border as well as among Old Colony Mennonites in Bolivia and Argentina. It will cover from taking borders as objects of study, to the construction of 'marginal based' perspectives for the examination of larger social processes: from the borders of marginal religious groups, their construction, challenge and maintenance, as well as the strategic use of marginal groups and borders for understanding the making of the contemporary world of 'sovereign' nation-states.

Patricia Zuckerhut, *Pluriversality: Intersectional and Shifting Epistemologies in Tzinacapan (Puebla, Mexico)*

Department of Social and Cultural Anthropology, University of Vienna

e-mail: patricia.zuckerhut@univie.ac.at

Pluriversality – a concept of Walter Mignolo – aims at equal communication and intersection of different epistemologies and ontologies like the still hegemonic ‘western’ Enlightenment-discourse of rationality and other discourses, the latter by the first one often classified as superstition and misbelieve.

I will show how the Nahuat-speaking population of San Miguel Tzinacapan in the Sierra Norte of Mexico combines both forms of discourses and, depending on the context, refers to the one or the other. For example, coffee is related to market-oriented individual behaviour. Coffee trees as well as their products are owned individually, against what corn is closely associated with a collective worldview that includes human, natural and spiritual aspects. Money from coffee production supports the cultivation of maize – central for indigenous personhood – as well as individual (and familial) success in the local prestige structure.

This and other topics will be presented as successful pluriversality of seemingly conflicting epistemologies.

Pafsanias Karathanasis, *Cultural and Political Action from Below within the Walls of Nicosia: Fragments of Social Change in the Liminal Landscape of the Divided Island's Capital*

University of the Aegean, Mytilene
e-mail: pafsaniask@gmail.com

This presentation is based on my fieldwork in the Old City of Nicosia, the Cypriot capital, and it discusses one of the main arguments of my thesis, which connects the cultural and political activity from below with wider social change in Cyprus. Since 2003 and the opening of the border between the two sides (i.e. the Green Line), Cyprus has entered a 'new' era, during which, the dominant political and social framework structured by the long division was contested allowing the space for the development of alternative political views as well as alternative ways of political and cultural organization and action. My research follows ethnographically the development of political and cultural activity from below in Nicosia, arguing that this activity expresses the overcoming of obstacles raised by the long division and revealing its strong connection with the liminal landscape of divided Old City as well as with the wider social change in Cyprus.

Boštjan Kravanja, *The Meaning of Travel Alternatives among Western Backpackers in Sri Lanka*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

e-mail: bostjan.kravanja@ff.uni-lj.si

Backpackers have long been recognised as “experience hungry” tourists (Richards and Wilson 2004: 28-9). Alternatives are at the heart of their travel undertakings: adventures, self-testing, continuous learning, etc. allow them to position themselves within the “hidden backpacker hierarchy” (Welk 2004: 80). According to travellers that I encountered in Sri Lanka during my fieldwork between 2003 and 2006, one could be either a real traveller or only a mainstream backpacker. However, the so-called “lifestyle travellers” (Cohen 2011) were very rare in Sri Lanka’s backpackers’ enclaves, and the majority of backpackers were in fact individuals, who decided to do a short-term backpacking during their seasonal holidays (see also Sørensen 2003: 861). Moreover, switching between different modes of travelling was more common among them than following the old ideals of “seeking hardship in the Third World” (McGuckin 2005: 75). Yet, apart from so-called flashpackers, which “embody both the backpacker culture and the culture of the ‘digital nomad’” (Paris 2012: 1095) and is today seen more as a norm and less as a style alternative, the old ideals of hippy drifters still fuel travel imaginations of today’s backpackers.

I will systematize on one hand travel alternatives that are trapped in the binaries of “mainstream” vs. “real” travellers, and on the other travel alternatives, which go beyond backpacker’s culture and even beyond travelling itself, i. e. beyond, what Klaus Westerhausen in his *Ethnography of Modern Travellers in Asia* (2002) termed “living the life [on the road]” (65-109).

Daniela Oliver Ruvalcaba, *Labor Subjectivities as a New Capitalist Way of Work: The Tourism Case*

Autonomous University of Barcelona and Metropolitan Autonomous University in Mexico

e-mail: danielaoliver_r@yahoo.com.mx

Several social researches in tourism have pointed to the central role of intersubjectivity for the tourist services production and delivering. Due to this it is necessary to develop an understanding of the value that the subjective tourist employees performance is added to a tourist merchandise. Some proposals have underlined the standardization and commercialization of appearance, behavior and feelings of workers which are turned into a commodity, this suggest that person itself becomes a tourist merchandise. On the other hand, different approaches have emphasized the surface character of the tourist workers performance, claiming that this acting is only deployed in the workplace and it does not become a subjective nature of workers.

In this paper I will address the relationship between labor and the production of the person subjectivity in order to answer the following questions: Is this a new way of capitalism that not just alienate the physical force of work, but the workers subjectivities itself? Is subjectivity the last frontier over which this capitalism operates? In this intimate but social level, it is possible to think in alternatives to capitalism?

Manuel Insberg, *Non-local Ethnography as an Approach to Understand Security Apparatuses? A Case Study on Irish Community Security*

Department of Social and Cultural Anthropology, University of Vienna

e-mail: a1347959@univie.ac.at

Security has long been a topic of political debate and theories. As a key concept it has become important for governmental policy-making, societal processes or economic enterprises. Therefore, processes of (in)securitization move constantly to the fore of anthropological research. In the course of this development Gregory Feldman brought in the Foucauldian concept of the security ‘apparatus’ as an object of anthropological research. In his own ethnographic inquiries on the European ‘migration apparatus’, he argues that in order to understand this apparatus he had to go beyond the idea of participant-observation and calls for a ‘non-local ethnography’. In the forthcoming research for my MA thesis, I will elaborate Feldman’s theoretical approach of the security apparatus as well as his methodological answer of non-local ethnography in regard to my own field of interest: the community security programs of the Irish government in correlation with processes of neoliberalization.

**Christer Norström, *The Anthropologist as a Mediator:
The Case of Forest Peoples in South Asia***

Department of Social Anthropology, Stockholm University
e-mail: christer.norstrom@socant.su.se

In the last 50 years or so international anthropologists studying hunter-gatherers in South Asia have been keeping a clear distance towards the peoples under study, mainly using their findings to discuss certain key issues within social science in general and the way hunter-gatherers' life, former or contemporary, can inform us about humanity in general, an anthropology of comparison in the broadest sense. This kind of anthropology basically talks back to the academic community and is often difficult to follow or understand for the peoples under study. However, some native anthropologists have taken a more active stance, especially due to the increasing interaction over the last decades between these peoples and the wider society. In this way they have become mediators in these political processes. This presentation discusses some of the moral aspects and methodological issues in this kind of action anthropology.

Anna Degerfeldt, *Anthropology of Animals: Nature Preservation in Borneo*

Department of Social Anthropology, Stockholm University
e-mail: degerfeldt_anna@hotmail.com

Although animals have been at the outskirts of many studies in the history of Anthropology, they were more often than not viewed as passive objects that could be manipulated by humans. Animals have been analysed as totemic symbols, objects of prestige or part of the ecological surrounding. Engaged anthropologists today are trying to move away from the anthropocentrism that has dominated, claiming that expanding the anthropological discipline to include animal-human relationships will also expand our perception and knowledge of the world. My fieldwork project is in its earliest phase. I have just started researching literature, field sites and possible issues in animal and nature preservation. Without knowing the final focus of my thesis, potential topics includes attitude towards wild life, the body, economics and nature, policy making and practice. I am especially interested in the transnational politics, economics and attitudes in preserving the Orangutan or the 'man of the forest'.

Vigor Vukotić, *Muslims in Zagreb: Perception of Radical Islam and Modern Customs*

Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb

e-mail: vigor.vukotic@gmail.com

Based on my previous field research and negative picture about Muslims coined in the media, I would like to continue my analysis of a day-to-day life of a Muslim minority in mostly non-Islamic states. I find this topic very interesting because of its prevailing in media coverage compared to other minority groups, and constantly in focus due to many, unfortunately, negative events involving Muslims around the world. Muslims, in general, are not in any way connected with the radical ideas of a militant few, but they all suffer from stigmatization made by media continuously placing them in negative context. This kind of segregation is against all European Union principles, and the negative trend of portraying Muslims as, in words of one interlocutor, 'bad guys', because of ISIS and Charlie Hebdo attack, now has the biggest tendency to grow. Through my IP project, I would like to continue my research in this field, and compare situations and problems that I found during my work with Muslim minority in Croatia with those in the rest of the Europe, hoping to discover new fields for my future work or just achieve a better understanding of general situation that Europe is facing right now, including different minorities and refugees from the area under the ISIS control.

**Tomislav Pletenac, *Writing as Re-Victimization:
Ethnography of Genocide Through Ontological Turn***

Department of Ethnology and Cultural Anthropology, Faculty
of Humanities and Social Sciences, University of Zagreb

e-mail: tpletena@ffzg.hr

During first two days of Summer University in Srebrenica in 2012 we used to have lectures in the old battery factory, former compound of Dutch UN battalion. Every morning when we were gathering in front of the factory a constant noise of the machine was coming from the cemetery across the street. As I was aware that soon would be next burial of the identified victims I thought that noise was a product of the machines working on the mowing and preparing the site for the occasion. But the day after when we went to the cemetery I found out that noise that I heard last two days came from the bulldozer excavating new graves. At that precise moment despite of the stories that I heard, movies that I've seen and talks that I had with the survivors, I became for the first time fully aware of the tragedy that haunts people living in the region. Instantly I felt sick. And I still don't know weather this sickness came from facing the range of atrocities or from my thoughts that automatically appeared in my head to make sense of that noise the day before.

Described experience faced me with almost unresolvable problem. Victims of Srebrenica genocide circulate in many different discourses. Inevitably, at the moment of their inscription in any of them victims gain surplus specific for the discourse itself. Their humanity is reduced just through the process of 'making sense' of the terrible semantic noise that was produced by the atrocity. Consequence could be that it is impossible to write about victims of the genocide without their

re-victimization. At the end the discourse will always use the victim for the sake of its own consistency. And ethnography is certainly not an exception.

In this paper, drawing from my fieldwork experience, I would like to propose possible elicitation from such 'ethnographic' dead knot through usage of recent 'ontological turn' in anthropology.

Paula Castaño Escribano, *Intentional Communities: An Old and New Phenomenon in Response to the Current Economic and Environmental Situation*

Department of Social and Cultural Anthropology, Autonomous University of Barcelona

e-mail: paula.escribano.c@gmail.com

The financial crisis has aggravated the situation of qualified young people who do not have easy access to the labour market in Spain. On the other hand, people have become more conscious that the model of economic development that neoliberalism promotes has disastrous consequences for the long-term sustainability of the planet.

As a result of the crossing of these two phenomena, we observe a rise of ‘intentional political and environmental communities’, i.e., settlements that propose a model of environmentally friendly coexistence with a different hegemonic social organization and self-sustained models generated by the activity itself inside the community. The most famous case is the ecovillages (<http://gen.ecovillage.org/es>).

We are interested in studying these communities as a result and response to the current economic and social situation, and we intend to answer how the initial social and environmental approach of the community is adapted to the reality that exists in daily practice and what the relationship of these communities is with sustainable development initiatives promoted by public policies at the local and/or regional level. We propose to address these issues through ethnography and analysis of social networks in these communities.

Žiga Podgornik-Jakil, *Dilemmas of Anthropological Fieldwork and Ethics in Cooperation with Contemporary Social Movements and Uprisings*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana
e-mail: ziga_pozabljivko@hotmail.com

Being a part of his recent master's thesis, the author deals with contemporary forms of social movements and uprisings and asks what dilemmas do they pose for the anthropological researcher. Doing his fieldwork with various activist collectives, as well as being a part of them, and researching the consequences of Slovenian uprisings, he asks to what extent can the anthropologist be engaged with his ethnographic experience and interlocurs. The presentation will focus on ethics of doing ethnographic work with contemporary networked and decentralized social movements and spontaneous uprisings. There will also be a word about the epistemological shift from »traditional« ethnographic fieldwork concerning groups of people and their traditions to ethnography of »common problems«, where both the researcher and researched are part of the fieldwork and culture is understood as a social struggle.

Michał Buchowski, *Against Hierarchies of Knowledge and for the Flow of Anthropological Knowledge*

Department of Ethnology and Cultural Anthropology, Adam Mickiewicz University in Poznań, and Chair for Comparative European Studies, European University Viadrina, Frankfurt/Oder

e-mail: mbuch@amu.edu.pl

Anthropologists claim that they act as cross- and intercultural mediators. At the same time they are very critical of various forms of hegemony and inequalities in the world. However, it seems that within the discipline certain hierarchies endure which are not merely determined by the 'objective research standards' and 'scientific quality' of the results, but by the relations of power within the discipline. Intricate and dynamics relationships between 'central' and 'provincial' anthropologies emerge. They can be characterized in anthropological terms. By using the example of Central and Eastern European anthropologies and their position within world anthropological order I will show how 'metropolitan provincialism' and 'provincial cosmopolitanism' (Ribeiro and Escobar [2006] terms) work together and I will argue for an open dialogue of equal partners as well as for the value of 'twilight zone anthropologies'.

Jozefina Ćurković, *Architecture of Memory: The Potentials in Revitalisation/Conversion of 'Forgotten Places'*

Department of Ethnology and Cultural Anthropology/History of Art, Faculty of Humanities and Social Sciences, University of Zagreb

e-mail: jozefina.curkovic@gmail.com

Having already started a minor researching venture recently, I am eager to pursue this problematic further and more profoundly. In a specific Croatian context, the incomes of transition are still largely visible in everyday life. However, in the 'new' post-war Croatia, the very term *socialism*, along with accompanying repertoire, symbolic and material, seems to have thoroughly – disappeared.

What I'm aiming to put an emphasis on is the space – the architectonic artefacts left behind, which have suffered a great amount of neglect and devastation in the post-war period; more precisely, a number of non-profit initiatives and artistic practises that are striving to bring these places their dignity, so to speak, and to ensure them to be re-used, revitalised and *remain*, as the witnesses of their time, but also as an universal form which is able to overcome its former function and serve a certain purpose, independent of the past.

Duga Mavrinac, 'What Happens in the House Stays in the House?' Contributions of the Anthropological Knowledge in Researching Informal Domestic Work

Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb
e-mail: dugamav@yahoo.it

In the last decades non-citizens have played an important role in sustaining the European families, and the employment of a migrant domestic worker (nanny, cleaner or eldercare assistant) has been regarded as a suitable strategy, or as an alternative for the weakening welfare state, for families with need for live-in worker. Caregiving and global care chain are analytically placed on the intersection of issues around migration, citizenship, employment, informal work, woman rights and practices of care. Therefore the domestic worker is situated within a set of social, economic and cultural relationships.

Scholars have argued for the need to formalise verbal agreements between employers and employees in order to reduce the often marginalized, invisible and vulnerable position of the domestic worker. However it is not clear if this process of formalisation of the domestic work can indeed improve working conditions and regulates various rights and obligations within this specific context of work relation.

The aim of this presentation is to open a discussion regarding the anthropological potential in investigating various aspects and cultural meanings of domestic work (such as labour of love, body work, immaterial work) and to discuss how this knowledge can help domestic workers to gain visibility and negotiating skills.

Ulrike Davis-Sulikowski, *Alternating Textures*

Department of Social and Cultural Anthropology, University of Vienna

e-mail: ulrike.davis-sulikowski@univie.ac.at

This contribution discusses some issues in the unsolved/-able problem of hegemonic statement in anthropological research. Based on some theoretical-methodological examples the focus is on examining modes of 'making sense' of action and experience within large long-lasting frames of knowledge and belief.

Julia Stollenwerk, *Ecovillages: Living Ecotopia?*

Department of Social and Cultural Anthropology, University of Vienna

e-mail: j.stollenwerk@posteo.de

Ecovillages are communities that are consciously designed through locally owned, participatory processes to regenerate social and natural environments. Based on four dimensions of sustainability (ecology, economy, the social and the cultural), ecovillages are ‘experiments in alternative systems of relationships with the natural environment, human communities, productive processes, broader economic dynamics, and state structures’ (Burke & Arjona 2013: 235), and therefore open interesting field sites for anthropologists engaging with ‘alternatives’. In a case study of ecovillages in Spain I want to investigate how ‘ecotopian’ visions are negotiated, applied, and exchanged both within the framework of the ‘mainstream’ society, and within the wider network of ecovillages.

Agata Kochaniewicz, *Engaged Anthropology: Engaging the Subaltern Voice*

Department of Ethnology and Cultural Anthropology, Adam Mickiewicz University in Poznan

e-mail: tere.fere3@gmail.com

The grassroots perspective, which is essence of anthropological cognition, is made not just for describing the world. Anthropologist, due to his/her analytical abilities can participate in projects that try to bring back the so-called subjectivity of excluded communities because of their economic status, place of residence, gender etc. Show them differently than current discourses are used to. I would like to talk about my streetworking and research experience with migrants living in Poznań in frame of Migrant Info Point activity. Following my experience with immigrants and problems that they are struggling I would like to outline some challenges they have to face if they choose Poznań as a place to live. The second thing will be giving thought about possibilities that we have to use this knowledge to change their underprivileged situation in local context.

Jan Ketil Simonsen, *The Value of Children's Drawings in Ethnographic Explorations*

Department of Social Anthropology, Norwegian University of Science and Technology

e-mail: jan.ketil.simonsen@svt.ntnu.no

Contrary to the classical studies of childhood that regarded children as incomplete social beings becoming adults, anthropologists studying childhood today regard children as social actors that comparable to adults contribute to constitute the social and cultural environment in which they live. Children interpret, express and communicate their lived experiences in many different ways and ethnographic fieldwork is particularly suitable in research with children as they allow the researcher to learn about children's symbolic and social worlds from the children themselves. Using examples of Zambian children's drawings, I reflect in this lecture upon the value and challenges of using children's drawing in ethnographic explorations.

Mareike Scherer, *Migration Movements in Ireland: A field for Anthropology of Education and Anthropology of Childhood?*

Department of Social and Cultural Anthropology, University of Vienna

e-mail: a1349914@univie.ac.at

In the Republic of Ireland the current development towards ethnic diversity caused by recent immigration movements causes large impacts. These range from infrastructure and legislation challenges to the question of national identity. In my MA-research, I want to find out about how these changes affect the schooling of children in Ireland's public schools. But more specifically, I will focus on the role of immigrants' children in school concerning educational legislation/curricula, teachers' and other students' expressions and conduct towards them and explicitly the performance of the migrants' children themselves.

Thus, in my presentation I will concentrate on the migration challenges in Europe referring to the case of Ireland on the one hand. On the other hand, I will discuss anthropological approaches to childhood and education in the face of these challenges.

Thomas Andre Ims, *The Gap between Generations*

Department of Social Anthropology, Norwegian University of
Science and Technology

e-mail: toxicrate88@hotmail.com

Change is the only constant in life is a quote supposedly from the ancient philosopher Heraclitus. The state of the world, globalization and the given economic situation has marked different generations in different ways, and sometimes divides them. But is there no constant beside change? Based on eight months of fieldwork in Tokyo, Japan 2014 and 2015 I have studied the road to adulthood for Japanese men and women in their 20s and 30s. Several of my informants told me that they did not want to live the lives of their parents. Adulthood was for them conceived of as what their parents had become; leading to the statement 'I don't want to become an adult'. In this essay I explore this statement and the underlying thoughts and understanding of adulthood, the changes and the gaps between generations, as well as well as the continuities between them.

Panopoulos Panayotis, *Deaf Voices: Sound Beyond Hearing*

University of the Aegean, Mytilene
e-mail: ppanopou@sa.aegean.gr

Can you have a voice if you don't speak a language? How can you make others hear the voice of a silent minority? The world of the deaf is anything but soundless; it is a world in which sound is experienced and felt through touch and vibration, rather than through hearing. What are the consequences of this affirmation for the multisensory perception of sound and music by both deaf and hearing? What does it mean that sound affects touch as well as hearing (or that hearing is a kind of touch), and that bodies vibrate through sonic perceptions at least as much as ears hear them? The presentation, an experimental journey on the liquid boundaries between anthropology of sound and anthropology of deafness, will be based on several examples of deaf artists and musicians, ranging from avant-garde to rave and from experimental to rap, as well as on examples of artistic, musical and visual, works that destabilize the boundaries of the body and the senses through liminal artistic performances.

Karolina Sydow, *Migrant as Inhabitant: Anthropological Reflections on Constructing the Foreigners*

Department of Ethnology and Cultural Anthropology, Adam Mickiewicz University in Poznan

e-mail: karsyd@amu.edu.pl

The inspiration for my analysis are anthropologists' experiences in the realisation of a project focusing on practical undertakings in the city of Poznań which consisted of a direct support offered for migrants living in Poznań. I will present a discussion on cooperation between key actors involved in the process of project preparation and realisation, namely the project executors and institutions dealing with migrants and granting funds meant to help migrants and alleviate their 'problems.'. Firstly, I analyse the EU language used in its social programs calls and how its semantic influences grants' profile as well as perception of immigrants implied by the category of individuals 'endangered by social exclusion'. Secondly, I critically and self-reflectively describe anthropologists' cooperation with regional and local governmental institutions and their representatives. I will focus on the aim of this cooperation, advantages and dilemmas connected with involvement in practical actions and in shaping local policy.

Ana Svetel, *Naming Practices among Mixed Families in Iceland: Between Invention and Convention*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

e-mail: ana_svetel@hotmail.com

The presentation will be primarily focused on my 3-months fieldwork, conducted in Reykjavik in spring 2015. Icelandic language and naming policy is strongly related to questions of national identity therefore it is not a surprise that institutionalized naming restrictions cause much civil and media discussion. As restrictions are much smaller for immigrants, I focused on naming practices among those families where one parent is of Icelandic and the other of non-Icelandic origin. During a series of in-depth interviews with parents I found a multitude of various factors which came into play during the naming decisions – parents see naming as a strategic tool for the children's future opportunities and as the omnipresent reminder of emotional aspects of national belonging. In these decisive factors I see a constant interplay between the double nature that the name bears – it is very public yet very personal at the same time.

Steve Coleman, *Linguistic and Semiotic Anthropology as Alternative Ways of Understanding*

Department of Anthropology, National University of Ireland in Maynooth

e-mail: Steve.Coleman@nuim.ie

This presentation explores a road (almost) untraveled in European anthropology: linguistic anthropology – the study of the social life of language. Along with the closely related disciplines of semiotic anthropology and the anthropology of performance, linguistic anthropology is especially suited for investigating the emergence of new meanings and social forms in the intersubjective realm. Investigating language use as social action, it reveals new ontologies of meaning, helps transcend theoretical dichotomies (materialism/idealism, body/mind, nature/culture).

Justas Pipinis, *Contemporary Art as Social Science*

Department of Social Anthropology, Stockholm University

e-mail: justas.pipinis@gmail.com

I am equally fascinated and confused by the contemporary borders between art and (social) science that seem to me very close both in their subject matter, in their efficacy as modes of sense making and increasingly even in their methods. Thus I intend to focus my thesis on exploration of the contemporary social role of art, which I will try to juxtapose or superimpose with the social role of science. I am currently exploring several opportunities to define a particular field that could facilitate productive elicitation of the two, and lead to more specific research questions. One possibility is related to certain participatory art projects mixing artistic, scientific and professional skills for real life problem solving, another is my upcoming field trip to Alaska where I intend to explore how local artists are dealing with contemporaneity, i.e. the climate change, that is also at the centre of attention for many scientists.

Senka Grossauer, *Language Loss: How Do We Feel about it and What can We Do? A Case Study of Sámi in Sweden*

Department of Social and Cultural Anthropology, University of Vienna

e-mail: grossauersenska@gmail.com

With my master paper I would like to go in depth and focusing on emic perspective, try to find out how ethnic groups, such as Sámi, deal with language loss and what motivates them to do so. The methodological approach I would like to take will be mainly based on interviews (both formal and informal) with the locals, in order to try to find out how they really feel about language loss. Since indigenous and minority languages are closely connected to notions of ethnicity and identity, I would like to set my research in the frame of anthropological linguistics as well as identity construction. Even though I will examine one case study, I would also look at the bigger picture and try to contribute to the whole Arctic area, when it comes to indigenous languages and its importance as well as the role that language plays in the communities where it is used (or not used).

Gibert Marie-Pierre, *What if Work was also Pleasure?*

University of Lyon 2

e-mail: marie-pierre.gibert@univ-lyon2.fr

My current research aims to go beyond the common binary opposition of ‘work VS pleasure’, opposition often impinged by the (Christian) presupposition that ‘working = suffering’. I wish to develop an alternative perspective of anthropological research, which focuses on the dimension of pleasure in/at/of work, following on previous suggestions by anthropologists such as ‘meaningful work’ (Spittler 2008: 14) or ‘satisfaction’ of workers (Applebaum 1984), but also drawing on the utopist ideas of C. Fourier (1808, 1829) who postulated that there can be some ‘attractiveness in work’, and even ‘joy’, as long as work is organized accordingly. However, as ethnographic data – constructed during my comparative fieldworks amongst artists (UK, France, Israel) on one hand, and street sweepers (France) on the other hand will show, I do not intend to adopt a naïve perspective, but to stimulate new directions of research in anthropology of work.

Hugo García Valenzuela, *Creative Labor and Capitalism: The Life-Work Divide*

Department of Social and Cultural Anthropology, Autonomous University of Barcelona

e-mail: Hugo.Valenzuela@uab.cat

This paper presents and analyses emerging forms in which life and work are interwoven, based on 20 ethnographic studies conducted in enterprises in Spain. Whereas after the Industrial Revolution work processes tended to be autonomous from the living environments of production agents, in recent decades a trend in the opposite direction has been observed in some companies. This re-articulation takes place at several levels: a) through the blurring of the boundaries that separate work and everyday life, b) through the reintegration of affective dimensions into work processes, c) in promoting reciprocity and sociability in the economic sphere and d) in the production of meaningful experiences at work. Are we witnessing an emancipating balance between life and work? Or, on the contrary, is private life being colonized by the sphere of production? In this paper we seek to explore a third form of analysis, that of reflexive modernity.

Cheikh Diop, *Transhumanism and Virtual Life: Anthropological Points of View, Aspects and Interests*
Department of Social Anthropology, Stockholm University
e-mail: Cheikh.Diop1@univ-lyon2.fr

Thanks to the huge progress that mankind did until now, Men starts to think about several amelioration which can make human life easier. Medicine and ethical questions doesn't allow (for the moment) men and women to change structurally the human body, but Internet changed many things during the end of the 20th century and the beginning of this century. Now a virtual life can 'coexist' with a more usual style of living. It changes questions of distance (the possibility to talk to anybody everywhere in the world almost instantly), of identity (possibility to be anonymous, to be everything we want), etc. I am interested in how people live with this progress, how they use it and why; I also wonder about the great interest of people to these new lifestyles, to know what they hope to find with the virtual (and the transhumanism) and what they try to 'escape' as a 'usual person' (research of a 'real freedom' for example) and how anthropology can be of use in these cases.

Tom Van Drimmelen, *Labour and Leisure*

Department of Anthropology, National University of Ireland in
Maynooth

e-mail: tomvandrimmelen@gmail.com

Labour and leisure are truly interdisciplinary topics, having spawned many academic writings in disciplines ranging from philosophy to economics. Driven perhaps by the writings of Karl Marx and Friedrich Engels (1845), literary greats such as Paul Lafargue (1883), Bertrand Russell (1932), John Maynard Keynes (1930) and Josef Pieper (1948) all argued for the value of leisure and the reduction of labour. However, what is glaringly missing from the existing literature is any qualitative work that investigates how labour and leisure take place in humans' daily lives. Through an ethnographic analysis of the relationship between labour and leisure, I hope to show the impact of total work on people's lives and to explore people's own efforts to contest total work. On the basis of this work, I hope to be able give guidelines for labour policy in the future.

Espen Fikseunet, *A Non-Dualist Study of Japanese Tea*
Department of Social Anthropology, Norwegian University of
Science and Technology from Trondheim
e-mail: espenfix@gmail.com

The essay discusses the disadvantages of postmodern relativism, while proposing an alternative way of thinking about relativism which might be more beneficial to anthropological scholarship. The alternative is an epistemological assumption that reality is one, that subject and object are not separate but interconnected. This holistic view is in stark contrast to postmodernist dualism, where a perceived separation between the human subject and the real world implies that objective knowledge is impossible. Since all parts are seen as interconnected, the alternative view opens to the possibility that understandings of the whole of society can be achieved through studying one of its parts. This logic naturally engenders a hermeneutic method à la Clifford Geertz, where social phenomena are extensively described in a wider context. In order to ground the discussion I give particular focus to environmental anthropology and political ecology, although the subject is relevant for the social sciences in general.

**Maria Menegaki, *When Science Fiction Meets Religion:
The Case of Jediism***

University of the Aegean, Mytilene

e-mail: sams14007@sa.aegean.gr

In terms of the New Age movement, popular culture has been undoubtedly important in the construction of spiritual identities. As a myth for the future, science fiction is of great anthropological value. Either by presenting a utopian society or not, it can provide us with powerful metaphors for humanity. Inspired by the Star Wars movies, Jediism is one of the most popular science fiction-based religions. According to surveys, thousands of people are members of the so-called “Jedi Church”. What are its basic beliefs and practices? How do other religions echo in it? What were the reasons for its wide expansion and how can it be studied in terms of both the subculture of fandom and anthropological perspectives on Myth? What is the role of the Internet and Role-Playing Games in the process of its legitimation? These are some of the main topics I will try to explore, in order to give answers to issues raised by the New Age spiritualities.

Peter Simonič, *Housing Communitarism in the 20th Century Maribor*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

e-mail: peter.simonic@ff.uni-lj.si

Recent economic crisis has accelerated and multiplied the search for alternative solutions to centralized capitalist production, exchange and consumption. In Eastern-Slovenian town of Maribor, know for its unemployment, depopulation and political mistrust, this movement has been especially active and quite successful.

Lecturer will focus on just one segment – emerging housing co-operatives. He will analyse them in respect to anthropological theory and contemporary society, but also in relation to various housing concepts and solutions known in the city in 20th Century. Paradigmatic shift from community to individual in the last decades can be traced in urbanism, finances, micromanagement of residents, role of city and state, law etc. Lecture will conclude with a hint for integration of applied anthropological theory and housing problems of students.

Le Moal Fairley, *A Comparative Study of Intercultural Street Food: Alternatives for Sustainable Futures?*

University Lyon II

e-mail: lemoal.fairley@gmail.com

The urban population keeps growing and lifestyles have changed with working families, greater distances to work as well as time pressure, resulting in food habits and demanding for alternatives in service and in production. Street food, a wide range of ready-to-eat foods and beverages sold and sometimes prepared in public places, has always been ubiquitous over time and space but the popularity of ambulant culinary trucks and stalls keeps raising in western countries, even though regulations remain strict. Besides displaying a variety of food cultures, they provide affordable alternatives to restaurants and fast-food chains and offer opportunities for self-employment and subsistence. Street food, if supplied at small-scale local farms, can also be a key player towards the achievement of healthier and more secure foodscapes. This research project also focuses on analysing lifestyles and representations related to street food, through a comparative study of Stockholm and Lyon.

Richard Pfeifer, *A Critique of Neoliberal Urban Transformation Based on an Analyses of a Gigantic Reconstruction Project in a Lyonnaise Banlieu: La Duchère*

Department of Social and Cultural Anthropology, University of Vienna

email: richard_pfeifer@gmx.at

La Duchère in Lyon is an eruptive quartier constructed between 1956 and 1977 in a vast and fast manner. It was the result of an urban experiment of the 1950s, ‘an administrative ordering of nature and society’ (Scott 1998: 88). The socio-economical structure diversified by the arrivals of the repatriates in 1962 and anti-colonial struggle in Algeria led to waves of migration into France and into la Duchère. After the ‘golden age’, a continuous pauperization led to conflicts and people moving out of la Duchère. Different revitalization strategies paved the way for a town-planning utopia. The redefinition of the private and the public and the new spatial orientation of the Quartier, the dislocation of former inhabitants, the enforced social mixing by bringing in the middle-class and new types of living ‘together’, is manifested in an architectural style called “neo-urbanism”.

I argue that everyday life is understood as potentially dangerous as it is assigned with the unseen. This is battled not only by a new form of conquest performed in the cultural life put also perceivable in a newly introduced spatial category the semi-private. These places are mostly courtyards where the socio-economic role models are in spatial proximity to the lower classes hence unavoidable. Hence subjectivation processes are shifting into a complex interplay of institutions, into the sphere of the everyday life and into new spatialities.

Maja Petrović-Šteger, *On Fatigue, Mental Hygiene and Time: Contemporary Serbia*

University of Cambridge and Institute of Anthropological and Spatial Studies, Research Centre of the Slovenian Academy of Sciences and Arts

e-mail: majapetrovicsteger@gmail.com

Serbia has supposedly emerged from its 1990s wars with a new mandate: to transform itself from a belligerent society to one marked by peace and psychic good health. In order to thrive, this line of thinking suggests, Serbia will have to commit itself wholeheartedly to values of reconciliation, even if this means a deep shift in people's national consciousness or self-understanding. This paper asks what is involved in this claim—a claim that Serbian national well-being is dependent not on brute economic or social measures, but on a change of mindset. Its ethnography addresses a particular conjunction between the political imperative placed on the Serbs to reassess their recent past and what my informants in Belgrade (and elsewhere) call, in a more medicalised register, their 'mental hygiene.' The analysis turns on several further questions: in what circumstances can people construe their state of mind as a political good or as an economic, even military asset? How can people's states of mind be understood as form of psychological defence? How do people understand the relation between their physical and mental security? How does consciousness get politicized? What technologies are there of mental health, at both an individual and a societal level? How are certain technologies used to consolidate or contest politics in contemporary Serbia?

Oisín Kearns, *Hospital's Dementia BedBlockers: Examining the Dementia Patient's Care Situation and Institutional Governance*

Department of Anthropology, National University of Ireland in Maynooth

e-mail: oisin.brennankearns.2011@nuim.ie

Bedblocking is currently an ongoing issue within Irish hospitals. This issue has led to a questioning of whether the Irish medical system can cope with the growing demand for medical services by elderly patients. The issue of bedblocking has been pointed towards elderly patients suffering from chronic syndrome. Taking patients with dementia as the focal point of examination, this thesis proposes to examine the causes of bedblocking by dementia patients. This thesis will take bedblocking as a representation of hospital failure in patient management, and will further explore why dementia patients become a source of burden within hospital and social governance. Furthering this exploration, my thesis aims to look at Western concepts of the body and the mind. Noting this stance, I will also discuss how the medical concept of brain death helps to shape medical perception of the body and mind, as well as noting how these representation of body and mind become blurred in dealing with dementia. Current literature has presented care for dementia as something which should be in the public sphere, but new models in dealing with this age related chronic condition has shown that selfcare is something which is also a viable option at the early stages of the condition. Therefore this thesis proposal argues that through examining dementia and it's governance, it can indeed shed light into how bedblocking becomes an issue of meaning and representation. Ultimately my thesis aims to try help in solving this issue.

Ana Petrić, *Mental Health Policies: Anthropological Outlook*

Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb
e-mail: apetric4@ffzg.hr

According to WHO statistics, more than 350 million people worldwide suffer from some form of depression - it is estimated that by 2030 unipolar depressive disorders will be the world's most prevalent disease. To examine the cause of this rise, we cannot merely look at physiological or neurochemical processes, but we must also consider various social and political factors whose interactions have a great influence on mental health. This topic has already been subjected to anthropological enquiry, and there is a noticeable rise in different initiatives whose goal is to provide an alternative perspective to the prevailing biomedical explanations of depression and current modes of its treatment. As my IP research, I would like to explore the role that anthropological input plays in these initiatives, focusing mainly on how it can serve as a critique of the current political and economical system and its consequences on mental wellbeing.

Rajko Muršič, *Various Alternatives in Anthropology and Music*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

e-mail: rajko.mursic@ff.uni-lj.si

The author will summarize some threads of the main topic of the IP, alternatives, and beginning with the simple question: ‘What anthropology can contribute specifically to the future (of) humankind, if not alternatives, which were tested by human beings?’ He will give a couple of examples from the history of the discipline, beginning with continental ethnology (or ‘ethnography’ as denominated not so long ago), closely related to folklore, or folk-life studies. Despite the fact that continental ethnology was often charged with nationalist aims, and horribly misused by the Nazis, it was at the same time in many ways revolutionary alternative in providing knowledge of lower classes to bourgeois scholarship. If not charged with nationalist romanticism, it was an alternative to dominant disciplines.

Slovenian ethnology was until the very recent, at least in some important works, such an ‘alternative’ scholarship, and it is a paradox that its integration into Western anthropology might bring to the end its specific a(nti)-colonial/imperial heritage. Furthermore, continental ethnologies, challenging the contemporariness of their societies, might provide fresh alternative to exoticizing anthropological scholarship.

The author will finally present his recent studies of alternate memories in popular music, Yugoslav and Slovene. He will as well present alternative values among volunteers in alternative youth and music venues.

Bajič Blaž, *Mainstream Alternatives*

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

e-mail: blazno@gmail.com

In the presentation, I will address some of the questions about alternatives that I have come across in my ethnographic research with craft markets' organisers and, primarily, runners in Ljubljana. They describe their (everyday) practices – whether pertaining to bodily practices, food, clothes or the city and nature – as different, alternative even, from conventional ways of life and manners of organising collective existence. Furthermore, a good part of emerging sociological studies of running is in accordance with such self-proclamations. As such they inevitably function as advocates of ethics and aesthetics whose alternative character in contemporary world is, to say the least, doubtful. By the same token, these studies become not instances of production of new knowledge, whose epistemological-scientific charge would steer us towards a critique and could contribute to transcending 'the given', but by reproducing notions of individual self-improvement and emphases on sensuous enjoyment, as well as by taking for granted a benevolent ubiquitous competition, effectively become rationale of late capitalism despite occasional protestations to the contrary.

ACKNOWLEDGEMENT

Intensive Programme Alternatives: Anthropological Knowledge for Changing World takes place in the old Adriatic town of Piran.

We are grateful to the Municipality of Piran for extending their welcome to host the event, Maona tourist agency for all the local arrangements and Maritime Museum in Piran.

We are also grateful to the Faculty of Arts, University of Ljubljana for all the support as well as to all of the partners attending.

The Intensive Programme is part of the European Joint-Master Programme in Social and Cultural Anthropology CREOLE – Cultural Differences and Transnational Processes. The event enables further development of the programme.

Finally we are grateful for the generous financial support of CMEPIUS, Centre of the Republic of Slovenia for Mobility and European Educational and Training Programmes that funded the event by Slovenian Scholarship Fund SI04 from EEA grants and Norway grants (Norewegian Financial Mechanism).

NOTES

Univerza v Ljubljani



alternatives

Intensive Programme is organized by the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, and funded by Slovenian Scholarship Fund SI04 from EEA grants and Norway grants (Norwegian Financial Mechanism).

»Realization of this project is financed by the Financial Mechanism EGP 2009-2014 and Norway Financial Mechanism 2009-2014 between the Republic of Iceland, the Principality of Liechtenstein, the Kingdom of Norway and the Republic of Slovenia. The content of the publication (communication) is mere responsibility of the author, and in no case represents the views of the financiers of the project.«



CMEPIUS
Centre of the Republic
of Slovenia for Mobility
and European
Educational and
Training Programmes



REPUBLIC OF SLOVENIA
GOVERNMENT OFFICE FOR DEVELOPMENT
AND EUROPEAN COHESION POLICY

