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IUAES INTER CONGRESS

World anthropologies
and privatization of knowledge:
engaging anthropology in public

4-9 May 2016 / Hotel Dubrovnik Palace / Dubrovnik, Croatia

**ABSTRACT
BOOK**

Keynotes and special sessions

Keynote speakers (plenary sessions)

The de-privatisation of knowledge: using “big data” to understand global variation

Noël Cameron (Centre for Global Health and Human Development, School of Sport, Exercise and Health Sciences, Loughborough University, UK)

Large scale studies in anthropology and human biology typically target large samples associated by common characteristics in space (e.g. country) and/or time (e.g. birth year) and/or exposure (e.g. environmental pollution). They are logistically difficult and financially expensive requiring the support of research teams and funding bodies over many years before significant results can be demonstrated and disseminated. Yet the usefulness of large scale longitudinal studies is highly significant allowing, for example, the analysis of age trends, the sustainability of short and long term interventions, intergenerational and epigenetic factors affecting general and specific outcomes, and the development of governmental and public policy that has long term effects on population health and wellbeing.

The logistical and financial cost of such studies has meant that smaller studies have been carried out within national scenarios rather than internationally. However, in this millennium a variety of “big data” initiatives have been launched to amalgamate various longitudinal studies in Europe and across the globe to maximise the potential of any one study and thus make a significant global contribution to knowledge.

This presentation will use the example of global initiatives to amalgamate birth cohort studies to discuss the advantages and disadvantages of this research design to our understanding of human population variability.

Human genetics – costs and benefits

Dragan Primorac (Eberly College of Science, The Pennsylvania State University, University Park, PA, USA, The Henry C. Lee College of Criminal Justice and Forensic Sciences, University of New Haven, West Haven, CT, USA, St. Catherine Hospital, Zagreb, Croatia, University of Split, Medical School, Split, Croatia, University of Osijek, Medical School, Osijek, Croatia, University of Rijeka, School of Medicine, Rijeka, Croatia)

Personalised medicine is a form of medicine that uses information about a person’s genes, proteins, and environment to prevent, diagnose, and treat disease. In general terms, personalised medicine is an attempt to synthesise an individual’s clinical history, family history, genetic make-up, and environmental risk factors. As it could be seen, from the molecular point of view, this approach is based on the using genetic or other biomarker information to make treatment decisions about patients and study of genetic variations and their influence on the way people respond to medications. Recently, we published an article in *Paediatrica Croatica* (2016;60 (Supl 1):1-17) where we describe the integrated model of personalised medicine which includes molecular diagnostics, pharmacogenomics, cell therapy, tissue engineering and gene therapy. We strongly believe that cell therapy, stem cell treatments, stem cell reprogramming, tissue engineering, and gene therapy will become dominant methods for treating diseases currently untreatable with standard clinical protocols. However, there are still significant numbers of questions that should be answered before the promise of personalised medicine can become a reality. We will discuss some of them in this presentation.

Rethinking informal markets in the Global South

Rosana Pinheiro-Machado (Oxford Department of International Development, University of Oxford, UK)

The 21st century is witnessing both the emergence of new players in the Global South and the intensification of pressures from the Global North to apply legal and regulatory instruments worldwide, such as the Intellectual Property Regime (IPR). In this context, informal markets, smuggling, and piracy have become extensively synonymous with criminality. This talk aims to problematize the IPR as a Western hegemonic discourse. From an anthropological point of view, it argues that illegality is only a small part of the story of informal markets, and that formal and informal sectors actually coexist and cooperate with each other. In addition, it points out that processes of abrupt formalisation may generate more illegality, whereas the encouragement of informal markets may yield creative results, which are not anticipated by the West's supposedly rational modernity.

Plenary roundtable

IUAES Futures of Anthropology Plenary: Futures of Anthropology: Critical Challenges, Opportunities

Chairs: Noel B. Salazar (University of Leuven) and Heather O'Leary (McMaster University), with Dimitris Dalakoglou (VU University Amsterdam) and Meta Gorup (Centre for Higher Education Governance Ghent).

This plenary dialogue highlights the emergent perspectives of anthropologies in various contexts through the experiences of the next generation of anthropologists. This year, we consider the conference theme of 'Anthropology and Publics' in greater detail vis-à-vis the all too real challenges of becoming an anthropologist in the current global political-economic climate. Through exploring situations in academia and its ripples beyond, students and scholars reflect on the role of anthropology in their pursuit of making indelible improvements on our discipline and the human condition.

Sponsored session

European Research Council

The European Research Council (ERC) is a research funding body established by the European Commission in 2007, it funds individual scientists based in Europe who carry out research at the frontiers of knowledge. It aims to support the best and most creative researchers and help them identify and explore new opportunities and directions in any field of research.

The ERC provides attractive, long-term grants to pursue ground-breaking, high-risk/high-gain research in any field. Excellence is the sole criterion for selection; there are neither thematic priorities, nor geographical quotas for funding.

The ERC received a budget of over €13 billion under the European Union research programme Horizon 2020 (2014-2020).

In 2015, the ERC celebrated its 5000th grant. Currently it has funded more than 6000 project in the domains of life sciences; physical sciences and engineering; and social sciences and humanities.

Out of more than 62 000 proposals evaluated since 2007, the ERC grants have been awarded to almost 600 institutions in 32 countries in the EU and Associated countries. So far, nearly 40 000 publications have derived from ERC projects, out of which 14 5000 have been published in peer-reviewed high impact international journals. The ERC expects that its grants will help bring about new and unpredictable discoveries.

Guest lectures

Tolerance and coercion in the Islamic tradition

Yohanan Friedmann (Institute of Asian and African Studies, The Hebrew University, Jerusalem, Israel)

An analysis of the diverse material on religious tolerance and religious coercion in the Qur'an, in the prophetic tradition and in Islamic law.

Paleoradiology and evolutionary medicine: Learning from the past for the present and the future

Frank Rühli (Institute of Evolutionary Medicine, Medical Faculty, University of Zürich, Switzerland)

Since more than 100 years radiological techniques are available to study ancient human skeletal, mummified and fossilized remains. Recent technologies used include CT, MRI and Terahertz imaging. Based on our own experience we show the impact these diagnostic techniques have within the emerging field of evolutionary medicine. The study of ancient human health and disease as done in evolutionary medicine may contribute to a better understanding of current medical issues and help for improved strategies to address future public health initiatives.

Special sessions

IUAES/WCAA roundtable: Anthropological fieldwork and risk in a violent world

Chairs: Chandana Mathur (WCAA) and Faye V. Harisson (IUAES)

Anthropological fieldwork in violent contexts can result in exposure to risk and in severe harm to researchers and their research participants. The roundtable will discuss the responsibilities of anthropology associations and research units relating to such risk and will consider creation of a WCAA-IUAES task team to produce recommendations regarding how to address the challenge.

We live in a violent world, one where anthropologists, along with their research participants, are often at risk of being subjected to violent attacks as well as to the limitations that governments attempting to limit such violence impose on people's freedoms. For anthropologists doing fieldwork, especially in places where they are still in process of gaining sufficient local knowledge to be able to manage their movements and time in ways that limit their likely exposure to violence, there can be much greater risk than for those who are working in familiar contexts. A consequence is that, every so often, an anthropological researcher either loses their life or is severely injured or otherwise harmed. Moreover, in contexts of extreme inequality, and in contexts where violence often pervades the lives of those amongst whom anthropologists do their research, exposure to those kinds of life situations introduces risk of extreme emotional distress – sometimes to the extent that elements of post-traumatic stress disorder may arise. Such contexts also mean that a researcher's presence may increase the risk of harm to local people who have become research participants.

The roundtable, introduced by the two convenors, aims to discuss the nature of these kinds of risks for fieldworking anthropological researchers and their research participants, and to consider whether

and, if so, how the ethical principles that guide such research might be structured to address those kinds of challenges. An intended goal is the establishment of a WCAA-IUAES task team that will consider the issue and be able over the next year or two to bring recommendations to the global community of anthropology associations.

Strategic Alliance between IUAES and WCAA

Chairs: Faye V. Harrison (University of Illinois at Urbana-Champaign, USA) and Vesna Vučinić-Nešković (University of Belgrade, Serbia)

The International Union of Anthropological and Ethnological Sciences (IUAES) and the World Council of Anthropological Associations (WCAA) have been discussing how to develop their strategic alliance and to consolidate the relationship between the two organizations in order best to use their full potential to serve the global anthropological community. A Task Team of ten members, comprising five members each from the IUAES Executive Committee and the WCAA Organizing Committee, has drawn up two proposals to be considered by all IUAES and all WCAA members. They are: (1) A Memorandum of Agreement (MOA) providing for (a) a permanent IUAES/WCAA joint liaison committee, (b) a single web-site, but with separate sections for each organization, (c) joint meetings, and (d) other cooperative activities such as have been organized so far and as decided by the joint liaison committee; (2) A Memorandum of Understanding (MOU) providing for the creation of a new bicameral umbrella organization with a new constitution and comprising distinct IUAES and WCAA chambers. Details of the two proposals will be explained by the Task Team for open discussion by both IUAES and WCAA members. The intention is that after the Inter-Congress in Dubrovnik all IUAES and WCAA members will be asked to participate in an electronic vote on the relative acceptability of the two proposals. The hope is that one of the two will be selected and then implemented.

World Council of Anthropological Associations (WCAA) panel stream

Global survey of anthropological practice

Panel coordinator: Greg Acciaoli (The University of Western Australia)

Session 1: Profiling What Anthropology Graduates Do and How They Identify through Survey and Interviews

Session chair: Vesna Vučinić Nešković

Anthropology in Portugal: Academia and practical work

Clara Saraiva (Portuguese Anthropological Association – APA; International Society for Ethnology and Folklore – SIEF; CRIA FCSH – Universidade Nova de Lisboa)

The Portuguese Anthropological Association promoted in 2015/2016 a study entitled “The Profile of Anthropologists in Portugal” (PAP) to understand what anthropology graduates are doing, what jobs they hold and how anthropology influenced their lives. This study tries to come up with a better picture of what individuals who did their BAs or graduate studies in Social and Cultural Anthropology are doing nowadays, so that we can compare what happens in the Portuguese case to what happens in other countries. This is even more important as Portugal is a small country, where anthropology does not have an enormous representation among the social sciences and where the government has, in the last years, promoted a devaluation of the social sciences, including anthropology. The study includes three distinct parts: 1) a questionnaire sent to listed members but also to all the university departments, research institutes, research centers and other organizations that include anthropologists and other social scientists; 2) a set of informal interviews with key informants, individuals who hold important roles within the anthropological field; 3) short filmed testimonies

from anthropologists in the different subfields. The results of this study will be outlined and analyzed in this paper. A short video clip of 3 minutes will be shown as a sample of the work that is being carried on by APA.

The job market for anthropologists: A view from the United States

Alisse Waterston (American Anthropological Association – AAA; John Jay College, City University of New York)

In this data-driven presentation, I examine employment trends for US anthropologists and explore the assumption that those with advanced anthropology training now have various well-developed career paths available to them. The slowest growing (or stagnant) is the full-time tenure track faculty career path. More rapidly growing careers appear to be those in the public, private, and non-governmental sectors. Data collected by AAA indicate that the number of US higher education faculty teaching in non-tenure track, contingent faculty positions is twice what it was 50 years ago, comprising half of today's college and university faculty (Kasimir 2013). In the USA, an estimated 60% of PhDs in anthropology are employed outside the academy and those with a Master's degree in anthropology are even more heavily represented outside the academy, although information on where they are employed is highly anecdotal. This presentation synthesizes findings from several data sources produced and curated by the American Anthropological Association. I identify patterns in the shrinking US academy and the number and kinds of opportunities for anthropologists in the private, governmental, and non-governmental sectors to understand the multiple ways US anthropologists are crafting their professional lives. As we explore the articulation of applied and academic anthropology, it is important to consider that some full- and part-time faculty take on applied projects and positions, some anthropologists apply their anthropological skills or maintain their anthropological identity in the non-academic workplace, and some anthropologists drop the discipline from their professional identity as they make their way in other professional capacities.

What happens to them after they leave the Academy? Hong Kong anthropology graduates in the workforce

Gordon Mathews (WCAA Organising Committee; Hong Kong Anthropological Society – HKAS; Chinese University of Hong Kong)

Graduates in Anthropology in Hong Kong—with B.A., M.A., M. Phil, or Ph.D degrees—have long been reputed to have a difficult time finding employment, but the situation has improved over the past two decades, as employers in the city have increasingly become aware of what anthropology is: our graduates over the past two decades now work as journalists, corporate employees, teachers, police, government administrators, NGO personnel, museum curators, and artists, as well as, in a few cases, professional anthropologists. However, it is unclear how former students' anthropological training interacts with their subsequent experiences in the workplace. In this paper, based on intensive interviews with thirty former students of different ages and educational attainments, I seek to go beyond the usual boilerplate rhetoric of "anthropology helped me so much!" to find out more specifically: 1) how anthropological training has related to their subsequent work; 2) in what ways their anthropological training has helped them in their subsequent work; 3) in what ways their anthropological training has hindered them in their subsequent work; and 4) in what ways their anthropological training has been irrelevant to their subsequent work. The results of this investigation should provide some partial yet revealing indicators as to how anthropology might more practically train its graduates in Hong Kong and by implication the world at large—train them not to become docile employees, but to be ready to take on the challenges of different careers and work environments in a more informed way.

Continuing alongside the katutubo / the indigenous 'other' (and self): Current challenges to Filipino anthropology and its practice

Cynthia Neri Zayas, Ugnayang Pang-AghamTao (Anthropological Association of the Philippines – UGAT; Center for International Studies, University of the Philippines)

Interactions among the State, large-scale private interests and marginalized katutubo or 'indigenous' people (IP) comprise the prominent arena for anthropological research, applied work, or advocacy for practitioners, whether within academia, government, NGOs, or as consultants for private firms. This is not to say that popular and media recognition for such a "niche" for anthropology is high or even accurate – anthropology is often unfamiliar or equated with fossil-hunting, and university-based anthropologists are routinely invited to media to provide 'expert' opinions on witch/ghost beliefs, but not usually called to give comment for the communities affected by water or mining issues where they have actual research projects. Many other "non-IP" issues do currently occupy the energies of practitioners, but many important topics should do so as well (e.g. maritime cultures of our archipelagic context). Moreover, anthropologists are also criticized for speaking for the IP who can speak for themselves. Anthropology is not part of general education; anthropology courses are often not offered or are taught by faculty without credentials in anthropology. Only a handful of institutions offer graduate anthropology degrees, but innovative solutions such as regional consortia successfully overcome such limitations, though short-lived and funding-driven. Many anthropologists practice in interdisciplinary settings for specific issues and struggle to balance output for academic and popular audiences. Challenges to fieldwork range from security and militarization concerns to negotiating "consent" given new legal and bureaucratic frameworks. Emergent contexts include: exponential tourism growth; rapid resource degradation; ancestral land titling disenfranchisement; disaster, conflict, resettlement and diaspora.

Balancing academic and professional commitments: Preliminary findings of a recent survey of Australian anthropological practice

Pamela Faye McGrath (Australian Anthropological Society – AAS, Canberra, Australia) and Greg Acciaoli (WCAA Organising Committee; Australian Anthropological Society – AAS; The University of Western Australia)

This paper uses a recent (2016) survey of the discipline by the Australian Anthropological Society (AAS) to shed light on the current articulation of "applied" and "academic" practice in Australia. For almost as long as the AAS has existed (established in 1973), the discipline of anthropology in this country has struggled to reconcile the needs and ambitions of anthropologists based in the academy with those who work outside of it. Although this tension between academic and applied practice endures in public debates about such issues as the moral culpability of anthropologists involved in activities such as native title research and Indigenous policy work, in many respects the boundaries between them have eroded. Faced with chronic under-resourcing within university faculties, insecure employment, hyper-competitive research grants, and a rapidly changing geo-political landscape, university-based anthropologists are engaging in external consultancies and employment to supplement research activities and buy out teaching obligations. At the same time, many anthropologists employed by NGOs, government and the private sector (most notably primary industry) remain engaged with the academy: undertaking sessional teaching, publishing, supervising, peer reviewing, applying for and winning research grants, and leading major research projects. The results of the AAS survey, focusing on the themes and regions in which Australian anthropologists currently work and the nature and reliability of their employment, reveals how the lines between applied and academic practice have become ever more blurred as we seek to engage with a wide range of professional opportunities to build careers and realize academic ambitions.

Session 2: Confronting the Challenges of Neoliberalism and Globalization

Session Chair: Greg Acciaioli

Challenges of anthropology and the humanities in 21st century Japan

Sachiko Kubota (Japanese Society of Cultural Anthropology – JASCA; Kobe University)

Now it seems very common for the humanities in the world to be pressured to change seriously and face budget cuts. Japan is no exception. Actually, at this moment, we are facing two big obstacles exerting pressure on anthropology and the humanities. One is the pressure for globalization, which basically means the pressure to increase the number of publications in English and the pressure to nurture the English ability of the students. The other is the pressure to restructure Humanities and Social Sciences especially in National Universities. In the climate of economic depression and decrease of the population, National Universities are being forced to change their structure for further possible economic development. And in June 2015, the Minister of the Ministry of Education, Culture, Sports, Science and Technology made a public statement declaring that National Universities are required to either dismantle or restructure the departments of Humanities and Social Sciences, which created a big reaction. I will talk about how anthropology is trying to survive this neo-liberal era.

Moving beyond “neoliberal managerialism” with respect to academic anthropology in Britain

Raminder Kaur (WCAA Ethics Taskforce; University of Sussex)

In a neoliberalised educational sector, the importance on engaging with wider publics, including schools, media, business and the third sector among others, has taken on pressing importance. This paper provides more recent perspectives to the “audit culture” (Strathern 2000) that has made an intractable presence in most public and private institutions in Britain. Following Cris Shore and Susan Wright’s (2000) observations of “new managerialism” in the higher education sector, referring to the transfer of audit and accountability from the private to the public domain, this paper argues that we are now in an era of “neoliberal managerialism”, referring to recent moves to integrate the public with the private and therefore linking research and teaching more conspicuously to the private or financial sector. In the process, the anthropologist has had to learn new skills – that of the marketer. Rather than an analyst of the market, to a greater or lesser extent, s/he becomes part of the process of marketing anthropology. However, the outlook for the anthropological discipline is not altogether grim. With the example of an anthropology-led initiative in organising a three-day programme of lectures, workshops and evening entertainment in the WOMAD festival for music and dance in 2015, this paper considers the potential to move beyond neoliberal managerialism and the part that universities may be able to play in taking anthropology out of the ivory tower, thereby providing other perspectives on engaging with the larger populace.

Straining against the shackles: Possibilities in anthropology

Joy Owen (Anthropology Southern Africa – AsnA; Rhodes University)

In the southern African region, we face regional dilemmas that are peculiar to the postcolonial moment on the African continent and within the region. As a discipline Anthropology is more relevant now than ever before, as we have the opportunities to apply our historically grounded analytical lenses to social concerns such as hyper-modernisation, the lack of social cohesion, transnational migration, gross consumerism, failed development, ecological crises, social deprivation, black consciousness, and the AIDS pandemic inter alia. Yet, we are locked within the confines of a reflective stance that “misses” the opportunity to respond almost instantaneously to social phenomena as they arise. We are constrained by our abilities to perceive multiple interpretations and our need to understand the complexities inherent in all phenomena. Thus, while we have the tools to apprehend the enormity of the Anthropocene (as we have documented its onslaught in

various ways) and to create ways to counter its effects, the southern African Anthropological academy is constrained by the intellectual and practical ethos of the discipline and further by the fierce onslaught of neoliberal policies and poor financial resources. How do we remedy this?

Chilean anthropology: Challenges for professional and academic development in a neoliberal context

Gonzalo Díaz Crovetto (Colegio de Antropólogos de Chile – CAC; Universidad Católica de Temuco), Gemma Rojas Roncagliolo (CAC; Universidad Alberto Hurtado Santiago) and Rodrigo Sepúlveda Prado (CAC and Universidad de Chile)

Chilean anthropology had a material and institutional incipient base at the moment of the military coup in 1973. Many teachers and students of social sciences were victims of torture, political detention, exile, and murder, perpetrated by the terrorist mechanisms of the State. This situation affected deeply our discipline and fragmented our community which had demonstrated its conciliatory spirit in the “First Congress of Andean Man” in 1973, where some very important teachers of Andean Anthropology and Archeology attended (like Lumbreras, Murra, Rex Gonzalez, etc.). The colleagues disappeared like Fredy Taberna, the political apprehension and the expatriation of the founders of the first Anthropology degree like Aznar and Garbulsky, the exile of some masters like Berdichewsky and Bate, left a large hole in our discipline. The memory of our community has been the most important space of transmission of what happened and there still many issues to analyze, to understand the character of what dictatorship imprinted in our community. Our association was born in 1984 hand to hand with the movement for the fight of human rights and democracy. The present paper has as its goal to analyze the actual stage of our discipline in a post-dictatorship context, where our biggest achievement was and is the Chilean Anthropologists Association.

State-governed cultural heritage protection – a challenge or an opportunity? Serbian ethnology/anthropology simultaneously facing the UNESCO agenda, EU conditionality, austerity measures and social expectations

Miloš Milenković (Serbian Ethnological and Anthropological Society – SEAS; University of Belgrade)

The Republic of Serbia ratified the UNESCO Convention on the protection of intangible cultural heritage (ICH) in 2010 and assumed the obligation to protect, preserve, document, develop and treasure its heritage consisting of “elements” that are selected solely on a national level. In accordance with that, a state-governed network for ICH safeguarding was instituted and empowered by professionals, most of whom are also members of the Serbian Ethnological and Anthropological Society. Although the existing model of implementation of the Convention is satisfactory according to the UNESCO evaluation standards, special attention is now needed in relation to the highly sensitive issues of minority cultural heritage protection, as ongoing ICH safeguarding practices, until now, have largely been directed primarily to the majority (Serbian) cultural heritage. This is especially challenging in the post-conflict constellation of the Western Balkans within the pressing EU (bilateral) conditionality. Caught in-between public austerity measures that reduce publicly funded research to its applied aspects and more public-oriented professional engagement, on the one hand, and social expectations of ethnology traditionally perceived as a “national science”, on the other, ethnological/anthropological expertise in Serbia is striving to uphold academic standards in the already challenging and long-lasting sectoral reforms of education and culture, and research and innovation.

Israeli anthropology in the world: Emic, etic and transnational views

Marcy Brink-Danan (Israeli Anthropological Association – IAA; Hebrew University, Jerusalem, Israel)

Despite the fact that Israel is home to a mere one hundred working anthropologists, over the past few years our institutions (universities, colleges and professional organizations) have been hyper-scrutinized, subject to seemingly endless evaluation by non-Israeli anthropologists. Strangely, perhaps, the view from the “outside” rarely corresponds with many Israeli anthropologists’ understanding of their work, their politics and their ethical, professional and pedagogical commitments. At times, these outside representations of Israeli anthropology – and its institutional goals and values – diverge from local experience to such a dramatic degree that Israeli anthropologists struggle to make sense of what such a representational practice means for the state of the discipline at large, specifically as concerns the current state of representational ethics. I suggest that this disconnect demands an urgent reconsideration of the classic issues of emic and etic description and interpretation (see Agar 2010). In order to understand this uncanny sense of representational disconnect, I conducted interviews with central actors in the struggle to represent Israeli anthropology and engaged in critical discourse analysis (CDA) of recent descriptive writing about Israeli anthropology. I conclude with personal reflections, as a transnational anthropologist, on the issue. As such, this paper addresses the current state of Israeli anthropology by taking up the emic/etic question, yet again.

Session 3: Relating Anthropological Practice to the State: Perils, Possibilities, and Policies

Session Chair: Chandana Mathur

Practical and practicing in Russian anthropology/ethnography

Andrei Golovnev (Association of Anthropologists and Ethnologists of Russia – AAER; Institute of History and Archaeology)

The 20th century witnessed the tremendous social experiment of the Russian socialist revolution ideologically heavily based on evolutionist theory of primordial, and thus innate for humanity, communism. Furthermore, one of the revolution’s key forces, the national liberation movement, was focused on the fundamental task of solving a “national question” by constructing a set (the Union) of various ethnic entities. That was not a rule of anthropologists, but rather a political usage of an anthropo/ethnological agenda and “arms.” In the 1930s, when the national boom was replaced by total-state prosperity, academic ethnography was down-graded to the rank of “subsidiary historical discipline” and left to enjoy the issues of material culture and local ethnohistories, empirically contributing to the ideological model of “friendship of peoples.” Hitherto two main actors, state and ethnic community, have composed a spectrum of practicing anthropology; “applied” still means interplay with these actors. The “state vector” of ethno-policy involves ethnographers in spheres of nation-conceptualizing, law-making, census-framing (e. g. compiling a “list of peoples”), migration-control, and monitoring interethnic relations and conflicts; the “ethnic vector” draws them into rendering support mostly for indigenous communities and ethnic minorities by the means of advocacy and action anthropology. So called “ethno-expertise,” often followed with participatory research, plays an increasing role in current practices. While former generations of ethnographers have taken peoples’ knowledge for science-building, today’s generation faces urgent social requests to return the worked knowledge. The cycle of “take/return” is challenged by accelerating information whirl invoking adequate methods of expression or sometimes emergency expertise.

Applied anthropology, indigenism and state policy in Mexico

Maria Cristina del Pilar Oehmichen-Bazan (Asociación Latinoamericana de Antropología (Latin American Association of Anthropology) – ALA; Colegio de Etnólogos y Antropólogos Sociales de Mexico – CEAS; Universidad Nacional Autónoma de Mexico)

Applied anthropology in Mexico has gone through different stages. In the first decades of the 20th Century, Mexican anthropologist had a leading role in the formulation of public policies. Since the arrival of Franz Boas in Mexico in 1911, Mexican anthropologists who had invited him sought in anthropology a science oriented to develop and promote socio-cultural change in the country. Anthropology was conceived as an applied science, concerned with improving the living conditions of the indigenous population and contributing to the nation's cultural construction. Anthropologists would collaborate to integrate the indigenous peoples in miscegenation in "forging a homeland", playing a leading role in constructing State institutions promoting nationalism and carrying out public policy towards the indigenous regions of the country. Applied Anthropology would have in "indigenism" one of its main areas of action for four decades; state institutions accommodated professional anthropologists who carried out the job of promoting agricultural, health, and education projects in small, scattered and remote indigenous communities. When the indigenous movement of the 1970's rejected integration of indigenous peoples into the mainstream, the Nation, anthropologists considered the policy of the State as "ethnocide", while they considered the way anthropology was applied as "integrationist". Since then, other alternatives have been developed regarding the relationship between the State and indigenous peoples, including supporting indigenous uprisings and the defence of the collective rights of indigenous peoples. Later, anthropologists would be displaced from the institutions of the State, reaching almost zero participation in the definition of public policies.

Developing development anthropology in Indonesia

Idham Bachtiar Setiadi (Asosiasi Antropologi Indonesia – AAI; National Team of Cultural Heritage Experts, Jakarta)

Since its beginning in 1957, if not before, anthropology in Indonesia has been developed by applying imported concepts. During the New Order era (late 1960s-1998), anthropological thought was mainly absorbed in and adjusted to national development discourse—namely national identity and economic development—and policymaking. During the current Reformasi era, critical anthropological thinking started to question the body of knowledge of Indonesian anthropology. At the same time, however, more and more anthropological graduates entered the labour market as practicing anthropologists, particularly in community development projects and CSR programmes of corporations and the State. Here, lack of data and local knowledge urged anthropologists to improvise, juggling imported concepts and personal experience, while keeping their own critical thinking—about Indonesian anthropology—at bay. Interestingly, they fell back, more often than not, on the adaption of concepts of the early Indonesian anthropologists, particularly Koentjaraningrat. Furthermore, it has also become a concern that Indonesian anthropology should develop further based on the thinking of the pioneers as questions about society and the state circulated more and more frequently. Central to this critical thinking is the relation between development—no longer phrased as national development—and cultural diversity as well as cultural change. The challenge of developing anthropological theories related to this problem is now being faced with a plan to revisit Koentjaraningrat's project "People and Cultures of Indonesia" (Manusia dan Kebudayaan Indonesia).

Making anthropology relevant: Critical reflections on professional anthropology in India

Soumendra Patnaik (Indian Anthropological Association – IAA; University of Delhi)

Anthropologists have always waged a struggle to make anthropology relevant as an academic discipline and as a profession. It faces the major challenge in terms of its lack of support in state-run organizations run by bureaucrats and nonspecialists where anthropology is a key component, such as the Anthropological Survey of India, Museum of Man, and Tribal Research Institutes. The discipline also suffers from internal contradictions. The biological anthropologists, who outnumber other branches, often choose not to be critical of government for fear of loss of state patronage. Social anthropology also suffers as a small community of scholars who have long gestation periods in their careers due to lack of academic employment opportunities. Only a few are active; they rarely raise voice on public issues. On the other hand, social anthropologists, in competing with other social science disciplines where the number of scholars is large and have greater influence on public issues, feel that their voice goes unheard in shaping public policy. This paper examines some critical initiatives by the Indian Anthropological Association (IAA) to make anthropology relevant in the Indian context, such as including anthropology in civil services examinations, tribal development policy, HIV/AIDS, debating the conceptual issues involved in defining a tribe, NGO –state relationships, tourism, disability justice, indigenous question, global anthropology, ethics in social science, mobilizing young anthropologists, etc. Some members have taken individual initiatives in peace talks between insurgents and the state and also carry out protest walks (padyatras) to promote harmony on India's northeastern international borders.

Contextual challenges in the practice of academic and professional anthropology in Kenya

Isaac Keango Nyamongo (WCAA Organising Committee; Pan African Anthropology Association – PAAA; University of Nairobi)

The teaching of anthropology in Kenya is in relation to other allied disciplines a relatively recent entry into the university curriculum. In the short time anthropology has been taught, it has produced a large pool of professionals. However, over the same period, the discipline of Anthropology has had a difficult co-existence with sister disciplines owing to misinformation and negative publicity especially coming from the political class. Furthermore, due to lack of knowledge of anthropology and what it has to offer to society, career guidance counselors do not adequately guide students as they make lifelong decisions about their future professional life. Consequently, the context within which anthropology as a discipline and as a profession operates is constraining the growth of the discipline in Kenya. The paper reviews these contextual challenges and recommends ways to tackle the challenges.

Session 4: Organizing the Diversity of Anthropological Practice through Associations

Session Chair: Chandana Mathur

Anthropological practice in Uruguay 10 years after the creation of the AUAS

Betty Anahí Francia Ramos (Asociación Uruguaya de Antropología Social y Cultural (Uruguayan Association of Social and Cultural Anthropology) – AUAS; Oficina de Planeamiento y Presupuesto, Presidencia Uruguay, Programa Uruguay Integra)

The objective of this presentation is to share the trajectory of the Uruguayan Association of Social and Cultural Anthropology, AUAS, since it was founded, concentrating on the last 10 years. For decades the practice of anthropology in Uruguay was largely relegated to academia, with some inclusion in NGOs and minimum representation in the state. Today it is common to find social anthropologists working in many different areas. The paper treats dissemination strategies of anthropological work, its financing and its outcome, as well as reviewing the fields of professional

employability prevalent in Uruguay and relating the experience of organizing AUAS, XI RAM. Our objectives in the short and medium term include using strategies to influence the profile of anthropologists and gain greater recognition at the National Agency for Research and Innovation, "ANII", despite the categorization used being detrimental to the discipline. The majority of practicing social anthropologists in Uruguay are members of AUAS. Almost all of its 118 members are involved in research. The largest proportion of members' work in social development projects, usually with government-sponsored agencies. The number of members with academic appointments has been increasing, as the presence of anthropologists in a variety of schools and careers has expanded. There is also a small number of members living abroad, who maintain affiliation and links with the association.

Anthropological discourse in Brazilian public space

Carmen Sílvia de Moraes Rial (WCAA Organising Committee; Associação Brasileira de Antropologia – ABA; Universidade Federal de Santa Catarina)

The Brazilian Anthropological Association (ABA) was born at a meeting in 1954 and brought together anthropologists such as Darcy Ribeiro, who had a strong presence in public spaces. Ribeiro is a well-known example of a figure forging a successful amalgam between intellectual and political work: he became Minister of Education and helped found a number of universities and museums. In the 1970s, academic institutions had an important role in overcoming the dictatorship in Brazil (1964-1985), and in the late 1980s ABA aided establishment of the re-born democracy. A fruitful dialogue was reinitiated, and anthropological expertise was useful in drafting the Constitution of 1988, especially in the field of human rights and rights of minorities. Recently, however, we have seen a conservative discourse emanating from strong alliances in the national congress among representatives of land-owners, religious groups, and others, which threatens some of the Constitutional rights of minorities and defends a specific idea of economic "development" that limits space for anthropological expertise.

Anthropology and anthropologists in Poland

Michał Buchowski (Polish Ethnological Society – PTL and Adam Mickiewicz University)

In organizational terms, there exist eight university departments named "Ethnology and Cultural Anthropology" in Poland. In order of their size they are the following: Poznań, Warsaw, Kraków, Łódź, Wrocław, Toruń, Cieszyn in Silesia, and Szczecin. A similarly labeled section in the department of Archeology in Gdańsk was also set up. The majority of them have a tripartite educational system. In addition, there is an ethnological section in the Institute of Archeology and Ethnology of the Polish Academy of Sciences, which has its main seat in Warsaw, and branches in Poznań and Kraków. Many anthropologists work in other departments, especially sociology. The number of senior faculty (which in the Polish system includes those with not only a PhD, but also the habilitation) working in academia, recently reached one hundred and twenty. Many more younger faculty are engaged in research and teaching. Dozens of ethnographic and open-air museums employ numerous anthropologists who are also engaged in research. Within the large Polish Sociological Society, the Social Anthropology section is one of the biggest. A Polish Anthropological Institute was also recently founded. The 120-year-old Polish Ethnological Society has seven hundred members and is the largest anthropological association in the region. Its flagship journal remains *Lud*, published since 1895, which along several other journals serves as a forum for intellectual debates in anthropology.

Contemporary challenges of Czech anthropology between Volkskunde, European ethnology and sociocultural anthropology

Petr Janecek (Czech Ethnological Society – CNS; Charles University)

This paper reflects upon contemporary challenges facing Czech anthropology not only in academia, but also in public discourse. In the humanities/social sciences, the most important Czech anthropological field was historically ethnography. Renamed as ethnography and folkloristics during period of state socialism in 1948-1989, its practice was centralistic and paternalistic. Research was conducted by state-governed universities, the academy of sciences and museums; the only learned society, the Czechoslovak Ethnological Society, often struggling for political reasons, covered mostly local fieldwork. Since the early 1990s, this “ethnographic hegemony” was challenged by adopting approaches of Western sociocultural anthropology, resulting in redesigning the field as ethnology and establishing several independent anthropological university departments. The 2000s were also characterized by the “Big Divide” between ethnological and anthropological approaches, resulting in establishing in 2008 a sister organization to the Czech Ethnological Society, the Czech Association for Social Anthropology. Currently, this divide seems to be lessening, e. g. because of ethnologists participating in the “intangible cultural heritage” discourse and anthropologists engaging with themes previously regarded “ethnological”. Both approaches, however, seem threatened since the early 2010s by the much greater divisions in all Czech society concerning many themes important to anthropology such as migration, ethnicity and the national educational system. How could we interpret the future of anthropology in this country, whose president in 2013 publicly stated, “We have the highest number of cultural anthropologists per million inhabitants in the world, but, unfortunately, most of these anthropologists go, immediately after graduation, directly to an employment office”?

The paths of anthropology in Argentina: Between professional and academic anthropology, and vice versa

Lía Ferrero (Colegio de Graduados en Antropología de la República Argentina – CGA; Universidad de Buenos Aires)

Traditionally the programs in anthropology in Argentina have been orientated towards research following the pattern of the Academy. Only recently, with the creation of a new undergraduate program by a National University, has anthropology started an applied orientation. Although the previous situation had not sealed up the possibility of anthropologists working in areas of policy advocacy and public administration, it gave a particular imprint to that participation, which can be specially seen in the dislocation among colleagues and the weakness shown in the face of other social sciences. One of the consequences of that tradition for the associations of anthropologists is the difficulty that they meet when it is time for them to integrate as members those professionals of the anthropological sciences who are working outside the academic field. The growth in the undergraduate and graduate programs in anthropology in the last ten years makes the scenario even more complex, as we find a greater number of anthropologists who challenge the traditional limits of the discipline. Bearing all this in mind, at CGA we aim at mapping and exploring the niches where anthropology is practiced in Argentina, its points of convergence and divergence, in the frame of the new local context.

Italian sociocultural anthropology goes public

Filippo Zerilli (Associazione Nazionale Universitaria degli Antropologi Culturali – ANUAC; University of Cagliari)

While the public use of anthropological knowledge and expertise was claimed by previous generation of scholars, including the founding figure of contemporary Italian sociocultural anthropology Ernesto de Martino in the early fifties, it is only recently that a number of organisational initiatives and efforts

were mobilized in order to promote 'public anthropology' as such, providing it with its own institutional organisation and structures. Focusing on a number of such initiatives and trends within the field of Italian sociocultural anthropology, this paper explores the articulation between public (i.e. applied) anthropology and academic anthropology today. The creation in 2013 of Società Italiana di Antropologia Applicata (Italian Association of Applied Anthropology) with its recently announced journal *Antropologia Pubblica* (Public Anthropology), and the latest founding of Associazione Nazionale Professionale Italiana di Antropologia (Italian Professional Association of Anthropology) in February this year, suggest several questions and remarks concerning how and why Italian sociocultural anthropology goes public today. The paper will try first to engage issues and provide figures responding to the call launched by the WCAA Global Survey of Anthropological Practice. Then it will ask to which extent public anthropology and academic anthropology refer to two distinct ways of practicing anthropology, and if it is useful or strategically desirable to conceive them as two separate area of anthropological practice and expertise provided with their own independent organization and institutional bodies.

Session 5: Teaching Anthropology outside the Traditional Anthropology Program

Session Chair: Vesna Vučinić Nešković

The teaching of Cultural Anthropology in Cameroon public and private schools: The challenge of an emerging society

Paul Nchoji Nkwi, Pan African Association of Anthropologists – PAAA; Catholic University of Cameroon)

Cultural Anthropology as a discipline began to be taught in the first state university only in 1976 when I was recruited to teach it. It took several years for the discipline to be allowed to students deemed suitably prepared for the Bachelor of Science degree in anthropology. The growing interest in the discipline was due to the increasing presence of anthropologists in policy-making positions. Indeed, the creation of departments of anthropology in state universities has exponentially increased the number of anthropologists in the state system. Activism has argued for the teaching of anthropology in high schools, firstly preparing students for university studies and secondly ensuring the systematic teaching of the different cultures of a Cameroon that is highly diverse. This activism has led to the introduction of anthropological courses in teacher training colleges as a prelude to a full-blown scheme or syllabuses for secondary schools. This paper attempts to audit the actions taken to enhance and popularize anthropology in Cameroon.

A small drop of anthropology: Experiences from Norwegian secondary school

Thomas Hylland Eriksen (European Association of Social Anthropologists – EASA; University of Oslo)

“Sociology and social anthropology” has been taught as an optional subject in Norwegian secondary schools since the 1970s. Currently, about 10,000 teenagers choose the subject annually. This short paper looks critically at the curriculum and teaching practices. It has not helped recruit new students (the majority of them did not take the subject in school). What kind of anthropology is taught in school; is it up-to-date and made relevant for the contemporary world, or does it teach an antediluvian kind of exoticist anthropology? Part of the answer lies in the coupling with sociology. The presenter has co-written several of the textbooks in use over the past two decades.

Challenges and opportunities for secondary education in anthropology: An innovative education program in socio-cultural anthropology in Serbia

Vesna Vučinić Nešković, WCAA Organising Committee; International Association for Southeast European Anthropology – InASEA; University of Belgrade)

The paper aims to give an overview of various forms of ethnology/anthropology education existing in secondary schools, museums and non-government organizations in the Republic of Serbia. The focus will be placed on the Program in Socio-Cultural Anthropology at the Petnica Science Center (Istraživačka stanica Petnica), an institution for innovative scientific education at the intermediate level. This unique institution, set up in a rural region of central Serbia, is aimed at introducing talented secondary school students from around the country to scientific research, in particular social and natural sciences. An annual program comprises four cycles of theoretical, methodological, fieldwork and write-up seminars through which attendees start with being introduced to various anthropological themes and end up with research papers published in the journal Petnica Notebooks. The paper will give an account of how the program looked in 1994 when it was initially set up by two junior members of the Department for Ethnology and Anthropology of the University of Belgrade, and how it looks today, after it has been led by a number of enthusiastic young graduates of the same department.

Bear spray not obligatory (but recommended): Building partnerships to ensure lifelong learning and community-based research in a northern Canadian university

Michel Bouchard (Canadian Anthropology Society / Société canadienne anthropologie – CASCA; Department of Anthropology, University of Northern British Columbia)

Located in the interior plateau in a small industrial city whose landscape is dominated by sawmills and pulp mills, the University of Northern British Columbia is also situated within the asserted traditional territory of the Lheidli T'enneh First Nation. Our university has a mandate to serve the needs of all our northern communities, including First Nations and Métis, comprising 78 bands and 16 tribal councils, as well as many urban First Nations organizations. The population of the region is about 300,000, of which First Nations people comprise approximately 10 percent. The Department of Anthropology has been actively engaging with communities to help them develop human and research capacities to meet their needs. This includes endeavors such as community-based archaeology field schools that are delivered fully off campus and within the communities, in rural and often isolated areas. The field school trains university students and First Nations community members regardless of their educational background, and elders as well as other community members are integrated into the curriculum planning and teaching. Likewise, when a First Nations community, the Lake Babine Nation, identified a need to train local members, we went out to the community and helped to organize an oral history field school. These are conducted in partnership with First Nations and other communities, highlighting our commitment to engaging, teaching and learning outside of the walls of academia. The occasional bear encounter notwithstanding, we are striving to ensure we are relevant both locally and globally.

The predicament and challenges for Korean cultural anthropology: From the perspective of anthropologists in non-anthropology departments

Chul-In Yoo (The Korean Society for Cultural Anthropology; Jeju National University)

This paper will address the institutional distribution of anthropologists' employment in academia into two main categories, anthropology departments and non-anthropology ones, among the members of the Korean Society for Cultural Anthropology. It also deals with the gender profiles of institutional categories. In Korea, there are only 11 anthropology departments and programs among over 200 universities and graduate schools. Considering that our members work in non-anthropology departments more than in anthropology ones, this paper will reveal the predicament and challenges

for anthropologists working in non-anthropology departments, based on interviews and my own experience. Finally, this paper will examine how the institutional and gender distribution, and the experience of anthropologists in non-anthropology departments are related to the prominence of anthropology in a Korean society, the institutional prominence of anthropology in Korean academia, and the activities of the Korean Society for Cultural Anthropology.

Session 6: WCAA Roundtable Discussion on Global Survey of Anthropological Practice

Session Chair: Greg Acciaoli

Open discussion of themes of papers in sessions 1-5 and of the next steps for the Global Survey of Anthropological Perspective

Ethnographic film session

Lacrosse: It's a way of Life

Authors and directors: Lívía Šavelková, Tomáš Petrář, Milan Durňak (University of Pardubice)

Year of production: 2014

Producer: Cinepoint

In 2011, the World Indoor Lacrosse Championship was held in Prague, the Czech Republic. It was the first time when the Iroquois Nationals lacrosse men's team visited the Czech Republic, using their Haudenosaunee passports.

The film is about the lacrosse, and its importance for the Haudenosaunee people, and for the Czech people (represented by the lacrosse organisations, and woodcrafters). However, the film is not focused only on reporting of the Championship agenda. Furthermore, it highlights the essential spiritual, political and sport aspects of the lacrosse for the Haudenosaunee and Czech communities. It also explains the formation of this originally Native American game in the Central Europe, including the hint of political issues in the former communist Czechoslovakia. It deals with mutual ties among Native Americans and Czechs during the times when borders between the "East" and the "West" were closed and when a censorship played an important role in an access to the information. The film reflects contacts among several lacrosse players from different parts of the world. For those people, the lacrosse represents a way of a lifestyle. The film is based on cross-cultural (Barbash and Taylor: 1997) and transcultural filmmaking (MacDougall: 1998), this time from the so called post-socialist world. The final product also reflects how different epistemologies of all participants of the filming process and the awareness about different audiences affect the final form of the film.

Uncle Tianshun: Anthropological perspective on rural public space

Author and director: Zhe Tian (TIANZHE Documentary Film Studio Beijing)

Year of production: 2016

Producer: TIANZHE Documentary Film Studio Beijing

My own uncle TIANSHUN has never left the land of the Yuanwang Village. This small village with ancient antiquity, jade-green color and special village land fragrance, ancient historical monuments. The ancient Ming and Qing houses of five purlin two size square, four-story floor beams eight columns; there are shrines of the martyrs cemetery. Uncle Tianshun has a sister, my own aunt died of smallpox in 2015. Traditional village funeral has been formatted with the modern civilized elements, the funeral became a local villager spiritual communion. At the foot of the western end of the temple mountain, there is clean spring water flowing, crystal clear. With the help of the government, people in the village could access the mountain spring water diverted to the family-stove, like the city, the drinking water, happier than city people, the water is the quality mineral water, and the villagers do not pay a penny for water. Now drinking water projects is still expanding, with more villages co-sharing heavenly grace. Water as a central element of social organization and a highly favored anthropological research topic. We are all descendants of the Central Plains, also children of Tianshun uncle in order to record uncle's ordinary rural life, the second generation and third generation young children picked up their cameras, together with them we are observing local unique cultural through the lens. Beyond time and space. The cohesion, self-esteem and pride have become the consensus value of rural people.

We don't need a grave

Author, director and producer: Satbyul Kim (National Museum of Ethnology, Japan)

Year of production: 2013

A film attempts to show how the people who choose SHIZENSO rather than typical family grave try to accept one's death. SHIZENSO means a natural mortuary practice that has no religious affiliation. It scatters cremation ashes of the deceased in the ocean and mountain. During 1990s in Japan, SHIZENSO emerged as citizen movement due to the changes in social attitudes towards family and religion. A film recounts stories of members from Grave-Free-Promotion Society (GFPS) who practice SHIZENSO. It explores not only this unique practice of departing one's beloved ones but also the mixed emotions of those who practice it.

“CARGO/(im)materiality“: In search of future anthropologies by encountering contemporary art

Authors and directors: Teresa Kutkowska, Magdalena Świątłoń (Institute of Ethnology and Cultural Anthropology, University of Warsaw)

Producers: Teresa Kutkowska, Magdalena Świątłoń, Daniel Rycharski

Screenplay writers: Piotr Cichocki, Weronika Plińska

Year of production: 2015

The presentation consists of a film directed by Teresa Kutkowska and Magdalena Świątłoń (33', 2015) which presents the process of preparing the exhibition and the event itself. The work was prepared in cooperation between the Institute of Ethnology and Cultural Anthropology, University of Warsaw and the Faculty of Fine Art, Pedagogical University in Cracow.

The notion of the term, CARGO, relates to undefined role of social scientists, since, according to Bruno Latour: “the idea of a society has become... a big container ship which no inspector is permitted to board... Is the cargo empty or full, healthy or rotten, innocuous or deadly, newly made or long disused?” (Latour 2005: 68). The authors of the exhibition referred to Melanesian cargo cults as a strategic reinterpretation of the Western goods. They used experimental methodology to create objects and installations that would enchant the visitors and establish a nexus of relationships between the artworks, (im)materiality and the self (Gell 1998). The contributors included experimental anthropologists (Marek M. Berezowski, Piotr Cichocki, Anton Nikolotov, Weronika Plińska), fine artists (Izabela Chamczyk, Thuy Duong Dang, Daniel Rycharski), professionals from Asia Pacific Museum in Warsaw and students of anthropology, fine art and cultural studies. The exhibition curators conducted ethnographic research preceded by research in the archives and they also experimented with imaginative fieldwork on speculative futures.

Land of Udehe

Author, director and producer: Ivan Golovnev (Institute of Ethnology and Anthropology of Russian Academy of Science)

Year of production: 2015

This film takes us into the world of Udehe – indigenous people of the Far East of Russia. According to the census of 2010 their population dropped to 1,490 souls...

Paris-store triptych

Authors and directors: Simon Kessler, Aurore Tamboite, Benjamina Robson, Alexis Del Castillo, Manon Denoun, Emmanuelle Ricaud Oneto, Coralie Gourdon, José Gastiaburu, Elsie Mégret, Fong Ming Yang, Mona Zegai (Visual Ethnography Workshop)

Producer: CNRS / EHESS

Looking at the consumer practices in an Asiatic supermarket situated in the Paris's Chinatown, we created Paris-Store Triptych: Parcours (Route); Poésie (Poetry) and Rencontre multiculturelles (Multicultural meeting); during 2015 Visual Ethnography Workshop (IIAC / CNRS – EHESS).

Camcorder at hand, our team of fifteen young anthropologists investigated the daily life and rhythm of the supermarket. Video interested us as a collective ethnographic tool. It was important for us to show the different aspects of a same place, and to highlight in the meantime the visual ethnography practice's ongoing process.

The fifteen of us we've been divided in three groups and have to negotiate our presence in this public space, in order to accomplish our audiovisual ethnography practice. Within seven days of shooting and editing we achieved Paris-Store Triptych, focused on non-verbal communication, specific gestures and movements hinted to singular identities. From nostalgia to exoticism, in Paris Store, Asiatic product consumption seems to be a mix between habits and contextualized choices. Doing this fieldwork, the people diversity strikes us: Paris-Store Triptych questions very simple aspects of daily life, easily taken for granted – here consumption – that reveals a subtle cosmopolitan engineering.

Birthdates

Author, director and producer: Arba Bekteshi (University of Tirana)

Year of production: 2015

Each year my grandmother marks her calendar as a way to reorganize her role in the family, reaffirm emotional relations and reconstruct her family space. Birthdates illustrates how simple rituals, acting as cognitive processes and commodifications of the immaterial, mark the displacement of the material medium. The short explores how the subject's commitment to ritualistic materiality serves and ultimately challenges notions of sociality on the elderly.

Dreadlocks story

Author, director and producer: Linda Ainouche (Look at my productions)

Year of production: 2014

Dreadlocks Story opens up the history of Rastas in a new light. It shows the spiritual history behind the criticized dreadlocks hairstyle and the roots of the Rastafari culture, which is entangled with the Hindu tradition in Jamaica. This topic has never been addressed, but is now divulged! The documentary was filmed in four countries (France, India, Jamaica and the US) with four different languages (French, Hindi, Jamaican Patois and English) and four local crews. It covers a part of Jamaican and Indian history. It also gives a new approach to sensitive topics about beliefs and taboos. Africa... What is the original and unique way of life arising from the cross-cultural mixing between the sons of African slaves, as well as African and Indian forced workers "under contracts" in the plantations? Today, dreadlocks are not confined to Jamaica but found throughout the Caribbean and Diasporas. Thus, their origins reveal to be secondary to the vital role they are playing to mirror the state of mind of the minority rasta communities all over the world.

Although some accommodations have been made towards Rastas, the struggle against prejudice and discrimination are still prevalent.

Good time for a change

Authors and producers: Salvatore Giusto; Danilo Melideo; Manuela D'Andreamatteo (University of Toronto)

Director: Danilo Melideo

Year of production: 2014

"Good Time for a Change" is an ironic ethnographic documentary illustrating in comedy tones, but in a scientifically accurate anthropological fashion, the travels of Danilo: a young "wannabe" Italian immigrant to Canada. The narrative structuring the documentary covers every stage of Danilo's migrant experience: from his troubled conditions of life in Southern Europe as a contemporary Italian precarious worker, to his initial wonder and final clash with the Canadian social reality in the metropolis of Toronto, as well as in the breath-taking forests of Northern Ontario. While traveling, Danilo will finally understand labour and identity in their global dimension, and he will look for a personal alternative to the dominant social landscape of global neoliberalism.

Warning! Karapınar: Voices from an urban regeneration

Author and director: Cansu Civelek (University of Vienna)

Producers: Cansu Civelek, Hazar Camtepe

Year of production: 2015

Justice and Development Party (AKP) under the leadership of Tayyip Erdogan has ruled Turkey since 2002. In this period the Mass housing Administration (TOKI) has been given an enormous authority which became the super-power of the construction sector. TOKI has implemented and, therefore, gained exclusive economic profits through numerous urban renewal projects in Turkish cities that turned 'gecekondu' (illegal housing) settlements into new housing zones. "Warning! Karapınar: Voices from an Urban Regeneration" is developed from an anthropological case study which was my master thesis topic that I completed in 2013. Later in the summer of 2014, I decided to visualize the changing nature of the renewal neighborhood before all the squatting houses begin to be demolished and replaced totally by the high-rise apartment blocks which have transformed physical appearance of the neighborhood as well as the social relationships of the locals. The 29 minutes short documentary movie reflects voices from the first urban renewal project in the city of Eskisehir and shows the complex and contesting concerns, struggles, and expectations of the local inhabitants while shedding a light on the everyday lives from the current urban setting of the neighborhood.

Searching for the Exit

Author and director: Michal Pavlásek (The Institute of Ethnology of the Czech Academy of Sciences, v.v.i.)

Year of production: 2015

Producer: Czech Television

Searching for the exit is a personal documentary insight into one of the most debated topics of today – the forced migration of refugees coming to Europe. The Balkan route is the main migratory gateway into Europe. Having spent several summer weeks among the refugees, the filmmaker had the possibility to build close personal relationships. This recurring pattern of friendship is constantly present in the film thanks to Hussein. Hussein's journey represents a transition between the past and the future, while the filmmaker experiences it as a constant materialization of the uncertainty and dilemmas resulting from his EU citizenship. The film depicts various encounters and situations from the Balkan route and brings a personal testimony about the border area and state controls, media coverage, volunteer aid, widely spread stereotypes and grey economy. These images and refugee

testimonies allow the viewer to experience their journey, get a close up on migration, become a refugee.

Panel session

TOPIC: Anthropological knowledge and environmental challenges

Panel ID: 673 The increasing importance of anthropology in understanding risk and disaster review of the current state of the field

Panel convenor: Susanna Hoffman

Over the past thirty years, disasters of both geophysical and technological origin had become ever more frequent and severe across our planet. The alarming situation was due in large part to the increasing conditions of vulnerability among the human community, affecting ever larger numbers of people. The previous set of driving factors of disaster is now combined with grave new components, global warming, coastward migration, and urban densification. Coincident with the increase in number and severity of disasters and the growing vulnerability of the human populations, the level of interest concerning the issues that surround both calamities and hazard has markedly expanded in the field of anthropology. Indeed, anthropology has become a major contributor to the understanding of risk, hazard, human vulnerability, and disaster. Along with anthropology's holistic approach, engaging the environmental, biological, and socio-cultural, and its comprehensive perspective encompassing the developmental and comparative, recently the key concept of the discipline, culture, has risen to the forefront in almost every arena dealing with risk, disaster, sustainability, and development. This session explores the increase need and applicability of anthropology to the growing problematic of disaster. Explored will be the various ways in which anthropology has become critically pertinent to the issues of risk, hazard, and catastrophe, and also detail the various centers, such as La Red, SfAA, Dican, and an expanding number of universities, that have sprung up around the world that focus on the anthropology of disaster.

Living in danger: Exploring culture of disaster and knowledge on traditional medicine of the Ati tribe in Bicol, Philippines

Czarina Labayo (Hiroshima University, Japan)

Natural disasters frequent the Bicol region in the Philippines and indigenous tribes are at a disadvantage. While government utilizes top-down approach in disaster-risk management, this strategy paves the way for further marginalization to the indigenous peoples whose needs, resources, and cultures are overlooked. The Ati tribe, known for its nomadic culture is known to be experts of traditional medicine and utilizes it as their main source of subsistence. Believing that healing is related to god's power, the tribe relies on god's provision, which is the environment. They produce medicine made from natural organic materials and is assumed to bring no side effects compared to modern medicines. But, as urbanization emerged, the tribe's traditional medicine practice faces instability. Settling along the 8 km 'danger zone' of the active mountain, Mt. Mayon, the Atis are vulnerable to threats brought about by its surroundings. However, rather than living in the resettlement area provided by the local government, they prefer the 'danger zone' as their dwelling place because of its fertile slopes which is suitable for growing plants and root crops. In the remote resettlement area, the Atis lose their productive resources and disrupts their interconnectedness with the natural environment. As it is vital to consider the role of culture in disaster management, this study seeks to explain the relationship of Ati tribe's coping strategies and the impact of traditional medicine practices in the context of disaster.

The importance of anthropology in understanding disaster: The reasons why and the increasing recognition

Susanna Hoffman (Telluride, CO, USA)

Over the past thirty years, disasters of both geophysical and technological origin had become ever more frequent and severe across our planet. The alarming situation is due in large part to the increasing conditions of vulnerability among the human community, affecting ever larger numbers of people, as the previous set of driving factors of disaster is now combined with grave new components, global warming, coastward migration, and urban densification. Coincident with the increase in number and severity of disasters and the growing vulnerability of the human populations, the level of interest concerning the issues that surround both calamities and hazard has markedly expanded in the field of anthropology. Indeed, anthropology has become a major contributor to the understanding of risk, hazard, human vulnerability, and disaster. Along with anthropology's holistic approach, the key concept of the discipline, culture, has risen to the forefront in almost every arena dealing with risk, disaster, sustainability, and development. This paper explores the increased need and applicability of anthropology to the growing problematic of disaster. Explored will be the various ways in which anthropology has become critically pertinent and also detail the development of centers that have sprung up around the world that focus on the anthropology of disaster.

Perspectives on ecological and economic collapse from Oksapmin, Papua New Guinea

Fraser Macdonald (University of Waikato, Hamilton, New Zealand)

This paper intends to examine Oksapmin experiences of and perspectives on the recent closure of the Ok Tedi Mine, Western Province, PNG, and an associated intense and prolonged drought throughout the country. The paper juxtaposes the account of the mining company with that of local people, the former arguing that certain technical, logistical, and environmental issues were responsible for the mine's closure, while local people argue that it is because of the powerful magic of a disgruntled clan seeking landowner status. This latter explanation is also used to explain a prevalent drought currently affecting the country. Drawing both on the anthropology of mining as well as the anthropology of Christianity for theoretical inspiration, the paper intends to argue that local Oksapmin interpretations of the mine closure and drought demonstrate both the surprising resilience of their indigenous religious traditions as well as a subtle, nuanced critique of mining operations from a local perspective.

Disasters yet to come: The anticipation of oil in Uganda

Annika Witte (Georg August University, Göttingen, Germany)

Deepwater Horizon, Exxon Valdez or the Niger Delta – examples of oil disasters abound. The resource curse thesis, which considers oil as a potential disaster, can be read as a risk narrative in which the oil puts the population of an oil state at risk of poverty and pollution. In this paper, I combine perspectives from the anthropology of oil and of risk to analyse the anticipation of oil in Uganda. In Uganda, oil is talked about in terms of the disasters it might cause. This negotiation of oil is situated in a context where there is no oil yet. Nevertheless, the oil has gained a discursive presence in politics, media and civil society arenas. The resource curse thesis frames this negotiation of oil: Oil can either be a blessing or a curse. I take a closer look at how this oil talk presents the resource curse as a risk and how it shapes the anticipation of oil. I delineate how notions of uncertainty in Uganda's oil region are on the one hand connected to the effects of oil exploration on people's lives and on the other hand linked to the resource curse discourse itself. I argue that for people in the oil regions knowledge of the resource curse as a risk does not reduce their uncertainty but increases this feeling, as they are made aware of the limited nature of their knowledge. The paper is based on over 15 months of ethnographic fieldwork in Uganda.

Panel ID: 661 Professing environmental policies

Panel convenor: Daria Voyloshnikova (University of Fribourg, Katowice, Poland)

The panel is bound to look into the role of religious and religion-inspired communities in addressing the environmental agenda. As of today, ecological concerns represent not only a globally alarming, but also a socially pervasive phenomenon. Such scale and penetratedness account in part for a growing number of solutions that have their roots in religious teachings as sources of applicable wisdom, mature within religious groups and/ or enjoy the patronage of sacerdotal institutions. It is of particular interest to the debate, that the specific vision of the problem becomes incorporated into local and regional environmental projects and policies, their implementation transcending geographical, political and even denominational boundaries. Thus, paradoxically ecumenic effects are deemed no less important, along with the sanctioning of environmentalism as a parareligious practice.

Toward a “spiritualisation” of ecology: Case studies of religious and spiritual mobilisations in favour of “energy transition” in French-speaking Switzerland

Alexandre Grandjean (Institut for Social Sciences of Contemporary Religions, Faculty of Theology and Religious Sciences - Anthropole 5075, University of Lausanne – Dorigny)

The background of this presentation is the current observation in French-speaking Switzerland about, firstly, a progressive “spiritualisation” of discourses on ecology and the emergence of new actors, events and cultural productions mixing up spiritual and environmental arguments. Secondly, religious and spiritual actions are increasingly oriented towards “ecological” arguments and give rise to new forms of collaborations within civil society. However, “Spirituality” as a key-notion for social changes is a fuzzy term, filled with multiple connotations, that has to be explored with ethnographic tools and within specific case studies. In this presentation, we consider that “spirituality” is a new social form of religion which will call for a joint study of institutional and loose religiosity to approach ecological action grounded in religious and/or spiritual arguments. We shall first present the Swiss religious background. Then, we shall present two case studies we followed during our field-research on religious and spiritual investments in favour of “energy transition” in French-speaking Switzerland. One case study is grounded within the historical churches (protestant/catholic) and follows an oecumenical and top-down logic. The second case study figures out how alternative environmental festivals are places of encounters of a diversity of approaches of ecology and spirituality and follows bottom-up strategies in order to apply new individual alternatives for “energy transition”. In conclusion, we shall discuss the importance of “spirituality” and actors that refer to it as new mediators on the ecological issues between institutional and loose religiosity on one side, and between religion and secular civil-society on the other.

Transfrontier parochial environmentalism

Daria Voyloshnikova (University of Fribourg, Katowice, Poland)

Environmental concerns, both universal and local, are now being addressed by solutions coming from various directions. In the light of the papal *Laudato Si* encyclical, the Catholic Church appears to become a potent stakeholder in environmental matters, translating globally its vision of environmentalism through the prism of the catholic teaching. The practices aimed at the realization of the former, however, are observable rather at the diocesan and communal levels.

The paper presents primary results of a field research conducted in the Polish-Slovak transboundary region within the framework of an ecoregional governance study. Having the goal to examine the role of the respective parochial communities in ecological cooperation initiatives, it sketches the shared “environmentalist outlook”, maps the regional mechanism within which that communal activism constitutes one of the moving forces, and explores the grounds and forms of such participation in the transboundary cooperation processes.

Japanese Buddhist environmentalism after Fukushima nuclear disaster

Maja Veselič (Faculty of Arts, University of Ljubljana, Slovenia)

This paper examines environmental activism of Japanese Buddhist priests of traditional sects in the aftermath of Fukushima Nr. 1 Nuclear Power Plant meltdown, in particular their response to the radioactive exposure and the question of further use of nuclear energy. I primarily focus on discourses and practices of priests whose temples are based in Fukushima and those outsiders who are involved in local environmental and health projects. Prior to the disaster few local priests openly opposed the building of nuclear power plants, even if they privately held such beliefs. Now many of them engage in anti-nuclear activism, awareness raising strategies, citizen radiation-mapping etc. Some of them explicitly promote environmentalism based on Buddhist teachings, while for others religious tenets inform their personal notions of ways of being-in-the-environment or serve as their source of comfort and strength. As they aim to build broad networks of support, this often results in eclectic attitudes combining Buddhism, science and other religious/spiritual traditions; their methods are equally diverse. Due to the ease and speed of communication and travel environmentalist discourses and practices are now continuously on the move and produce various transcultural perspectives which may both compete and overlap with one another. Therefore, I analyze the environmentalism of Buddhist priests in the light of the processes of hybridization, cross-over and conflict to establish what makes certain discourses or practices appealing or easily adoptable more than others in the particular setting of NE Japan.

Panel ID: 620 New global enclosures and uncertain livelihoods in our “overheated” world

Panel convenors: Elisabeth Schober, Astrid Bredholt Stensrud, Thomas Hylland Eriksen (University of Oslo, Norway)

The commodification of communal land and water, occurring with ever increasing speed over the last few decades, is a much commented upon phenomenon that has wreaked havoc in many places of the world. With the loss of natural resources as a common good often understood to be the outcome of a process termed ‘accumulation by dispossession’ (Harvey), the phrase of ‘land grabbing’ and its equivalent of ‘water grabbing’ have recently been much discussed, too. The cumulative costs of global capitalism keep piling up, and the more impoverished human populations tend to bear the brunt of the price to be paid for the ‘Great Acceleration’. The double-bind between unbound economic growth and the survival of our environment becomes particularly acute for those people who depend on access to natural resources for their livelihoods. In this panel, we also want to explore the tensions and conflicts that ensue from contested property claims and different concepts of ownership to land and water. How are the notions of ‘the commons’, and of ‘public’ or ‘private’ ownership understood, articulated and negotiated by different stakeholders?

Inspired by Tania Li, who has pointed to the often surprising labour arrangements forged between “land grabbers” and original settlers, we invite papers that engage with processes of natural resource acquisitions, conflicts over ownership and the question of how to make a living. The papers should therefore engage with how people’s inclusion vs. exclusion from domains of economic growth is linked to their (non-)access to communal water and land.

Private enclosing of public water? The politics of water extractivism and financialization of infrastructure in Peru

Astrid Stensrud (University of Oslo, Norway)

How can we conceptualize different claims of ownership to water, land and infrastructure in the Majes-Colca basin in Peru? Peruvian water law acknowledges water as public property, yet private investments in infrastructure are encouraged and payments for water use licenses are required. The

Majes Irrigation Project – where water is channelled from a highland dam to the lowland desert – was constructed in the 1970s as a development project. The second phase of the Majes-Siguas project is starting up this year. As soon as the negotiations over land compensation to the smallholding farmers are over, a new dam will be constructed in the highlands in order to expand the irrigated areas in the desert and promote large-scale agribusiness and “progress”. A private consortium has the concession to build the dam and administer the infrastructure, and the small and middle-sized farmers in Colca and Majes fear privatization and increased water tariffs. No matter how strongly the government argues that the water is still public property, the farmers know that the operator of the infrastructure also controls the water flow. This paper discusses how appropriation of infrastructure and different notions of ownership lead to struggles over land and water, as well as resistance against state intervention in community-based organizations. While the government in public discourse insists on protecting water as national patrimony, it endorses private enclosing through financialization of infrastructure. How can the Majes-Siguas mega-project be understood in light of current debates about climate change, extractivism, agribusiness, water grabbing and water justice?

Enclosure from below? The mutual constitution of enclosure and private property in East New Britain

Keir Martin (University of Oslo, Norway)

The 1994 Rabaul volcanic eruption was seen by some as the opportunity to introduce individual property rights in land and an opportunity to increase the potential for its partial commodification. This is in then seen as an aspect of a wider restructuring of the East New Britain economy to spur wider economic development more generally. Ethnographic examination however reveals that the opinion that customary land is a barrier to development to be opposed in individual property is complicated in two ways. First, custom is seen simultaneously as a barrier to economic development but also as a necessary precondition for the creation of stable communities that will provide the basis for economic development. Hence, from the perspective of government officials, grassroots villagers have simultaneously too much and too little custom and weakening customary land practice tenure can be held to have negative as well as positive economic effects. Secondly, customary land is often very different from the commons that is commonly thought of as being enclosed in order to create modern property rights, being subject to particular claims by particular named groups. Indeed, in order for land to be parcelled out as individual property by the state, it has first to have such customary claims erased or ignored, in a process that could be seen from some angles as claiming that it is part of the commons as a precursor to its commodification.

Of livelihoods and dispossession. Economic overheating and the squeeze on land and water in Subic Bay (Philippines)

Elisabeth Schober (University of Oslo, Norway)

This paper examines the dynamics behind recent land and water appropriations in Subic Bay (Philippines). The communities adjacent to the former U.S. Naval Base Subic Bay have undergone major transformations since the U.S. military left in 1992. Through the establishment of a Freeport Zone, the area has become a hub for foreign direct investors seeking to profit from the Philippines' low labor costs and the availability of vast stretches of land that the navy left behind. Today, the most important investor in Subic is a South Korean conglomerate that has built one of the largest shipyards in the world in the area. The shipyard and similar industrial projects nearby, while providing work to tens of thousands of Filipinos, have also led to the dislocation of hundreds of subsistence fishers, with additional pressure being put on indigenous communities nearby. With their old fishing and hunting grounds threatened due to an increase in pollution and newly established land and water boundaries, these inhabitants of Subic find that both the land and water they depend upon are increasingly becoming a scarce good. All the while, the jobs that were promised to them in

the wake of the ongoing industrial development of Subic Bay have often turned out to be only short-term solutions to their ongoing attempts to secure livelihoods for themselves and their children.

Unsettling communities: Mining, land and power in rural Sierra Leone

Robert Pijpers (University of Oslo, Norway)

This paper explores the micro-politics of land governance in the context of large-scale investments in rural Sierra Leone. Drawing upon the resettlement of Thendatha, a village located on the fringes a mining concession in the Northern Province of Sierra Leone, I analyse how the resettlement of this village opens up a space for contesting, negotiating and re-accentuating local power structures based on autochthony and land ownership.

Analyses on large-scale investments often polarize in a promise or problem debate: a promise, as they can be triggers for development, a problem, as they can result in the loss of land and livelihoods. In doing so, debates often focus on either 'the investor' or the 'local communities', thereby overlooking more complex dynamics in the governance and ownership of land. Yet, during the resettlement process of Thendatha, established village hierarchies were contested, landowners re-accentuated their power, alliances between different groups were made and broken and all stakeholders involved in the resettlement process sought for opportunities to optimize benefits and minimized negative impacts. The resettlement process highlighted and triggered a variety of dynamics related to local power structures predominantly based on landownership. It is these dynamics that are central to this paper.

This paper thus scrutinizes the dynamics of a mining-induced resettlement from a 'land' perspective, and in doing so, offers a more complex insight into processes of contesting, negotiating and re-accentuating power, as well as the changing values of land (often characterized as commoditization) at the level of a local community.

Water ownership, political power, and the rise of a new "despotic regime"

Veronica Strang (Durham University, UK)

It is 60 years since Karl Wittfogel highlighted a key relationship between political power and the ownership and control of water, and argued that centralised control of water enabled 'despotic regimes'. Subsequent studies have suggested, commensurately, that exclusion from the ownership of essential resources represents a fundamental form of disenfranchisement – a loss of democratic involvement in societal direction. Several areas of theoretical development have illuminated these issues. Anthropologists have explored the recursive relationship between political arrangements and cosmological belief systems. Narrow legal definitions of property have been challenged through the consideration of more diverse ways of owning and controlling resources. Analyses of material culture have shown how it extends human agency, as well as having agentive capacities itself; and explorations of infrastructures have highlighted their role in composing socio-technical and political relations. Such approaches are readily applied to water and the material culture through which it is controlled and used. Drawing on historical and ethnographic case studies, this paper therefore considers the anthropology of water infrastructure. Tracing changing relationships between water, cosmological beliefs, infrastructure and political arrangements over time, it suggests that the increasing acquisition of water rights by transnational corporations may represent the emergence of a new 'despotic regime'.

The flow of water and its (im)purities: Balinese waterscapes between ritual, economy and pollution

Annette Hornbacher (Institute of Anthropology, Heidelberg, Germany)

In Bali, water is venerated both as a key resource of wet rice cultivation and as an epitome of purity and divine presence. The traditional irrigation system is therefore not only linked to economy but to the ritual practice as well, and both: agriculture and ritual guarantee an ecologically sustainable flow

of a cosmic and commonly shared resource. However, what happens to this well-balanced cultural ecology and to its paradigm of water as a spiritually 'pure' element, when rivers and lakes are increasingly polluted and groundwater becomes scarce - in the course of industrialization and privatization? I will describe how Balinese react to – or ignore – the current water crisis trying to come to terms with the fact that their 'holy water' is in fact a chemically polluted and increasingly scarce resource as a result of agribusiness and a flourishing mass tourism. This paper analyzes the collapse of Bali's water based rice cultivation and cosmology as a dialectical result of its own success in a mass tourism industry – and it investigates how a western ecological discourse and concern about water, pollution and privatization relates to ritual practices and cosmological ideas about the abundance, purity and purificatory power of water in Bali.

“The state gives as a right what the mafia offers as a gift”: reverse land enclosures in Sicily

Theodoros Rakopoulos (University of Bergen, Thessaloniki, Greece)

This paper, drawing from a Sicilian example, explores the problematics of what are claimed and promoted as reverse land enclosures – exploring how the normativities of gift and right play out on the ground in substantiating this idea. The Italian state has been confiscating the land plots of Mafiosi in Sicily. In a surprising move, the state bestowed some of this land to “community” cooperatives, to cultivate it in the name of the “collectivity”. Explaining this condition, antimafia activists like to cite a phrase of the assassinated antimafia Army police general Alberto Dalla Chiesa: ‘the state gives as a right what the mafia offers as a gift’.

The question of reverse land enclosures arises, bringing Polanyi to light. Can we reverse the Polanyian point on enclosures? How do we account for community in justifying such move? Exploring the normative narrative of the state and of people working in such cooperatives to explicate the “justice” of land's re-possession, this Sicilian story helps us nuance the antitheses between “rights” as opposed to “gifts” in shaping enclosures. In that context, the paper critiques arguments of mafia's free gift-giving, reflecting on how mafia draws on consent, mobilising networks and organising structures of support. The ways mafia and antimafia converge on contradictory narratives of landed economic landscape play out can help us revisit conceptualisations of state and market in legal conjunctures.

Enclosing fisheries: Disciplining and incorporating dissent

Fiona McCormack (University of Waikato, Raglan, New Zealand)

Individual Transferable Quotas (ITQs) are heralded as the 'truest' form of payment for ecosystems services models in the marine environment. They reconstruct common fishing rights as privatised, exclusive and transferable property, regulate the distribution of these rights through market based instruments and are perceived to capacitate an economic valuation of natural capital. Thus natural and human capital is rendered exchangeable. The introduction of such systems is everywhere recognised, at least initially, to cause socially inequitable consequences as the property rights shift into 'more efficient' user hands. This paper traces the initial dissent and eventual incorporation of indigenous Māori, such that while Māori are now key players in quota trading markets they are increasingly distanced from productive and livelihood activities. The incorporation, however, is never total. Representing a global neoliberal logic, ITQ fisheries signify the expansion of market values into local marine environments. Yet the very ontology of the seascape makes this attempted enclosure subject to ongoing state intervention and locally creative contestations. ITQ fisheries in New Zealand sit uneasily alongside very different economic forms and human relationships with the seascape.

Panel ID: 507 The physicality of memory in local life: tsunami, nuclear disaster and political violence

Panel convenors: Tomoko Sakai, Kyoko Ueda (Tohoku Gakuin University, Sendai, Japan)

This panel explores the transmission of memory of disaster and political violence with a focus on the physical and spatial dimension of local life. For areas with high risk of being affected by disasters because of its natural and geopolitical conditions, it is of great importance how to pass on the memory of catastrophe to later generations, in order not to repeat tragedies and to minimize future sufferings and damages. This pressing concern requires not only the study of meaning-making practices in the representation of the past, which was a mainstream interest in the politics-of-memory discussion since the 1980s, but also the perspective on corporeal practices and micro social interactions with which people have their social and economic life. This approach can blur the boundary between disaster and war memories; in fact, conflicts of a national scale are often experienced in a local context, and their memories, too, become soaked into specific places. Case studies of some communities that have been affected by the 2011 great tsunami and Fukushima nuclear disaster in Japan, or that experienced colonisation or ethnic conflicts in other parts of the world, illustrate how the landscape, calendrical rituals, social organisations can take a role as the vessel of memory; the lack of these vessels obstructs the formation of collective memory. Through these examples illuminated is the aspect in which not only the memory as customs and habits but also the memory of historical events involves the dimension of bodily experiences for its sustainment over generations.

The war photograph: Mediation, memory, materiality

Staffan Löfving (Institute of Latin American Studies, Stockholm University, Sweden)

Photographers occupy a central position in the formation and contestation of collective memories of war and disaster. Photographs are arguably some of the most powerful ‘vessels of memory’ evoked in the abstract of this panel. They are images that mediate between the events of the past and the social, political and legal processes of the present, but they are also physical objects with a particular place in everyday life – they are stored, circulated, copied, displayed and destroyed. This double or ambivalent quality of the war photograph makes it a relevant unit of analysis in a study of materiality and memories of violence. The paper tells the story of different ‘repatriations’ of war images to the sites of their origin (the Balkans and Central America) where they have been interpreted, explained, criticized or ignored by local residents in new ethnographic encounters. This method is inspired by (yet contrasted to) the well-known projects of photographer Susan Meiselas whose repatriation of war images to Central America has aimed to educate and remind local subjects of their ‘true’ past. In contrast, this more inductive project conveys a mimetic power of outdated technologies of memory, such as analogue black-and-white photography. The materiality of this practice distinguishes it from what to many appears to be more easily manipulated and potentially falsifying technologies of cell phones and digital cameras. This capacity to authenticate puts the black-and-white photograph of yesteryear in a particular relation to memory, and to people's present perception of the past.

How can inexperienced people transmit the disaster memory? Transmission of repeated tsunami to future generations

Kyoko Ueda (Sophia University, Tokyo, Japan)

This paper attempts to explore the ways to pass on the devastating damage, and at the same time, warning of future tsunami to the next generations.

This paper looks at a hamlet with 12 households which went through the tsunami of Great East Japan Earthquake in 2011 “safely”, but had ever experienced the total destruction twice in the past tsunami in 1896 and 1933. In these tragic tsunami, the number of survivors in the hamlet were only two and four each. This means, almost all who populated this hamlet after the disasters, had not

experienced the tsunami before 2011. Still, they had to be aware of future tsunami continuously and pass on the sad history to the next generations for 78 years because of the hamlet's geographical condition. And in 2011, although the height of tsunami which hit the hamlet was more than 38 meters, no single house was swept away unlike the two cases in the past.

In fact, people were tried to pass on the hamlet's experiences by utilising the hamlet spatially and memorial ritual periodically. Their several attempts and practices to remain as future sufferers, will be discussed in order to overcome the increasingly separating time from the moment of disaster.

Spatial experiences, imminent threats and trans-generational memory of violence

Tomoko Sakai (Tohoku Gakuin University, Sendai, Japan)

This paper discusses the significance of spatial experiences in local life for memories of violent collective experience to be transmitted over generations. Karl Mannheim once argued that the knowledge personally gained in "real situations" is "the only sort of knowledge which really sticks and it alone has real binding power" (Mannheim 1928/1952). This paper explores some conditions that make memories of the distant past so vivid and rich that can "has real binding power" to the later generation.

Maurice Bloch (1996) provides a case study demonstrating the importance of the landscape for the practice of remembering: growing up in the landscape in which an event significant to the community took place provides rich images to those who were born after the event, and thus makes the memory meaningful to them. Accounts from an ethnic/religious "enclave" in Belfast, the author's field, also show that daily, repeated, and spatial experiences in local life lie at the basis of collective memory: as narrating the conflict since the 1960s people often refer to signs and marks that the violence in the 1920s left on the street and the church ground. The violence in the distant past has emotional appeals to the locals also because inter-ethnic violence has been an imminent threat in the enclave, even after the "peace" agreement. The examination of this case illuminates the importance of trans-generational memory in conflict-prone areas, in many of which seeds of ethno-political antagonism had been planted in the history of colonialism and imperialism.

Can landscapes bleed? A study of memory-practices and contested landscapes of heritage in the Balkans

Gustav Wollentz (Human Development in Landscapes, Kiel University, Germany)

This paper will be discussing how memories are being carried on through the landscape, by a study of dissonant heritage of ethnic conflict in Bosnia & Herzegovina and Kosovo, where the author has conducted field work. In recent decades it has been increasingly popular to focus on memories and its relation to landscapes. Prevailing in some of these studies is the assumption that memories are inscribed in the landscape. Memories are an essential category (there is the essence of a true past being remembered) with physical properties (these memories are contained in the landscape). However, memory is not essential nor physically stored, but embodied through our routines and activities. The landscape isn't an archive that may simply be accessed through our perception and engagement of the surroundings. The landscape doesn't have the ability to freeze events, because an event does not occur in any given landscape and remains there. Therefore, a bottom-up perspective is required, especially on sites where ethnic division is creating spaces of contradictory memories. Instead of being a vessel, the narrational power in the landscape is central, where the landscape forms chronotopes (a narration blending space/time) forming an imagined past narrated to us through our present-day experiences of and engagement with landscapes. This doesn't mean that we are prisoners of the past nor in power of completely constructing the past independently from the past as such: the past is present through its silence; more precisely, in what is narrated through the landscape and what is excluded.

Relocating colonial memories: A social movement in a gentrifying neighborhood in Daegu, Korea

Rie Matsui (Hokusei Gakuen University, Sapporo, Japan)

This paper explores 'the physicality of memory' from a case study of a gentrifying neighborhood in Daegu, Korea. The regional economy surrounding Daegu has stagnated by due to the decline of textile industry. Since the late 2000's, the urban renewal that demolishes old towns then builds new condominiums has been advanced. However, during the same time, a local social movement has begun to illuminate the histories of decrepit buildings that have been forgotten among people as the shadow of the high economic growth. Daegu had been developed as a modern city from the late 19th to the early 20th century under the strong influence of an imperialistic regime of Japan, however, these period has been buried in oblivion in the modern history of Daegu. Therefore, a citizens' group researches peoples' memories surrounding the making of the city. Then it attempts to write the social histories through investigating specific locations and buildings as a clue. Furthermore, it has started preservation of Japanese-style houses and modern buildings. The movement is an attempt of anti-gentrification because gentrification is a process to erase the embedded histories of the places. It aims to realize an alternative urban renewal with the residents by envisioning the physicality of memories. It is an action to explore the future of the city by visualizing memories embedded in the city, rather than evicting the trace of violence in the modern history, such as the colonial era and the Korean War.

Zero fighter plane exhibits in Japan

Mutsumi Yamaguchi (Tohoku University, Sendai, Japan)

This paper examines recent events related to Zero fighter plane exhibits in Japan in the context of efforts to revitalize local communities, promote war-related tourism, and represent local army-related memories. Zero fighter planes played an important role in World War II, were produced for the Japanese navy from 1940 to 1945. After the end of the war, General Headquarters (GHQ), which was the Supreme Command for the Allied Powers, disarmed Japan. In August 1950, GHQ required Japan to rearm its National Police Reserve, they were reorganized and renamed the Japan Ground Self-Defense Force, due to the Korean War. Japan's pacifist constitution went into effect after 1947, and there was, in theory, no relationship between the former Japanese army and the Self-Defense Forces. At present, more than 10 Zero fighter planes are displayed in Japanese museums. There are two typical types of exhibition of this kind: those involving restorations and those involving replicas. In terms of the former, people have salvaged sunken planes and restored them to their original state. Additionally, many films were made about Zero fighters in Japan after 1945, and filmmakers created replicas of the planes for these projects.

The Yokaren Peace Memorial Museum is a unique piece because it was not originally created for use in a film but was created solely for display at the museum. These examples illuminate the role of Zero fighters not only in local memories of the war and the army but also in the modern political arena.

Panel ID: 492 Indigenous knowledge and wildlife biodiversity (IUAES Commission on Anthropology and the Environment)

Panel convenor: Scott Simon (University of Ottawa, Canada)

Ever since the Convention on Biological Diversity in 1992, states have been called upon to respect, preserve, and maintain the knowledge and practices of indigenous and local peoples relevant to conservation of biological diversity. The 2007 UN Declaration on the Rights of Indigenous Peoples likewise recognizes that respect for indigenous knowledge contributes to sustainable development and environmental stewardship; while calling for indigenous control of environmental knowledge. There is a general idea that indigenous rights and biodiversity conservation should reinforce one

another, but a need to collect case studies to see how this works in culture- and species-specific contexts.

This panel explores the experiences of indigenous cultures with initiatives in wildlife, including avian, biodiversity; as well as untapped potential for indigenous contribution to conservation. This panel seeks to explore knowledge systems of indigenous peoples, especially relationships with birds and other wildlife. It plans to look at case studies in which indigenous peoples have been involved in wetlands management, coastal areas management, conservation efforts and co-management of hunting regimes, with critical perspectives on politics of biodiversity. It will look at cases where indigenous peoples are included in such projects; but also at cases in which they are excluded. Do different peoples have different ways of perceiving wildlife and living with animals, including birds? What are the implications of social and cultural differences for conservation of biological diversity? How can indigenous rights be reinforced or undermined by biodiversity regimes? What potential exists for collaboration between anthropologists, biologists, and indigenous communities in wildlife

Animists and conservationists: Anthropology's ontological turn and ecological crisis

Scott Simon (University of Ottawa, Canada)

In recent years, anthropologists have reflected upon human-animal relations through prisms of animism. Phillipe Descola posited that “animists” view animals and humans as sharing common interiorities, an ontology that precludes such practices as domestication. Tim Ingold argued that “Western metaphysics” have alienated humans from nature, concluding that hunters and pastoralists offer ways of “being with” animals that can rebalance interspecies relations. These all echo the sentiments of Gregory Bateson, who attributed the ecological crisis to technological advance, population growth, and “Occidental culture.” The implications are that the wisdom of animist hunter-gatherers – now represented as “indigenous peoples” – can solve ecological problems. This assumption underlines much of the indigenous rights movement and the Convention on Biological Diversity. Austronesian peoples may give us new perspectives. They are known for decimating bird populations as they peopled the Pacific, but also for creating sustainable island ecologies. One may suggest, following Fikret Berkes, that experience with extinction led groups to create institutions for sustainable use of limited natural resources, including “wildlife.” This paper, based on fieldwork in Taiwan and on a review of ethnographies elsewhere in Oceania, examines Austronesian animism and human-animal relations. Can reasonable hypotheses be made about relationships between animism and conservation? Can indigenous ontologies, epistemologies, and practices contribute to biodiversity? Does this ontological turn give anthropologists a place at the table in discussions of species extinction and climate change?

Panel ID: 441 Lands of the future. Pastoralist knowledge in a globalizing world (*IUAES Commission on Nomadic Peoples*)

Panel convenors: Echi Christina Gabbert (Max-Planck-Institute for Social Anthropology), Nikolaus Schareika (Institute of Social and Cultural Anthropology, University of Göttingen)

In the past decade, global economic trends have become investment reality in pastoralists' territories. Changing land use and market-orientation of livestock production modify the environment and livelihoods of nomadic, transhumant and (agro-)pastoralist people worldwide. In some areas agro-pastoral territories have been declared empty lands or fragile ecosystems. Such political rhetorics sketch pastoralism as outdated practice to legitimize new land uses, e.g large scale agro-industries, sedentarization of pastoralists accompanied by destocking, and transformation of pastoralists into wage labourers. In other areas, the extension of livestock markets radically changes local knowledge- based family production to more capital-intensive or industrial forms of animal husbandry for national and international meat markets.

Against these developments stand voices to remind that agro-pastoralist expertise is crucial not only for livestock production but also for an ecologically sound and sustainable use of arid and semiarid lands. Pastoral livelihoods are highly adaptive especially in areas where production systems depending on stability are most likely to fail. To eradicate these systems would lead to ecological and social degradation and possible impoverishment of local populations. Alleged alternatives to pastoralism (e.g. industrial meat production) have to be realistically compared to nomadic livestock systems in order to weigh the costs and benefits of increasingly substituting the former for the latter. We invite empirical and theoretical contributions that critically discuss the divergent perspectives outlined above, addressing inequalities of power, finance and knowledge that generate the changes for pastoralists around the globe. Roles of anthropologists and pastoralists should also be discussed.

State, religion and conservation: Re-Buddhistization and stigmatized slaughter in pastoral societies in the Himalayas

Mari Miyamoto (SOAS, University of London, UK)

In the Himalayas, environmental conservation is often linked with Buddhist philosophy. However, those ethical linkages do not necessarily apply to the conservation regulations and practices of the authorities such as government. Therefore, when the conservation policy resulted in requesting pastoral community for reduction of local cattle for forests protection in Bhutan, it created a contradictory situation that forces pastoral people to be a good citizen through slaughtering animals (cattle). Removal of cattle from the forest contains several implications: replacement of local breed with improved breed such as 'Brawn-Swiss', privatization of pastures, fencing of fractionated pastures, modernization of dairy farming, sedentarization of pastoral population, increasing meat market and weakening religious sentiments. However, Buddhist institution does not allow religion to weaken and its order leads transformation of the people's everyday practice in the Himalayas. Despite of recent political democratization and secularization, Buddhist institutions have increasingly developed their activities in rural areas in Bhutan. In this presentation, firstly I would like to describe multiple interactions between the governmental conservation policies and the religious orders against pastoral communities living in protected areas, secondly I examine recent transition of livelihood of pastoral community in relation to environmental conservation, expanding religious Tshe-thar (the relieve of living things kept in captivity) practice in the field and increasing demand for meat products in Bhutan.

Global trade, political realities: Why States undervalue pastoralism

Peter Little (Emory University, Atlanta, USA)

Livestock exports from the Horn of Africa represents one of the largest concentrations of live animal trade in the world, with upwards of 3 million small stock (sheep and goats) alone exported from Somaliland and Somalia. Currently annual exports of livestock and livestock products from the region exceed US \$1 billion, a figure that does not include the growing regional trade to domestic markets, such as Nairobi. In short, livestock trade represents one of the few economic success stories from a region often characterized as perpetually in political and economic crises.

An estimated 85-90 percent or more of the region's livestock trade derives from pastoralist production systems. Despite this impressive figure, governments remain blinkered to the important economic role of pastoralism. Even when official discourse acknowledges the contribution of pastoralism, actions contradict this through appropriation of rangelands for irrigation schemes, conservation projects, commercial ranching, and/or extractive industries. Pastoral lands are treated as vacant, unused, and/or not productively utilized, which then justify alternative land uses and investments. Drawing upon recent anthropological research on livestock trade and traders in southern Ethiopia and northern Kenya, the paper argues that three main reasons account for government failure to recognize pastoral economies: (1) pastoralism counters official visions of a "modern" economy and society; (2) narratives associate pastoralism with environmental destruction,

violence and poverty which then are used to justify its replacement; and (3) strong political and economic interests dictate the opening of pastoral lands to appropriation and investment, thereby undermining pastoralism and silencing its contributions.

Investments in vegetation: Pastoralists buying fodder in Niger and Burkina Faso

Karen Greenough (West African Science Service Center on Climate Change and Adapted Land Use (WASCAL), Ouagadougou, Burkina Faso)

Investment in the territories that pastoralists use can be disparate, subtle and complex. In Burkina Faso and Niger, cultivators, merchants, and pastoralists themselves increasingly invest in vegetation and supplementary fodder. For millennia, pastoralists' economic success, and their environmental knowledge, has been based on relatively free vegetation. Pastoralists may have negotiated for these resources, but the negotiations were rarely monetized transactions. Over past decades, more and more vegetation is appropriated and sold, from trees and dead wood to grass, harvest remains and other supplements, and pastoralists acquire new marketing knowledge. Through both climatic and human causes pastures are degraded, and pasture resources are blocked by fields and urbanization. Burkinabe pastoralists are encouraged to "modernize" by confining cattle, cutting hay, and buying fodder. In Niger, decades of rangeland degradation, much due to tree and dead wood removal, increases the importance of cultivation zone pastures and harvest remains for livestock nutrition. In past crises, pastoralists have sold some livestock to buy fodder for the rest as a coping strategy. In Niger, cultivators now profit from this strategy, storing dried grass and grain stalks, not only for their own livestock, but to sell to pastoralists once remaining vegetation is grazed. Once an occasional coping strategy, fodder purchases are now a nearly annual necessity in both countries. What does increased monetization of vegetation mean for the household economics of pastoral livelihoods? While fodder for sale keeps livestock alive in crises, annually the costs are high for households, herds, and livelihoods, and indirectly for pastoralist knowledge.

Impact of land-use change on the future pastoralism: Implications to sustainability and resilience

Samuel Tuffa Kawo (University of Hohenheim, Filderstadt, Germany), Addis Shiferaw (Yabello Pastoral and Dryland Agriculture Research Centre, Ethiopia), Anna Treydte (University of Hohenheim, Stuttgart, Germany)

Pastoralists in eastern Africa inhabit marginal lands which are inappropriate for rain-fed agriculture. The resources in these habitats are characterized by spatiotemporal heterogeneity that prescribes mobility as a management strategy. The livelihoods of the pastoralists highly depend on key resources that are used as a fallback during dearth period. The key resources are under threat due to climate change, population increase, land use change and weakening of customary land management, which in turn affects the livelihood of pastoralists. We modeled population trajectories under different drought scenarios to capture the impact of recurrent drought on population dynamics; we also assessed impacts of land-use change on soil properties. Our study indicated that the sustainability of pastoralism and the resilience of its environment would be questionable in the face of climate and land-use changes. But if their land is appropriately used for the improvement of their livelihoods than changing its use for other purposes in the name of investment, the system would be a potential area that can be sustainably used for the production of animals in the arid and semi-arid environment, esp. in the face of climate change. Unfortunately, most of the so-called development activities in the pastoral areas are not environmentally friendly and hence not ecologically sustainable; because such investments are threats to the adapted species and the pastoralists' livelihoods. Therefore, the current trend must be curbed to put back the system on the right track of resilience and sustainability.

Being a nomadic pastoralist in today's Turkey

Ayse Hilal Tuztas Horzumlu (Yeditepe University, Istanbul, Turkey)

Sarikecili Yoruks, the last nomadic pastoral group in southeastern Turkey, endeavor continuing their lives living in black tents all year round. This nomadic group, who migrates periodically between Mersin and Konya, faces brand new challenges every given day. Unlike 40-50 years ago, Sarikecili Yoruks are travelling with smaller groups owing to increasing numbers of villages, shrinkage of migrating routes. They have to rent the places they dwell for winter and summer period don't possess any land or house. However, new cultivation fields, stone quarries and new hydroelectric power plant constructions restricts pasture areas for animals and hamper dwelling options. Despite the law enacted in 2012 that enables goats crop in forested land, graze land adjustments do not allow enough pasture land for animals. Moreover, existing migration permit is being adjusted and new requirements are being introduced everyday. Nowadays, Yoruks migrate with trucks and tractors, except from 5 families that still travel with camels, which was the sole method of migration fifty years ago. Today, they need to deal with changing environment with respect to state and villagers as well as fundamental problems such as education and health. The usage of solar panels become visible and younger generation use their smart phones to go online and use the internet to build websites; whilst the migration still continues despite all these developments. This paper will cover the adaptation strategies of Sarikecili Yoruks have developed to overcome any challenges in order to maintain the migration.

Home on the back

Taraneh Rouhi (Institute of History of Art, Building Archaeology and Restoration, Wien, Austria)

The black tent of nomads of Western Azerbaijan not only acts as a roof over the heads of these people, but it is also highly compatible with their style of migrant living as well as the prevailing climate of the province. Portability, flexibility and application of indigenous materials are only a few features of the architecture of nomads of this area. The most significant step in studying the sustainability of the black tent of nomads of Western Azerbaijan is the recognition of the main features of this type of architecture and its ideal compatibility to the nomadic lifestyle and climatic conditions of the region. The reason for citing two separate angles is the fact that these people were virtually forced to have a different type of architectural style due to their nomadic living conditions, which has had the potential to be compatible with that type of lifestyle by every possible aspect. On the other hand, it is evident that the reason for its century-long existence has been its ability to adapt and adjust naturally to its surroundings. Today modern architecture needs to learn a few nomadic techniques of architecture. Although we often regard our modern architecture as 'high technology', in most instances it displays less durability and endurance. Understanding and analysing the housing of people living in this area, which is considered to be one of the oldest nomadic territories, could further help us in diverting more attention to the role of sustainability in today's architecture.

Panel ID: 394 Unravelling Uncertainty: tactics and aesthetics of living with toxic contamination

Panel convenor: Tak Uesugi (JSPS, Shizuoka, Japan)

In mass media, as well as in academia, "uncertainty" has become a buzz word for describing anything from unpredictability of the consequences of techno-scientific developments, latent effects of radioactive substances, anxiety caused by the proximity of such hazards, and the impossibility of ascertaining the causation when people actually become ill. Uncertainty can breed irresponsibility (Douglas 1993), and as Jasanoff (2006) has argued, "manufactured uncertainty" can be "downright dangerous". However, uncertainty is also very much real for the people living in the vicinity of toxic contamination. How do people experience this uncertainty? Based on the ethnographies of people exposed to the risk of radioactive or chemical substances, the presentations in this panel will attempt

to unravel this black-box of “uncertainty” by examining the tactics and aesthetics that constitutes the uncertainties of living with the risk of toxic contamination. The purpose of this panel is also to come up with conceptual terms for analyzing phenomenological experiences of uncertainty that goes beyond the active/passive duality; that is to say, by taking uncertainty neither as a result of rational choice, an irrational response (denial/hysteria), nor as an inherent aspect of science. They will explore how various actors, such as scientists, public servants and local residents, give differential concreteness or fuzziness to different aspects of hazards at hand, relationally vis-à-vis their real or imaginary interlocutors, through plays of knowing and unknowing, or by compartmentalizing contaminated geography, or by denying and asserting certain risks of toxic contamination based on concrete signs, evidences, reports and standards.

Modes and circuits of uncertainty in Agbogbloshie

Peter Little (Rhode Island College, Providence, USA)

For anyone studying “e-waste” politics in recent years, Agbogbloshie has become a sort of problem zone for global studies of the complexities (and uncertainties) of “digital rubbish” (Gabrys 2012). A scrap site in Accra, Ghana, Agbogbloshie has attracted international environmental NGOs, engineers, environmental health scientists, slum tourists, journalists, photographers, and social scientists. In October 2014, Agbogbloshie became the site of a “model” e-waste recycling center built to make e-waste recycling work safer. With support from a variety of government and non-government agencies, including the European Commission, Global Alliance for Health and Pollution, Pure Earth/Blacksmiths Institute, Ghana’s Environmental Protection Agency, Ghana Health Services, National Youth Authority, Green Advocacy Ghana, and the Greater Accra Scrap Dealers Association, the new recycling facility has a clear risk reduction goal, but its’ efficacy and sustainability is unclear. In short, the new facility aims to reduce the health risks of cable burning —one primary source of air pollution in Agbogbloshie—by using automated machines to strip coated cables and wires of various sizes containing copper and other valuable, yet toxic, materials. In this paper I engage recent discussion in anthropology on “modes of uncertainty” (Samimian-Darash and Rabinow 2015) to unravel the complex dynamics of electronic discard extraction and the various risk mitigation efforts to grapple with enduring politics of uncertainty and so-called e-waste “friction” (Tsing 2011). It draws on ethnographic research to illustrate how Agbogbloshie’s recyclers understand and engage their environments and economies, and ultimately negotiate the risks and uncertainties of e-waste recycling work.

Cultivating & living uncertainty: How scientists and activists mobilize - and manage - uncertainty at an environmental waste site in the northeastern United States

Britt Dahlberg (University of Pennsylvania, Philadelphia, USA)

A community park in the northeastern United States is estimated to contain over 3 million cubic yards of asbestos waste under the soil, remnants of past manufacturing. In 2009, the site became the focus of a federal government-led investigation to understand whether the waste posed an threat to environmental health, and to figure out how to protect citizens in the future. Although asbestos is a known carcinogen, the meaning of this particular asbestos for the town’s past, present, and future remain unclear, opening space for groups to raise different concerns and future visions based on the landscape. I explore how and why some residents were able to cultivate uncertainty as a potent resource to leverage response from publics, universities, and the federal Environmental Protection Agency, while others found their projects unable to take root. I argue that uncertainty worked as a lever to foster certain forms of concern and attention potent for articulating some visions of the future, but with them, recast residents’ lived experience of the past - and hopes for the future - through a lens of risk, ironically weakening claims to place of those on whose behalf “safety” was ostensibly invoked, thus threatening displacement. I argue that government-citizen collaborations around risk science become a key site for contesting ownership to public space, and with it, visions of

who belongs in collective social and political futures, and explore the stakes for citizens and implications for our understandings of uncertainty in practice.

Imagining and brokering (un)certainty: Persistent industrial toxins in the bodies of water and peoples of Michigan

Mark Luborsky (Wayne State University / Institute of Gerontology, Ann Arbor, USA), Robert Johnson (Wayne State University, Detroit, USA), Andrea Sankar (Wayne State University, Detroit, USA)

A toxic legacy of harmful chemicals (eg, mercury, PCBs) was deposited in Michigan rivers by industrialization which provided great benefits and harms; neither are equitably or randomly distributed. Highest toxin exposures follow existing structural inequalities most afflicting socio-economically vulnerable persons and minorities. Dissension over (un)certainty regarding exposure and consequences, its representation, and proper discourses are pervasive within, and between, local communities, government agencies, and scientists. Problematically, certainty is treated as decontextualized and overgeneralized limiting understandings and harm reduction.

Drawing on ethnographic research, we examined practices in conceptualizing and acting on (un)certainities about toxins among Michigan shoreline anglers (primarily Black American and poor) who catch, eat, and share the most hazardous fish for subsistence and for deep historical cultural reasons. Analyses indicate how notions of (un)certainty and likelihood (“risk”) are formulated and actively brokered in complex settings where local communities, governments, and scientists pursue divergent imaginary healthy futures in a distressed gentrifying cityscape. Findings highlight multiple inflections: context specific evidence practices (reasoned and sensory) at personal and family-level; erosion of social trust in ethical government and science in a bankrupt city; longer temporal life course horizons for family and cultural heritages sustained by fishing; and, certainty as socially relational phenomena intersecting political and scientific rationalities. We discuss conceptual shifts required to appreciate the articulation of multiple chronologies, place-making, and salient units of description and analyses beyond normative reductive individualized ahistorical discourses on certainities of toxin exposure and harm reduction.

The role of indigenous culture on reconstruction of community after radiation contamination in the Marshall Islands

Satoe Nakahara (Chukyo University, Nagoya, Japan)

This study considers the role of native culture on the reconstruction of Rongelap community which suffered from radioactive fallout from the US atomic bomb testing in 1954. Natural scientists have been conducting many studies concerning the human effects of radiation in Hiroshima, Nagasaki and Chernobyl. However, they have reached no consensus on low-level radiation effects. This “radioactive uncertainty” has caused dilemmas and confrontations among the affected. Anthropologists have been researching everyday life of affected people. However, the results of such studies have made little effects on policies regarding on actual reconstruction efforts. The discomfort and anxieties left by the affected are continued to be disregarded as emotionalism. The same thing can be said for the Rongelap community of the Marshall Islands in the Pacific Ocean. Their home atoll suffered from radiological contamination due to the hydrogen bomb testing by the US. As of 2013, 207 Rongelapese are living in the Mejatto islet of Kwajalein Atoll receiving compensation and food assistance from the US. Today, the US and the Rongelap local government have carried out “The Rongelap Resettlement Project” to move the people back to Rongelap Island. Even after the decontamination and construction of infrastructure, however, no residents have returned to settle there. Instead, the refugees have made Mejatto islet their home. In this presentation I argue that a native culture plays an important role on reconstruction of community from radiation contamination, which is different from de-contamination, resettlement and radiation monitoring based on engineering science.

Sight and mind: Coping with radiation and uncertainty after Japan's Chernobyl

Peter Wynn Kirby (University of Oxford, UK)

Japanese communities exposed to radiation have faced a wide range of challenges since the 2011 triple-meltdowns at Fukushima Daiichi. Yet the very pernicious invisibility of the radioactive threat in the disaster zone and beyond remains perplexing. While exposed Tohoku communities outside the Exclusion Zone have adapted more or less to the 'new normal' of heightened levels of radiation, the contested and ill-understood threat of long-term exposure to low-level radiation, as well as radiation's relative inscrutability, complicate meaningful recovery. The plumes of radiation given off by the crippled Fukushima Daiichi reactors—whose parlous nuclear residues lurk somewhere beneath the misshapen rubble of the power station—combine with rumor and controversy to create a durable substrate of uncertainty and anxiety in communities even amid apparent quotidian banality. Not only the contorted reactor containment but the depopulated surrounding environs have subtly slipped into a more capacious and ambiguous category of nuclear waste. In the name of (re)normalization, the Japanese government scrapes away topsoil laden with radioactive debris and collects irradiated vegetal matter to segregate in 'temporary' storage sites comprised of millions of tons of waste material in serried plastic bags under tarpaulin—chasing an elusive radiation baseline that nevertheless seems unlikely to lure families back to once-evacuated and contaminated communities. The disjuncture between instrumentalist government approaches to radiation, as a quantitative figure that aggressive countermeasures can bring down to 'tolerable' levels, and the more visceral qualitative interpretations of residents and evacuees, hints at a more profound unease that may continue to destabilize Tohoku communities.

Toxic exposures and body transformations in Catalonia, Spain

Cristina Larrea Killinger (University of Barcelona, Spain), Araceli Muñoz (University of Barcelona, Spain), Arantza Begueria (University of Barcelona, Spain), Eva Zafra (University Rovira i Virgili, Tarragona, Spain), Aina Palou (University of Barcelona, Spain)

Human exposure to toxics by air pollution, chemicals in animal and human food webs, can have harmful effects on personal and global health. This contamination -an outcome of a series of practices like intensive industrial techniques, mass consumption of foods, huge volumes of waste, and inefficient energy consumption- threatens our lives and our bodies. The awareness of environmental contaminants and new toxicities involves the construction of new social discourses and practices, and (re)structures the symbolic meanings about body. The new social perceptions of internal contamination entail a new set of cultural and social meanings and imply new ways of thinking about body boundaries and the relationships between nature and nurture. How are people's transactions of knowledge and experiences around toxics shaped in different symbolic frameworks? How do they perceive, reinterpret and reformulate discourses on body and toxicity? How are toxic effects in the human experience related to the production of meaning and symbols associated to the body's toxicity in everyday life? How does human exposure to toxic generate discourses and emerging practices in health? How do they entail new boundaries between the body, the self and the environment? This paper is based on a qualitative research about the socio-cultural perception of health risk from toxics compounds and POP in Catalonia (Spain).

Checked landscape of risk: The legacy of agent orange as commons of tragedy

Tak Uesugi (JSPS, Shizuoka, Japan)

During the Vietnam War, the US military deployed dioxin-contaminated defoliant known as Agent Orange. In the subsequent decades, there was much concern about the health risk to the exposed population including cancer and birth defects. In Vietnam, however, this issue did not become widely known among the general population until the 2000s, when it became the focus of transnational humanitarian justice activism. A Luoi Valley of Thua Thien Hue province was one of the places most

heavily sprayed with Agent Orange during the war. However, the inhabitants' experiences of harms and contemporary risks were far from certain. The risk of dioxin was simultaneously everywhere and nowhere (except for the dioxin hotspots discovered by scientists) in A Luoi. Geographically, it emanated from the hotspots discovered by the Hatfield scientists; genealogically, it emanated from the victims via kinship. Dual desires to claim and disclaim this poison (now associated with both stigma, risks and suffering as well as financial aid and historical heritage) produced a checkered-like landscape in which risk was experienced as definitively affecting or definitively unrelated to their life, rather than a grey-scale gradation of uncertainty. In this presentation, I draw on the notion of "commons of tragedy", and explore the opaque reality of "uncertainty" of risk by taking the notion of risk as a resource, risk perception as vulnerability, and the production of "exceptional examples" (à la Agamben) as a strategy for constructing otherwise ordinary landscape of everyday living.

Panel ID: 385 Changing scenario of urban poor: emerging economic opportunities (IUAES Commission on Urban Anthropology)

Panel convenor: Sumita Chaudhuri (University of Calcutta, Kolkata, India)

Population of a city grows through birth as well as migration, but migrants account for a significant growth of the urban population. This migration is from urban and more from rural areas. The rapid growth has certainly added to the problems of urban population, especially of the poor. In many developing countries, due to fast pace of urbanization, many of the rural areas are gradually becoming part of the urban areas where urban amenities are lacking and open spaces, cultivable lands, water bodies remain at least at the initial stages of urbanization. Due to growing environmental concern, there is often a demand to preserve such open spaces to preserve the environment. This provides an opportunity to some people to earn a livelihood following traditional occupation like cultivation and the urban people also get fresh vegetables. The urban poor as a community are at the cross roads of two value system, the folk traditional and the modern. The direction of change is determined by reference models both traditional and modern with which the urban poor interact as they seek to make new lives for themselves and for their children. For lower income groups' urban agriculture is a rational answer to the economic situation in the Third World cities. Not only do they have to buy less food but they can also boost their family income by selling products. Apart from economic advantages, it is a healthy supplement to the diet, which raises the food and health standards of the city.

Inclusive development and social development policies in the city of Solo, central Java, Indonesia

Nyayu Fatimah (PMB-LIPI, Jakarta Selatan, Indonesia), Dadan Umar Daihani (Trisakti University, Jakarta, Indonesia)

Indonesia is one of the largest archipelago and most populated country in the world. In 2010, the population of Indonesia recorded is 237.6 million (census 2010). With a growth rate of 1.49 %, in 2015, the total population Indonesia showed an increase of 255.462 million and in the year 2045 the number is estimated to reach 450 million people (BPS -2015). One of the lofty ideals of the independence of Indonesia is to build a strong nation, well educated and prosperous people. To build Indonesia which has a dense population is certainly not easy. Various development efforts, particularly in the economic sector continues to be implemented. But until now, the development model oriented on economic growth exclusively, and too focused on urban development, leaving many issues, such as inequality and social exclusion. Poverty and unemployment as a central issue in development, can not be addressed optimally. Hence an inclusive approach to development should be reviewed. This method appears to be more effective in solving the problems faced by them. By involving the society, starting from the planning stage to its implementation, the development can be carried out in accordance with the needs and conditions of local communities. The role of our government is sets to its primary function, which is as a regulator. Thus society is not only an

object, but also the subject of development. Learning from Solo experience, we expected to invent a formula of an inclusive development model to be applied in other regions.

Panel ID: 340 Resilience to environmental change: understanding vulnerability and risk holistically (*IUAES Commission on Anthropology and the Environment*)

Panel convenors: Heather O'Leary (McMaster University, Dundas, Canada), Thomas Reuter (University of Melbourne, Australia)

The world is facing an unprecedented challenge: by 2050 it will have to sustainably provide for the basic needs of 9.6 billion people without destroying limited environmental resources. In the face of climate change, the world's leaders are increasingly worried about the threat of environmental collapse and are actively seeking to reduce risks and uncertainties in their food, energy, ecological and water systems. The decisions that define the new era of environmental security will thus be shaped by the way environmental resilience is defined. At the vanguard are definitions crafted by private corporations, the public sector and international development agencies. Although 'epistemologies of resilience' are largely dominated by these groups, their conception of resilience relies on ideas about vulnerability and risk which are often neither holistic nor inclusive. This panel seeks to propose alternative models for achieving environmental resilience. Papers will draw on knowledge systems (including local, interdisciplinary, non-traditional) that highlight the multivocality of resilience discourse in environmental systems or at the nexus of multiple systems. As international agencies, governmental institutions, and communities "lock in" to specific infrastructures, institutions and information systems to secure resilience, it is critical and timely to build a global understanding of resilience that is both holistic and inclusive, and hence more reliable than narrower conceptions.

Can the 2015 UN sustainable development goals (SDGs) and Paris climate change/blue carbon programs save 500,000,000 "Fisher peoples" from further hunger and poverty?

Solomon Katz (University of Pennsylvania, World Food Forum, Philadelphia, USA)

Human dependence on seafood is ancient and extensive. Approximately 500 million people currently are employed in "capture fisheries", providing 15% or more of the dietary protein, and a substantial source of the dietary omega 3 fatty acids, for about 4.5 billion people. Over the last 50 years there has been a very dramatic and potentially unrecoverable decline in the availability of many species of seafood due to over-fishing, ecologically damaging and wasteful fishing techniques, squandering and pollution of resources, and very serious climate-change damage to worldwide ocean capacities. This catastrophic decline has reduced the capacity of many previously self-sufficient fishing communities, resulting in deep poverty and hunger. Some communities have been able to shift to other sea-sourced productivity involving aquaculture. This paper traces the causes, consequences and potentials of these problems on the future of "Fisher Peoples" in light of the 2015-30 UN SDGs, the Paris-2015 agreement on Climate Change and the Blue Carbon emissions offset trading program that allows for restoration of mangrove forest wetlands in trade for the excess carbon various large industries now produce. While the "purchase" of restoration rights from host countries may improve mangrove forests previously destroyed by palm oil plantations, such as in Indonesia, the traditional coastal fisher communities will be further compromised and lose their rights to live and fish by traditional, ecologically sustainable technologies. In essence, loss of food sovereignty through "ocean grabbing" in the global south may parallel the loss of food sovereignty through "land grabs" in Africa.

Indigenous and traditional knowledge of indigenous population in the Nilgiri biosphere reserve in utilization, conservation and sustainability

Maralusiddaiah Halasur Matt (Directorate of Census Operations, Karnataka, Bangalore, India)

A fascinating ecosystem of the hill ranges of Nilgiris and its surrounding environments covering a tract of over 5,520 km² was constituted as Nilgiris Biosphere Reserve. Indigenous populations knowledge plays an important role in sustainable development, being planned by scientists and planners who are striving for Indigenous people development. Food, water and livelihood security of the masses can be ensured through restoration of ecosystem health by way of reversing land degradation, conserving natural resources and practicing sustainable land management. The present paper examines indigenous knowledge and its importance in utilization, conservation and management of natural resources among Indigenous communities like the Todas, Badagas, Kotas, Irulas, Kurumbas, Jenu kurumbas, Mullu Kurumbas, Bettu Kurumbas, Kattunaickens and Paniyas in the Nilgiri Biosphere Reserve. There is an urgent need to document the existing indigenous knowledge of these deserted groups before it is totally lost and also to evaluate its value for bio-diversity conservation. Indigenous knowledge may contribute to improved development strategies in several ways such as by helping identify cost-effective and sustainable mechanisms for poverty improvement that are locally manageable and meaningful; by a better understanding of the complexities of sustainable development in its ecological and social diversity; and by helping to identify innovative pathways to sustainable human development that enhance local communities and their environments.

Bengali Women's ideas about water quality

Suzanne Hanchett (Planning Alternatives for Change LLC, Pasadena, USA), Shireen Akhter (Planning Alternatives for Change, Dhaka, Bangladesh)

Respecting cultural beliefs and customary practices is part of the rights- and commons-based thinking about water. The focus is on place-based practices and beliefs. Incorporating indigenous beliefs into any new, participatory approach to water management, however, is quite challenging to the scientifically oriented development professional. This paper explains to the basics of cultural views of water among Bengali-speaking people of the southern, eastern, and western parts of the Bangladesh delta. Examples are drawn from the authors' work on arsenic in drinking water and other WASH issues. Ideas such as hot/cold or pure/impure are perceived as "superstitions" by many scientists. If our thinking about water life is to change in the direction the commons-based approach suggests -- to incorporate indigenous views into place-based planning -- the main obstacle will be with those who now have the upper hand, not those who are marginalized. Planning processes should be organized in ways that respect local views and take them into consideration when introducing new technologies.

Interstitial resilience: Inclusive waterscapes under uneven development

Heather O'Leary (McMaster University, Dundas, Canada)

By 2050, 70 per cent of the world's population is predicted to live in cities, with most of the absolute growth in Asia, where the urban population is already facing difficulties with inadequate infrastructures (OECD 2014). To ensure the security of these burgeoning nodes of global politics and trade, there is increased focus on developing systems of evaluation to interpret adequate markers towards "resilient development," particularly in the realm of critical urban services like water and sanitation. These indicators are rooted in epistemologies of urban development which are driven by external, globally-informed models (e.g. United Nations Sustainable Development Goals, Millennium Development Goals and Five-Year Plans) that universalize development, and with it, the conception of resilience. This paper argues that systemic resilience is critically dependent on inclusive, local interpretations of risk and its mitigation. Drawing from 18 months of fieldwork on water and

sanitation in Delhi, India, this paper tracks global, national and municipal efforts to bring water and sanitation resilience to one of the city's most vulnerable populations. It argues that sites of uneven development, such as the slum examined in this research, can be the key to unlocking holistic responses to urban risk.

Urban development and global environmental disruption: Anthropological perspectives of smart cities initiative in India

Sarbjeeet Singh (Panjab University, Chandigarh, India)

With the introduction of technology and new innovations, people have changed their habitation seeking healthy living city structure where they can easily meet their basic facilities. But adoption of urbanization in any ways has caused severe environmental disruption. Rapid urbanization and industrialization have necessitated special attention towards environmental care because continuous emission of carbon dioxide and air pollutants causing climate change. Moreover, it will lead to the loss of valuable local knowledge and traditional farming of Punjab villages. The government of India is paying special attention towards urbanization by taking smart city initiatives. One of the most recent ventures towards that objective is 'New Chandigarh' developed by GMADA in Punjab in the vicinity of Chandigarh. This paper attempts to explore to what extent this smart city initiatives is favorable to the local environment through the perception of the local residents of Mullanpur-Garibdass regarding the eco-city development project for which they had to surrender their agricultural lands resulting in the destruction of natural vegetation. This paper is based on observation, case studies and in-depth interviews of 40 local residents of Mullanpur-Garibdass village in Punjab. Empirical data suggest that urbanization is causing massive destruction of natural vegetation and agricultural land which brings in the extinction of flora and fauna and climate change. Local people of this site did not fully comprehend the consequences of this development and displacement. The economic disparities may increase due to in-migration from different regions of the country.

Food system resilience in Indonesia: A holistic approach to resource security

Thomas Reuter (University of Melbourne, Victoria, Australia)

Local food systems in Indonesia often have a long history and unique features, relating to production, trade and consumption patterns. The highland region and northern coast of Bali are one such system, with centuries of documented regional trade between coastal and highland communities. This long established food system has been transformed by modernisation in the 20th century, and these changes have really accelerated in recent years. Based on 22 years of research in this region, several long-term trends have been identified. One is a trend toward locally specific agricultural intensification based on changes in land use, cash cropping and new forms of livestock and poultry production. Another trend is the increasing use of imported inputs, some from international sources but some also from neighbouring islands. There also has been a significant decline in traditional cashless transactions such as labour sharing and food exchange. Finally, there are very significant changes in diet and food purchasing patterns. These factors combine to produce a decrease in Bali's food sovereignty, resilience to supply crises and increasing dependence on expensive food imports.

Panel ID: 324 Pastoralists and nomads today (*IUAES Commission on Nomadic Peoples*)

Panel convenors: Elliot Fratkin (Smith College, Northampton, USA), Kazunobo Ikeya (National Museum of Ethnology, Osaka, Japan)

Nomadic and sedentary pastoralists and foragers throughout the world continue to face challenges on their economies and ways of life. Current scholarship looks at both specific ethnography, ecological adaptation, development and change, nutrition and health, changing gender role. Pastoral societies continue to adapt to risks in the face of population growth, urban development, global economy, and climate change, exhibiting resilience and coherence that characterize pastoral societies. Their adherence to their traditions helps them perpetuate cultural identity, while strategies emphasizing resilience and adaptation allow movements in new economic pursuits including livestock and labor markets, tourism, and artisanal resource extraction. This panel offers papers from Africa, Asia, North and South America.

Nomadism and sedentism among contemporary African hunter-gatherers

Kazunobu Ikeya (National Museum of Ethnology, Suita, Japan)

Ecological anthropological studies portray hunter-gatherers as isolated from the outside world. These studies were conducted to clarify the harmonious relation between humans and nature. Foraging represents the longest-lasting and most resilient form of human and hominid adaptation, having survived for millions of years. Only in the past 10,000 years or so have some modern humans shifted from mobile foraging to agriculture, herding, and their attendant diversified production and economic systems. In contrast, foragers established mutual social and economic links with neighbors and sometimes fought them. African hunter-gatherers such as the San, Pygmies, Hadza, Okiek, and Mikea have been regarded as nomadic peoples. However, the reality of nomadism differs among nomads according to the study area and the period examined. Some foragers withdrew deeper into the forests, savannas, or deserts and attempted to avoid contact to the greatest extent possible. In recent times, the San, who live in the Central Kalahari Game Reserve (CKGR) in Botswana, returned to their original settlements for the grazing land for goats, which suggests that dependence on goat breeding is an important motivation of their movement. This report describes similarities and differences of nomadism among African hunter-gatherers.

Mobility and camping sites for turtle hunting among the Miskito Indians of eastern Nicaragua

Hitoshi Takagi (The Graduate University for Advanced Studies, Mino, Japan)

Recent green turtle hunting among the Miskito Indians has shown quite different characteristics in terms of methods, gear, boats, and hunting grounds from the characteristics reported in the 1970s by Nietschmann. This report describes hunting ground usage for Miskito turtle hunting, particularly addressing mobility and camping sites. The results are based on 15 months of field observations conducted along the coast. After comparison with previous studies, new strategies can be inferred related to recent turtle hunting activities in the Miskito cays.

Salient results are the following. Compared to results of spear-fishing, by which hunters chased after the turtles from behind, the positions of reefs (sometimes called "the sleeping rocks" or Walpa or Walpaya in Miskito) where they set drift nets becomes more important for current hunting practices. For mobility, hunters need to find rocks rather than turtles. Therefore, it might be said that hunters would devote little attention to the delicate mobility necessary for chasing the turtles with a small dugout canoe and a single sail. Camping sites might also differ from those reported previously. Larger wooden boats (12 m long) can become bases in rough waters at night, thereby expanding the spatial limits of Ki to Ki (shore reef) ground usage for spear-fishing.

Unsettled life and contemporary mobility of Sihan hunter-gatherers in Malaysian Borneo

Yumi Kato (Kyoto University, Japan)

This paper explores the consequences of mobility in contemporary urban life of Sihan in Sarawak, Malaysia. Sihan is former hunter-gatherers who foraged in the forest until the 1960s. Currently they settled in a village, however, their lives show high mobility even they also have residence in urban areas. Recently they live all these places including forest camp, settled village, road side settlement, and town. They change their living places very frequently. Factors affecting their high mobility are access to forest resources, wage labor, public education, and their way of refreshment. This paper discusses, how Sihan construct their current lives in urban areas, and what is the consequence of their mobility in contemporary life.

Transformation of pastoral economy among Tuvinians and Aga Buryats at the turn of the 20th - 21st centuries: Contemporary perspectives

Nikolay Kradin (Institute of History, Archaeology and Ethnology, Far East Branch of the Russian Academy of Sciences, Vladivostok, Russian Federation)

This paper summarizes the results of the RFH project # 15-01-00292a and discusses the present state of pastoralism in two areas of Siberia (Tuva and Aga Buryats) in comparison with current transformations among other nomads in the Central and Inner Asia. After the collapse of the USSR, privatization, rise of prices for energy resources, and the shrinking of land under crops led to the degradation of merino sheep breeding. Kolkhozes were mostly divided into individual farms (households). By the mid-1990s, infrastructure (electricity, pump wells, etc.) in many areas ceased to function. Many pastoralists were forced to abandon the seasonal movement due to the absence of artificial water sources. This resulted in the growth of pressure on resources, even though the total number of animals decreased. Presently, the crisis has slowed down, the pressure on pastures has reduced, and grasslands are gradually restored; yet, there is no evident progress and natural forms of economy are still dominant. A similar situation is observed in other post-Soviet states (Kazakhstan, Kyrgyzstan, etc.). In Mongolia, changes were not so catastrophic. After the first five years of crisis, both the number of nomads' farms and the number of livestock increased. The development of pastoralism in the Inner Mongolia and China was different. The policy toward the sedentarization of nomads, accompanied by the large-scale mechanization and stabling of cattle, was implemented under the state control. However, a considerable part of pastures in the Inner Mongolia is on the verge of severe degradation.

The changes of pastoralism in Merak, far-eastern highland in Bhutan, and their historical and social backgrounds

Tetsuya Inamura (The Open University of Japan, Chiba, Japan)

Traditionally Herders in Merak, most eastern part of Bhutan, used to raise only yaks and its hybrids, but they introduced jatsams (hybrids between local cattle and mithun bull) and mithuns (bulls) from lower villages nearly 60 years ago, and in recent they are raising more and more jatshams, jatsam zomos (hybrids between jetsam and yak bull), yankum zomos and other different types of hybrids (including multiple crosses of yak, local cattle and mithun). One of the factors of changes is the lack of goleng (bull from Tibet) because of the stop of trade with Tibet, since the border problem between China and India in 1962, and another is also decrease and deterioration of high pastureland for yak grazing and the pressure of increase of population, which demand the animals which can be pastured at lower pasture lands. The economic reason is another factor. Jatsams and local cattle are easy to get, jetsam zomos produce a good amount of milk, and by way of the back cross with mithun, the reproduction of jetsam zomos became possible. They coincide the needs of people who want more money because of introduction of the market economy. The diversification of raised animals,

especially new types of hybrids, is the unique strategy of adaptation to the historical and social backgrounds by the herders of Merak.

“Do not give me cows, give me education! “Herding life in a context of literacy practices among pastoral Buradiga (Datoga)

Emilia Bihariova (University of Ss. Cyril and Methodius in Trnava, Smolenice, Slovakia)

Pastoral Buradiga (Datoga) herders are among the poorest and the most vulnerable populations in Tanzania. Like many East African pastoralists, Buradiga have become marginalized within the national economy. They are struggling to survive and to retain their traditional lifestyle. Forced settlement, climate change, overpopulation, overgrazing and land cultivation have over decades affected their semi-nomad herding life style. Among these essential factors, education plays a notable role in influencing Buradiga to change their traditional way of life/belief. For the modern Tanzanian society education is seen as an instrument of transforming pastoralists into settled farmers, labourers, modern livestock producers, and loyal citizens. This gift of civilization promises to improve Buradiga’s standard of living. Resistance to change or to adapt puts the pastoralists to position of being backward and uncivilised. Throughout the decades, they learned to live with this mark and denying every invention not compatible with their philosophy, in our case avoiding education, could be a mode of self-protection of marginalised group. This paper charts the past and the present lifestyle of cattle herders vis-a-vis education in specific location – Chagana (Igunga region, Tabora district), where the research has been conducted recently. Is there any significant connection between education and herding? How does the slow abandoning of mobile life impact possible educational aspiration of Buradiga? Do the Burediga intentionally pretend their misunderstanding of the benefits of literacy in order to protect their community/customs?

Continuation of children’s active participation in household production in current pastoral Maasai society in Kenya

Xiaojie Tian (Graduate School of Asian and African Area Studies, Kyoto University, Japan)

Children in pastoral Maasai society act as an independent agency, collaborating with adults and contributing to household subsistence activities together. As modernization and development encroach on the Maasailand in southern Kenya, Maasai children have experienced significant lifestyle changes. Recent studies increasingly emphasized that social changes caused by external influences would undermine children’s chance to gain local knowledge and pastoral identities. However, through extensive participant observation of the daily life of Maasai children, this study shows that they actively cope with diverse social changes. It addresses active subsistence roles of children in current socio-cultural context of pastoral Maasai. Despite attending school, children continually participate in daily livestock management and other domestic chores. They adjust their roles and time allocation in domestic activities, responding to the contemporary challenges of their household, such as long-term absence of morans and elders who work as wage earners, and increased work burdens of women in homestead. These adjustments of children’s participation in subsistence activities enable local Maasai to participate in various forms of social and economic activities, while children also enable themselves to obtain school education.

Nomadic ethnography and its discontents

Pnina Motzafi-Haller (Ben Gurion University of the Negev, Midreshet Sde Boker, Israel)

This presentation focuses on the recent theoretical reformulations of the very concept of nomadic populations and specifically on the methodological implications of such theoretical shift. As anthropologists and historians became increasingly skeptical about the conceptual apparatus that have distinguished between nomadic and sedentary ways of life insisting that people in movement can no longer be regarded as isolated groups (Caren Kaplan 1996, Fischer and Kohi 2010), new ways

of theorizing mobility had shifted our attention to the fact that deterritorialization and placelessness lie “at the center of constellations of power” (Cresswell 2011). The problem with the term “nomadism” is not new and it is often traced back to the writing of George Simmel at the turn of the century (1903) or to the classic 1980 work on “Nomadology” by Deleuze and Guattari. By the 1990s, scholars declared “a mobility turn” that had transformed the static ways in which social sciences had traditionally depicted movement of people, ideas and things and called for the examination of the broader social implications of these movements. The “new mobilities paradigm” has also begun to explore novel methodological tools for a “mobile ethnography” that insisted on “participation in patterns of movement while conducting ethnographic research” (Sheller and Urry 2006). Yet, the contours of such methodological reconfiguration are only beginning to be outlined (cf. Clifford 1997, Marcus 1998, D’Andrea 2010). Based on ethnographic fieldwork among the Banjara of Rajasthan, India, I propose here a few methodological notes I had developed during my own “nomadic ethnography”.

Divination and sorcery in pastoralist warfare: Samburu and Maasai Laibons of Kenya

Elliot Fratkin (Smith College, Northampton, USA)

The importance of divination and prophesy among East African Nilotic pastoralists including Maasai and Samburu is well known; less documented have been the role of the diviners’ sorcery and divination in warfare. This paper traces the role of Samburu laibons - diviner-healer-prophets - in guiding and protecting warriors going to battle. From cattle raiding to large scale warfare to resistance to government, victory and defeat have often been attributed to the relative powers of their diviners and medicine men. This paper traces the role of laibons in the inter-Maasai wars of the 19th century, where the annihilation of the Laikipiak Maasai by the Purko-Kisongo Maasai was attributed to the greater power of their laibon, through the colonial period (1900-1963) where Samburu laibons participated in warrior attacks against white settler farms, to present day raids and conflicts against other pastoralist groups and shifta rebels in northern Kenya.

“Nomadic imagination” in sedentary life: An ethnographic study of the Mlabri in Northern Thailand

Shu Nimonjiya (Tokyo Metropolitan University, Kyoto, Japan)

In general, nomadic people suffer from sedentary life. Indeed, it is not that all sufferings are caused by sedentarization, but most of them are evidently caused by it because it requires not only social reorganization but also a new social principle for them. While the process of sedentarization varies depending on the political situation, the questions: what kinds of problems nomadic people have been faced and how they have adapted to the problems, still remain as important questions. This paper, therefore, examines the questions through an ethnographic study on post-nomadic hunter-gatherers, the Mlabri, who are also known as the only nomadic hunter-gatherers in Northern Thailand. In the mid-1980s, they began to settle down under the name of development and conservation which were brought by state-led policy. Since then, they have faced some difficulties to adapt to sedentary life. It is clear that some of the difficulties are caused by cultural conflict between nomad and settler. However, in my own field research, I have found that they have a unique way for solving them. In short, the way they have adopted is based on their cultural properties as nomads. To grasp its remarkable point, this paper tries to propose a conceptual framework, “nomadic imagination”, which might be used to other (post-) nomadic hunter-gatherers or even (post-) nomadic pastoralists.

TOPIC: Anthropological responsibilities

Panel ID: 576 What do anthropologists know?

Panel convenors: Klavs Sedlenieks (Riga Stradins University, Latvia), Paul Agnidakis (Uppsala Universitet, Sweden)

Anthropology has a long history, situating it among the oldest contemporary social sciences. However, looking back to the accomplishments of the discipline, are there many “things” that we know for sure? Are there ideas, discoveries and phenomena that after more than a century of intensive research anthropologists can put to rest as thoroughly understood? While the beginnings of the discipline were rooted in the interest in the “human condition” and attempts at answering some fundamental and pressing questions regarding that “human condition” it is not clear whether we can now put some topics to rest and move on to understand something more. All too often anthropologists find themselves in a situation where they form part of a post-modern trend or process of re-inventing and re-using “old” perspectives and methods, though placing them in “new” contexts and using them in “new” social and cultural phenomenon. Alternatively, old knowledge and theories may get dismissed as “inaccurate”, culturally, socially and politically constructed or biased without getting any meaningful replacement. This raises questions about potential development of theories-methods-research fields within anthropology. In the world that increasingly demands answers and solutions anthropology risks being left on thin ice if it is not able to start providing some. The panel invites to analyse what we already know, what we can build upon, what we may know and to discuss techniques for promoting and providing new knowledge-making for anthropology.

Nanotechnology and the environment. How to use current anthropology to deal with a new object?

Françoise Lafaye (ENTPE, Vaulx-en-Velin cedex, France)

Reflecting upon an international project, SusManuf (Sustainable Manufacturing), conducted with American and Japanese teams composed of researchers in chemistry and addressing the relationship between nanotechnologies and environmental protection, we wish to show how such a project can contribute to the question “what do anthropologists know?” Indeed, the novelty of such objects compel to explore thoroughly the potential of our discipline to be able to “invent” new ways of embrace them. It means revisiting both the core methodological and theoretical principles in order to initiate processes of translation and displacement inherent in interdisciplinarity. This dynamic implies to reach the frontiers of our discipline to foster a dialogue with others, but also to use resources to analyze the different worlds that surround us. Confronting ideas with peers and reading different works produced allow to re-actualize permanently a knowledge of the discipline that will allow to measure its practice, to compare what we are doing to what anthropology knows.

Promoting new knowledge making across disciplines: A model for developing an interdisciplinary theoretical framework for teaching and learning

Anna CohenMiller (Nazarbayev University Graduate School of Education, Astana, Kazakhstan), Elizabeth Pate (University of Texas, San Antonio, USA)

With a growing number of students entering graduate programs, there is an increasing demand to guide and support students into the academic profession. As students learn about developing and conducting research studies, a key aspect – theory – can often be under – appreciated and addressed. Learning about research skills such as uncovering theory, creating a theoretical framework, and applying it to a research study can sound daunting. However, we have found that there is a simple manner in which to move along the trajectory from theory to research. As such, this article presents a model for integrating theory and research in a practical and direct method through the development of an interdisciplinary theoretical framework. The model for developing an

interdisciplinary theoretical framework assumes that theory is critical within a research study. We assert that theory provides a manner in which to understand previous literature and provide a framework for future studies. It provides insights and direct application for praxis for adult learning and teaching, specifically for instructors and graduate students.

Social encounters of violence as semiotic encounters: Checkpoints and child soldiers in the civil wars of Liberia and Sierra Leone

William Murphy (Northwestern University, Evanston, USA)

This paper begins with the observation that violent social encounters are semiotic encounters in the sense that violent acts are surrounded by the language (and nonverbal signs) used to give commands, sort social identities of friend and enemy, legitimate acts of violence, etc. Signs mediate the social meaning of encounters between human beings. This observation creates the theoretical challenge of forging better conceptual tools for understanding the logic of deliberate meaning-making as a method for studying violent social action. A civil war, for example, can be viewed empirically as a chain of sign use in communicative events that mediate the institutional and organizational orders of the violence.

This paper addresses this challenge by drawing on a conceptual framework for studying meaning-making in situ, which has emerged most systematically in the semiotic theory of Charles Sanders Peirce. As one of the major anthropological paradigms of cultural analysis, Peircean semiotic theory focuses on the logic of deliberate meaning in social encounters overlooked by the model of unconscious binary sign oppositions developed in Saussurean semiotics and Lévi-Straussian structuralism. In addition, Peircean semiotic theory provides a model of a social situation as a semiotic encounter, which forces a rethinking of the social structural analysis of situations. The analytical value of this theory of meaning is illustrated with ethnographic data of violent social encounters between child soldiers and civilians at checkpoints in the civil wars of Liberia and Sierra Leone.

Panel ID: 512 Gendered violence and the Middle East crisis

Panel convenor: Nasim Basiri (Osmania University, Borazjan, Iran)

What is happening in the Middle East represents the biggest threat to global security of the century. It is a sad truth that gendered violence is prevalent in the Middle Eastern countries. Women are targets of abuse and torture by government forces, armed groups, snipers and are being used as human shields, often with their children. Middle Eastern women are targeted because of the political issues and also because they are vulnerable victims. Gendered violence has also become a strategy of exchanging prisoners and exacting revenge and that the nature of the crimes leaves women isolated, they're very much alone and isolated.

This panel aims to explore the relationship between Islamism, Secularism and the violence against women in the Middle East. It also addresses the issue of gender and violence in the Middle East with the aim of unpacking its overarching historical, cultural, religious, social, legal, political and anthropological factors affecting its key issues.

Creating "safe spaces": Anti-sexual harassment work in Cairo

Sandra Fernandez (University of St Andrews, Edinburgh, UK)

The issue of violence against women has gone from being almost forbidden to discuss to a commonly reoccurring debate in the years leading up to the Egyptian Revolution. The Revolution of 2011 saw an increase in individual political activism but also a gendered backlash in the form of increased sexual harassment in the streets such that mass assaults became a regular occurrence. To that end, many

anti-sexual harassment movements emerged to combat this surge and push for women's rights in public spaces. My paper focuses on a social movement as they seek to create 'safe spaces' within their own boundaries. Similar to Hirschkind's work showing how cassette sermons create political subjects, 'safe spaces' serve to allow men and women to discuss and debate openly with the aim to learn from each other and re-examine the social norms which reinforce sexual harassment in society. This process is then translated into how they work in public spaces through awareness campaigns and the procedure for engaging passersby in dialogue. Using material collected during three years of working with this group, I will show how the members of the movement learn to become social actors through the process of engaging in and learning to engage others in dialogue, a process which begins with the creation of 'safe space', be that physically or verbally. This will also become a point from which to further demonstrate how the positions of researcher and activist are not mutually exclusive.

Monitoring rape in Ukraine conflict: Ukrainian women's rights protection

Nasim Basiri (Osmania University, Borazjan, Iran)

The conflict in eastern Ukraine has taken a heavy toll on the country's population. Wide-ranging violations of international humanitarian law have been documented on both sides of the conflict, following clashes between Russian-backed rebels and the Ukrainian government forces in the eastern regions of the country. There is little to no information on how many of women are survivors of sexualized violence. In its November 2014 report on the human rights situation in Ukraine, the UN Human Rights Monitoring Mission in Ukraine referred to a few unconfirmed cases of rape and sexual assault in the country. The Ukrainian media has written about women kept in sexual slavery by rebel forces in Luhansk and Donetsk, but omitted coverage of the extent of sexualized violence in the conflict. Only a few pieces have been written by the local and international media. This paper indicates that survivors of rape often endure psychological and physical trauma and experience grave consequences, such as higher suicide rates, post-traumatic stress disorder, gynecological trauma, HIV and other sexually transmitted infections, unwanted pregnancies, as well as depression and anxiety. The paper also concentrates on raising awareness of sexualized violence in Ukraine, evaluating services available to survivors, and training police on sexualized violence.

Sexual violence against Women from Iraq's Yezidi minority

Morassa Sayadi (Kerela University, Borazjan, Iran)

Torture, including rape and other forms of sexual violence, suffered by women and girls from Iraq's Yezidi minority who were abducted by the armed group calling itself the Islamic State (IS), highlights the savagery of IS rule. Escape from hell- Torture, sexual slavery in Islamic State captivity in Iraq provides an insight into the horrifying abuse suffered by hundreds and possibly thousands of Yezidi women and girls who have been forcibly married, "sold" or given as "gifts" to IS fighters or their supporters. Often, captives were forced to convert to Islam. Many of those held as sexual slaves are children – girls aged 14, 15 or even younger. IS fighters are using rape as a weapon in attacks amounting to war crimes and crimes against humanity. This paper recommends that the Iraqi government urgently reconsider its stance on abortion, which is illegal in the Kurdistan region, even for cases of rape, except when the mother's life is in danger. In addition, [the Kurdistan regional government] should encourage religious and community leaders to welcome children born from rape, if the mothers freely choose to raise them in the Yezidi community. The paper also indicates that there is more reason for a women's movement in Iraq now, because we see thousands of our women being enslaved and the unexpected consequences. In the current era, it's not easy, or necessarily legal, to get an abortion in the Middle East, but Iraqis and Yezidis are having these conversations now, because they have to.

Afghan government and international community turning their back on Afghan women human rights defenders

Samira Razmi (Bushehr University, Borazjan, Iran), Nasim Basiri (Osmania University, Borazjan, Iran)

Following the 2001 invasion of Afghanistan, Afghan women emerged as a high-profile focus of U.S. policy. Women's progress was promoted as a powerful, positive product of the international presence in the war-scarred country. But ten years later, with negotiation and reconciliation widely viewed as the only options for ending the war, Afghan women's rights seems largely forgotten. Women human rights defenders in Afghanistan who face mounting violence - including threats, sexual assault and assassinations- are being abandoned by their own government despite the significant gains they have fought to achieve. Rights defenders have suffered car bombings, grenade attacks on homes, killing of family members and targeted assassinations. Many continue their work despite suffering multiple attacks, in the full knowledge that no action will be taken against the perpetrators. This paper indicates that how champions for the rights of women and girls, including doctors, teachers, lawyers, police and journalists as well as activists have been targeted not just by the Taliban but by warlords and government officials as well. Laws meant to support them are poorly implemented, if at all, while the international community is doing far too little to ease their plight. The paper also concentrates significant international investment to support Afghan women, including efforts to strengthen women's rights.

Panel ID: 510 Anthropology and humanity

Panel convenor: Kazuhiko Yamamoto (Kyushu University, Fukuoka, Japan)

It is an undeniable fact that globalization is relentlessly progressing in the modern and post-modern times. While, apparently, the globalization is supposed to bring humans a wealth in terms of information, knowledge, technology, goods and materials, they concomitantly bring us a worldwide homogenization of cultures and leveling off their salient features. Do the globalization and homogenization lead humans to a satisfaction and happiness? Do the globalization and homogenization increase or augment our humanity? Isn't the modern society a society, in which humans live in searching for only wealth in terms of information, knowledge, technology, goods and materials? Aren't modern humans alienated from their own nature, losing a substantial portion of humanity? At this early stage of the 21st century, anthropologists are keenly requested to discuss the bright and the dark sides of globalization and homogenization, which may lead us to the alternative insight regarding the direction of our proceeding in the future. Without this insight and the concomitant action of humans for remedy, the globalization and homogenization may become a real threat to humans instead of the way to the prosperity, thereby potentially resulting in destroying our civilization and humanity. In view of the threat and the anthropologists' obligation to halt the supposed decline of humans into the abyss, we should convene and discuss the issues of humanity in terms of religion, ethics and philosophy from the alternative viewpoint of anthropologists. This is the aim of this panel.

Susanoh – how the Japanese use a god governing the ocean to collect fragmented pieces of their lives and revivify the community after earthquakes

Mariko Jitsukawa (Kyoto Pharmaceutical University, Japan)

Disasters often revive interests in myths as major routes to explore human reactions on the geographic-time-scale. As climate changes magnify disasters, the route may be more travelled; Japanese myths provide one such route. Viewing the 1995 Kobe and the 2011 Tohoku earthquakes as interrelated in a series of geographical activities to occur at one-thousand-year interval, some traits of the Japanese described in modern anthropology might want reexamination on the perspective that one century was just a fraction of one cycle: it now entered the active phase with people

anticipating more disasters in next decades. Their realities of living with disasters need to be incorporated in researches. Levi-Strauss' discussion on myths as mediating continuity and discontinuity is helpful in addressing such realities. In his lecture on Kojiki (1988) he focused on Susanoh, the god governing the ocean—the symbol of purity and impurity, dividing and uniting, and the source of life and grieves. Many coastal villagers who lost loved ones to tsunami object governmental plans to build huge embankments against tsunami; they want to live with the ocean. Many now trust less the policies to suppress nature with modern technologies, which would close systems and leave little room for the ambivalence that natural events hold. We have witnessed their myths and ritual reactivate themselves. They help people keep systems open and communicate with foreigners including their ancestors 1000 years ago, providing the seeds of resilience and revivification. In myths, life and death are not oppositions, enabling people to move forward.

Storytelling and foundation myths in the modern society

Marta Maddalon (Calabria University, Italy)

Can Contemporary Ethno-linguistics explain a cultural (semi-)universal model? Foundation Myths are usually considered an anthropological phenomenon belonging to a more or less distant cultural paradigm, as in the case of other aspects of folk culture and social manifestations. Present analysis deals with some recent examples of storytelling and myths about: 1) the invention of an historical or ethnological substratum to support, from a cultural point of view, an Italian political party, the Lega Nord; 2) the literary legend of the three Spanish Knights that brought the Mafia to the South of Italy; 3) the attempt to incorporate the historical figure of king Alaric and the legend of his fabulous treasure, buried in a river bed in Cosenza, to improve tourism and local economy, giving a new image of the town. All these examples might be considered silly, childish or, at least, lacking any concrete substance by many commentators. Our claim, on the contrary, is that the creation of a well based ethno-linguistic model of analysis may well show that they are central in the creation of identity and cohesion trends within particular social groups and organized crime, notwithstanding their apparent banality or historical inconsistency.

Ethics, anthropology and the problem of metaphysics in the critique of pure reason

Kazuhiko Yamamoto (Kyushu University, Fukuoka, Japan)

Kant's discourse in the Critique of Pure Reason shines brilliantly provided the presupposition that there is only one type of ethical value in human society is justified. Kant believes that humans should not have moral laws other than what he regards to be the moral law. When the alternative ethical value, which seems universal in a society without state power, is made manifest, the Kant's discourse will be exposed to a new critique made from another viewpoint, with bearing the revelation of the relativism of ethics in mind. Actually, a serious problem can be seen in regard to the Critique of Pure Reason and the transcendental philosophy: it appears nugatory and empty, as Kant himself has repeatedly implied. If what Kant said comes true, it indicates that humans have no moral law which should rest on the solid foundation of ethics, namely, the idea of the purposive causality of the supreme cause of the world. This is a total disaster for humans, who would be destined to be in chaos and darkness. Thus, the Kant's discourse in the Critique of Pure Reason suggests that all humans in a society with state power are to live under the moral laws, which have no legitimacy at all. Here we cannot wipe off doubt that his discourse might be nugatory if it were not for a rescue mission. Is there any measure to rescue Kant's transcendental philosophy from the abyss of emptiness? This is a crucial issue, which should be addressed.

Sociality of humanity and globalization in two villages of Indonesia

Tony Rudyansjah (Department of Anthropology, University of Indonesia, Depok, Indonesia)

This article focuses on understanding the interplay between external forces of globalization and internal forms of traditional institutions in two villages on Seram island, in eastern Indonesia. Following Karl Marx who stated that human essence in its reality is the ensemble of the social relations, we attempt to comprehend the sociality of humanity that emerges out of processes of the above dialectic. One village converted to Christianity in the mid-nineteenth century, while the other to Islam a little bit earlier. We seek to understand how the impacts of globalization (i.e., world religions, nation-state and free-market) on the two communities are, and how at the same time peoples respond to them. We address how different forms of exchange are related to different forms of sociality. We make an ethnographic comparative study of two villages, and see what a focus of it entails. As such, our study deals primarily with the topic of anthropological theory of value, and addresses the following questions: (1) how value is created through exchange and what this means for our understanding of relations of reciprocity and non-reciprocity, equality and inequality; (2) how value is used as shorthand for different worldviews or cultural systems, where the emphasis is not on the exchange of things but on how people express their religious and social values and how this informs their actions; and (3) how to establish a kind of synthesis between exchange-based theory and values-as-worldviews by looking at how action is informed by values and simultaneously creates value.

The desired Islam: A case study of an Indonesian preacher and Muslim identity under the influence of modernization and globalization

Ryo Araki (Tokyo Metropolitan University, Japan)

Similar to other Muslim societies, from 1980s to today, Indonesia saw the exaltation and rise of "Islamic Revival." However, it should be noted that, in Indonesia, this fervor came at a time of rapid development under Suharto's New Order, during which consumer culture and Western lifestyle were readily accessible and growing in popularity. In current Indonesian Islam, the dichotomy is obvious and the cultural tension is palpable. Salutations are met with the Arabic greeting "al-salām 'alaykum," while conversationalists grip the latest iPhone or Samsung Galaxy. Modern gadgets facilitate the capture and upload of images depicting Muslim garb and veil that has been modified to include stylish and colorful embellishments on their social media pages. Such juxtapositions suggest that modern Indonesian Islam has become a hybrid of Western and Arab-Islamic style. Highlighting this hybridity, the present paper focuses on famed early 21st century Islamic preacher (Kyai Haji) Abdullah Gymnastiar, known colloquially as AA Gym. Teaching Islam without discounting Western culture, AA Gym is widely accepted by Indonesian Muslims who have been exposed to neoliberalism and consumer culture, especially those in urban areas. While his preaching demonstrates a familiarity with and acceptance of contemporary Western values, he emphasizes Islamic morals as an antidote to the mental hunger often associated with neoliberalism and consumer culture which makes human maximize their desire. Highlighting the case of AA Gym and analyzing narratives of people about him, this paper examines the influence of modernization on religious values in Muslim society.

Panel ID: 488 Transnational mobility among highly skilled professionals: negotiations of status and knowledge

Panel convenors: Magnus Öhlander (Department of ethnology, history of religions and gender studies, Stockholm University, Sweden), Helena Pettersson (Department of Culture & Media Studies, Umeå University, Sweden), Katarzyna Wolanik Boström (Department of Culture & Media Studies, Umeå University, Sweden)

Production and circulation of knowledge as well as the formation of hierarchies of knowledge is an inherent part of transnational mobility among highly skilled professionals. Transnational mobility takes many different forms, e.g. conferences, shorter or longer periods of work at a co-company or at a university in another country etc. It has many aims and meanings, e.g. developing professional cooperation, networking, learning new things and gaining experience. For some professionals travelling is a recurring part of the job. In many countries, transnational mobility is strongly encouraged among highly skilled professionals in order to gain new knowledge benefiting the local industry, cultural sector or research. How do the professionals make sense of what they learn, and how do they share their newly gained knowledge? What kinds of knowledge gain are valued upon return and how does it affect the person's status? The other way around, some professionals as engineers, physicians or scientists spend a limited period of time in another country in order to contribute with knowledge and expertise. This is often related to stereotypes on global north/south and ethnic hierarchies. This panel welcomes papers discussing different types of professional transnational mobility for shorter or longer periods of time, and its effects on (hierarchies of) knowledge, for example:

- transfer of knowledge, skills and hierarchies of knowledge;
- processes of deskilling/reskilling;
- methodological and theoretical aspects of studying transnational mobility among professionals;
- transnational mobility as a cultural ideal among professionals and/or policy-makers;
- transnational or mobile cultures among professionals.

“Harnessing Diaspora Potential”: Croatian expert expatriates and the “migration-development nexus”

Daphne Winland (York University, Toronto, Canada)

Terms such as “international competitiveness”, “innovation clusters” and “knowledge mobilization” have become the mantra of post-socialist governments anxious to participate in the global economy, particularly in Croatia. Preparation for Croatia’s 2013 accession to the European Union meant the creation or revision of government policies including the development of minority rights legislation, provisions regarding the judiciary, human rights as well as changes to monetary policy and the free movement of capital and labour. What have also changed are citizenship laws specifically in the designation of minorities, naturalization and immigration, changes that have generated criticism for their potential to discriminate against non-ethnic Croats (cf. Štiks, 2010, Koska, 2011, Ragazzi, 2009). In this paper, I extend current debates on recent citizenship amendments to consider the impacts of policy directions of international financial and governance bodies like the EU, OECD, UNDP and others to target diasporas as national development tools. I argue that the rush to adopt (or to capitulate) to neoliberal restructuring policies and priorities, contributes to the further entrenchment of an ethnicized constitution and nation-building process. Far from thinking of ethnicity as an inherently retrograde identification hampering inclusivity in the European Union, Croatian political leaders continue to draft and/or approve citizenship amendments and provisions along ethnic lines, with diaspora Croats figuring prominently in their policies and politics. What do the particularities of the Croatian case reveal about similar citizenship strategies in a region increasingly facing and/or absorbed into the orbit of global development processes.

“Family timing” and reflexive learning in highly skilled international mobility. The case of Swedish medical professionals

Katarzyna Wolanik-Boström, Helena Pettersson (Department of Culture and Media Studies, Umeå University, Sweden), Magnus Öhlander (Department of ethnology, history of religions and gender studies, Stockholm University, Sweden)

In the paper, we discuss how a “family timing” may be a crucial factor in international mobility and result in reflexive learning outside the occupational context. The paper is based on narrative interviews with Swedish physicians and molecular biologists. In the stories, the family often creates a kind of inertia and complication for working abroad. The interviewees’ dreams of career development, learning new theories and methods or “making a difference” in the world must be negotiated with a partner pursuing his/her own career, as well as the rest of the family. But mobility is also regarded as an amazing opportunity for the whole family to learn about new cultural and social contexts, even though the prolonged stay abroad means both hardships and benefits and there are a lot of logistics and practicalities to take care of. We discuss the informants’ experiences of how international mobility influences gender roles and the ideal of an equal relationship and a respectful parenthood, vital parts of the image of Swedish middle class. For the specialists, a proper “family timing” and different strategies for “family adjustment” are vital aspects in for evaluating the stay as successful – even a rewarding job and excellent professional learning may fall short if the children or partner are miserable. The stay abroad is, however, regarded as a time for both professional learning and a valuable learning for the whole family, questioning the taken for granted and acquiring social and cultural skills and extended reflexive knowledge.

The bounds of cosmopolitanism: Anthropological study on Indian intellectuals in the United Kingdom

Vinicius Ferreira (École des Hautes Études en Sciences Sociales, Cambridge, UK)

This paper is based on a doctoral research on Indian social scientists building their 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 a 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.

Returners’ jetlag: Highly skilled professionals in the medical field returning to Sweden

Magnus Öhlander (Department of ethnology, history of religions and gender studies, Stockholm University, Sweden), Katarzyna Wolanik-Boström, Helena Pettersson (Department of Culture and Media Studies, Umeå University, Sweden)

In our research project about international mobility of highly skilled professionals we compare three different groups of professionals in the Swedish medical field: (i) molecular biologists; (ii) physicians working in other Western contexts; (iii) physicians working for international help organisations.

Empirically the project is mainly based on narrative interviews. In this paper we focus on professionals' experiences of returning after working abroad for a longer time. How do they describe the process of re-establishing themselves as professionals upon return to Sweden? The return is planned and even if there are no major re-entry problems (cf Ackers & Gill 2008), some of the interviewees experience initial re-establishing frictions in reentering a Swedish workplace. We call these frictions returners jetlag. Returners' jetlag is a temporary condition. It contains various combinations of economical setbacks; cultural bewilderment; career leaps or delays; and reevaluation of social and cultural capital. Even if returners' jetlag is a temporary condition it results in insights and learning. Knowledge is a process (cf. Blackler 2002), not only about learning new facts, skills etc. but also about changing as a person and as a professional. New insights and experiences and a reflexive attitude is a part of learning. We have called this reflexive knowledge (Pettersson, Wolanik Boström & Öhlander). Returners' jetlag boost reflexive knowledge upon return. During the jetlag the old workplace and in Sweden is looked upon with new eyes. It is re-read and re-evaluated in the light of new knowledge and experiences.

Work and non-work knowledge: A study of migrant physicians in Sweden

Maja Povrzanović Frykman (Global Political Studies, Malmö University, Sweden)

The paper discusses the relevance of knowledge pertaining to work and non-work domains of life. While work-related knowledge tends to be prioritised in studies of knowledge-economies that define mobile professionals as bearers of human capital, this paper proposes a broadened understanding of knowledge that is facilitated by the focus on migrants' well-being. Professional factors as well as successful employment integration are of crucial importance for highly skilled migrants' trajectories and well-being. However, these rest not only on professional but also on non-work-related factors. The ways in which work, family, private and social domains of life are managed in satisfactory ways depend not only on macro structural and institutional conditions but also on subjective place-related aspects of adaptation that require specific types of knowledge. The paper is based on a pilot-study of international physicians (medical doctors) from nine countries who live and work in southern Sweden. Drawing on interviews conducted in 2015, it offers an empirical basis for discussing the relevance of knowledge pertaining to work and non-work domains (in light of specific challenges that the migrants experience relative to gender, age, distance to the country of origin, employment conditions, social obligations in more than one country, and, last, but not least, the reason for migrating to Sweden). The material suggests that further research should focus on the embedded character of knowledge pertaining to the social domain, while recognising the complexity of the processes of migrant emplacement.

The quest for transnational mobilities and professional knowledge

Wai-chi Chee (University of Hong Kong, China)

This study explores transnational pursuit of knowledge through the lens of a group of Mainland Chinese PhD students in two prestigious U.S. Universities. In recent years, the number of mainland Chinese who go abroad to study has increased dramatically, with an annual growth of nearly 30%. In 2013/14, China remained the top sending country of international students to the U.S., with about 275,000 students, constituting 31% of total international student enrollment in the States. Prestigious U.S. universities have attracted the most brilliant students from China. Those students who enroll in PhD programs are the cream of the crop. Chinese students graduated from U.S. universities have a long history of bringing knowledge and technologies to China. This research focuses on the best cohort of students and investigates their quest for transnational mobilities and knowledge. What motivates their transnational knowledge pursuit? What new knowledge do they gain in the U.S. and what do they aspire to do with the newly-gained knowledge? What kinds of knowledge are valued? How does it shape and how is it shaped by hierarchies of knowledge? What are Chinese international students' roles in the transfer of knowledge between China and U.S.? How

do they envision their positions, as they are equipped with new knowledge and skills, in China's economic, social and political transformation? This paper will explore the above questions to shed light on the quest for transnational mobilities and professional knowledge of Mainland Chinese international students in particular, and global south students in general.

Panel ID: 436 Social and cultural anthropology and ethnology as/and science: addressing contemporary instrumentalist threats to the humanities (*IUAES and WCAA joint panel*)

Panel convenors: Andrew 'Mugsy' Spiegel (University of Cape Town, South Africa), Isaac Nyamongo (University of Nairobi, Kenya)

Early social and cultural anthropologists and ethnologists regarded their disciplines as sciences that systematically gathered information about diverse cultures and societies and formally analysed it comparatively and structurally. Moreover, various social-cultural anthropologists, particularly some in colonial and settler contexts, insisted that their work was scientific which, with hindsight, it seems they did to counter colonial administrators' critiques of their work for threatening the colonial enterprise. Recently, particularly since social-cultural anthropology's interpretive turn, governments at various levels have lumped these disciplines together with various others in the humanities, and rubbished them as useless for 'societal betterment' – ostensibly because they are not scientifically objective, not properly evidence based, not statistical in their analyses. The critique has generated various public responses from the disciplines' practitioners. The panel seeks two kinds of papers relating to the critique. The first is papers focused on the character of anthropology and ethnology as presently practised and how one might argue that their methods reveal them to be as much scientific as those of the so-called hard sciences, albeit differently so. The second is papers concerned with the kinds of arguments mounted in response to current threats to the disciplines and the humanities in general, and the extent to which those manage to reflect contemporary arguments that globally anthropology and ethnology are characterised by their own multiplicity and heterogeneity. Put differently: can responses to critiques that anthropology fails as a science succeed if they reflect an argument that there are many socially-positioned anthropologies drawing on multiple epistemologies?

Anthropology and social sciences: The struggles of anthropology and allied disciplines in Kenya

Isaac K. Nyamongo (University of Nairobi, Kenya)

The struggles of anthropology are steeped in Kenya's political history both during the colonial and post-colonial period. This past has led to the emergence of perceptions that tend to belittle anthropology and allied sciences. Consequently, in Kenya today, there is a belief among many political leaders that anthropology and other social sciences generally have little to contribute to development. This perception has led to various political pronouncements from those in critical ministries of education to declare that the contribution of anthropology and allied sciences is not relevant to Kenya's development. Yet, many of Kenya's problems appear rooted in the country's past developmental history. From ethnic chauvinism to economic and social subjugation the list of examples in which anthropology and other social sciences could potentially play a role is unlimited. The paper will discuss the role anthropology and other disciplines have played to address ethnicity. Furthermore, the paper, using anthropology as an example, seeks to highlight the problem of ethnicity in Kenya and use this experience to argue for the pole position that anthropology and other social sciences occupy in a country's development.

Inconsistent perspectives on the value of anthropology and the humanities in contemporary South Africa

Andrew 'Mugsy' Spiegel (University of Cape Town, South Africa)

Contemporary South Africa has been described as being caught in a tension between political liberation from apartheid-style centrally managed racist ethnicism and rampant socio-economic neo-liberalisation. Along with that is a parallel tension between centralism and a persisting drive for those in power to find ways to listen to and act on the expectations of ordinary citizens and their narratives of their experience. These tensions play out also in the extent to which there is simultaneously an emphasis on 'proper evidence-based' research that can provide information for centralized governance, and a celebration of the humanities in general for their contributions to social and cultural life in the country. The paper picks up on these tensions by commenting on some of the various factors at work and how they both play out in the present and reflect old commitments that would treat anthropology, in particular, as a 'real science' – commitments that receded even as the focus of the discipline turned away from 'the Native question'.

Social sciences and humanities faculties to close in Japan?

Junji Koizumi (Osaka University, Nara, Japan)

In September 2015, an article ("Social sciences and humanities faculties 'to close' in Japan after ministerial Intervention") appeared in Times Higher Education and the news caused international worries over the destiny of the disciplines in these areas of research and education. It was received with much concern because the situation seemed to represent yet another example of the attacks, threats, apathy or indifference to the humanities and social sciences. The report was based on a document issued by the Japanese Ministry which called on all national universities to "take active steps to abolish social science and humanities organizations or to convert them to serve areas that better meet society's needs". The Science Council of Japan reacted sharply, newspapers and journals ran critical arguments, and economic and industrial organizations announced the support for the importance of social and human sciences. The government changed the words and explained that the initial document actually referred only to abolishment or conversion of certain outdated programs for training school teachers. The matter is extremely complex and the turns of events call for careful analysis. The situation is unstable for scholars in anthropology and other disciplines, and we need to secure ourselves by theorizing and concretizing the merits and meanings of doing anthropology, articulating a language (or languages that are specifically tailored for individual cases) which are convincing not only for anthropologists but for people in other fields as well as the general public, and by joining ideas, materials, discourses and experiences from different anthropologies.

Decolonizing Canadian anthropology

Evie Plaice (University of New Brunswick, Fredericton, Canada)

Critical ethnography has been a major influence in Indigenous strategies to decolonize western thinking. 'Indigenizing' and 'decolonizing' are terms that are increasingly relevant in both critical and anthropological discourses. Yet many of the hallmarks of the new array of Indigenous methodologies are at heart ethnographic. In Canada, Indigenous scholarship is beginning to change research practices. Indigenous perspectives are used to decolonize mainstream, standard or colonial thinking in academia and now 'walks the talk' of critical concepts in qualitative methods and methodologies. Indigenous researchers bring fresh interpretations to critical perspectives by rigorously applying ethnographic methods in their work. I use the concepts of decolonizing and Indigenizing - which I see as two sides to the same process - to examine the close relationship between methodologies traditionally associated with anthropology and now increasingly applied in Indigenous research. This nexus of ideas and practices tests (and attests to) the contention that there are numerous methodologies that reflect multiple epistemologies. These new interventions uniquely situate us to

expose scientism as a powerful and influential but ultimately particular perspective that is both biased and flawed. 'Science,' as developed and reified by western academic tradition, is a complex system of thought that both revels in and yet defies criticism. While Indigenous scholarship enables us to decolonize western academic thinking, can it also Indigenize the academy? If so, then it has the potential to expose the limits to the traditional scientific approach.

Panel ID: 383 Talking like a policy: anthropological investigations

Panel convenor: Atsufumi Kato (Japan International Cooperation Agency)

Engaging in policy-making and policy assessment has been regarded as one of anthropologists' important public roles. Anthropologists have also argued about policy as an apparatus of governmentality. Furthermore, the public policy process itself is regarded as a field comprising development anthropology, legal anthropology, and the anthropology of technology and science. However, as anthropologists, we should also ask more fundamental questions about policy as a linguistic practice widely observed in ordinary life. This requires questioning what it means to discuss something like a policy and how people do that, as well as what happens when people narrate policy. Answering these questions, this panel reexamines the theoretical foundation of anthropological investigations about policy. In this panel, we use the term policy in a wider sense, entailing not only state policies and political parties' manifestos, but also ordinary people's adherence to certain kinds of norms. Policy in this sense is defined as a type of language game that appears to be narrating a principle of conduct that is consistent and, in many cases, founded upon a certain ethical value. A policy can be rooted in ordinary people's lives and worlds, but in many cases, it triggers conflicts with the norms and practices of everyday life characterized by heterogeneity, flexibility, and the non-identical. Based on ethnographical case studies about interactions between policy and everyday life, this panel suggests how anthropologists can contribute to theoretical and practical investigations about policy by employing ideas especially from linguistic anthropology.

Interrogating populism in the post socialist Czech Republic and the threat of authoritarianism

Michal Tošner (Department of Sociology, Philosophical Faculty, University of Hradec Karalove, Prague, Czech Republic)

The aim of this paper is to explore forms of populism in the Czech political environment that has emerged as a social phenomenon in the context of the current refugee and migration flows in Europe. Although the Czech Republic isn't a target country for migrants, Czech political space has become completely permeated by this issue. Several political movements were formed and strengthened in relation to the question of migration. Voices from these rows are expressing a criticism of democracy and call for the firm hand of a strong leader. In respect to the refugee crisis, the Czech society is split into two camps, - nationalist - conservative and liberal marked by solidarity. Actions and rhetoric of both camps falls within the definition of populism. The theoretical starting point for grasping this process is the concept of "radical democracy" of Ernesto Laclau. As a method, discursive analysis will be used, focusing on discourses that circulate in the Czech society in relation to migration. The biggest threat of populism is a possible move away from the politics of democracy to an authoritarian form of government in the post socialist European countries. More practical question is how anthropological notions and evidence can be used within the public space to prevent authoritarian turn in European politics.

The unexpected effects of policy: A case study of an urban settlement in Eastern Malaysia

Toru Ueda (Faculty of Foreign Studies, Setsunan University, Neyagawa, Japan)

This paper aims to analyze various narratives of the "indigenous" as they are employed in an actual social context. It also describes the expected and unexpected effects of state policies on the lives of

people residing in an urban settlement (K village) in East Malaysia, where I have conducted fieldwork since 2003. The settlement was built on public land in the 1970s without permission, and was initially categorized as a squatter settlement by the local government. However, after residents repeatedly petitioned the government, the settlement obtained legal status as a village, where local people from various backgrounds now live. Following the change in the village's legal status, it was possible for its inhabitants to present themselves as "indigenous," in several official cultural events in the village, as well as in the political arena, where the residents claim to be improving their conditions through competent institutions, such as the local political party. In these contexts, "indigenous" follows its official meaning as stated by the government; that is, it refers to the largest ethnic group in Sabah, Malaysia. When people attempt to deploy narratives that are inconsistent with the official discourse, it is sometimes domesticated through intervention and correction. However, the label "indigenous" also provides a conceptual basis for the social practices performed by the residents of K village, and creates space for an alternative means of representing indigenesness.

Talking like a state: The constellation of narratives in the policy implementation process in villages in Vietnam

Atsufumi Kato (Japan International Cooperation Agency, Tachikawa, Japan)

In political processes at the village level in contemporary Vietnam, local residents often try to incorporate their political intentions into policy implementation while carefully avoiding conflicts with the directives of the Communist Party, state policies, and the philosophies of international aid agencies. They do this by employing two typical narratives. In the first, which may be termed the "narrative of principles," people claim to apply rules strictly, as if they speak for the Party, the state, and international organizations. In the second, which may be termed the "narrative of consideration," people simply request consideration given the circumstances of individual cases. In this narrative, counter-policies are neither proposed nor mentioned. In many cases, local people seek points of compromise by manipulating these two narratives. Based on ethnographic fieldwork in a village in central Vietnam, this paper presents case studies on policy discussions among villagers, such as a debate on the selection of beneficiaries for poverty reduction programs, to reveal how these two narratives are entangled. Through the case studies, this paper demonstrates how people articulate their intention as a policy, as well as how people present their counter-narrative as if it is not a policy. The paper suggests an analytical framework to illustrate a wide range of aspects relevant to political processes, allegiance and resistance to policies among local people, as the constellation of narratives as language games.

"Democracy" as a term for provoking political discourse in Slovakia: Overcoming political mistrust

Yuko Kambara-Yamane (University of Kitakyushu, Japan)

Since the second half of the 1980s, the term "democracy" has generally influenced the lives of all the peoples in the former socialist countries of Europe. It was a symbolic word in the days of transformation from the socialist regime. Despite widespread pessimism over the situations in these countries following the Eastern European revolution, social activists continue to believe in the power of the term "democracy." For example, Slovak NGO activists became able to engage in their regional development movements through grass roots action, rather than under top-down policies; furthermore, ethnic minority activists also became able to develop their movements without political control. These groups often explain their motivation using the term "democracy." In this paper, the author investigates the condition where such kinds of political discourse can be shared. At the rural community level, inhabitants tend not to be interested in social movements. Volunteers only organize a few NGOs, although there are some associations in villages. Moreover, minority NGOs are sometimes regarded suspiciously as promoters of ethnic conflict in mixed ethnic communities. Citizens are concerned with problems in their communities and they do not reject democratic values. However, they hardly share the political discourse of democracy or engage in the social activities

typically practiced by democratic citizens. These are the consequences of not only political mistrust but also a moral principled tendency to avoid political discourses, both of which were cultivated in these communities during the long socialist era.

Panel ID: 327: COTA Panel. Origin of the state and its symbolic perspective) (IUAES Commission on Theoretical Anthropology)

Panel convenor: Elena Okladnikova (Herzen University)

The state is one of the most vivid representations of the idea of dominance and submission in history. It is performed and produced by individuals, groups and organisations, or institutions on various scales. Especially notable have been works of Elman Service, Morton Fried, Ronald Cohen, Robert Carneiro, Kent Flannery, Bruce Tigger, Pierre Clastres, Henri Claessen, Peter Scalnik, Lawrence Krader, Timothy Earle, Kristian Kristiansen, and Gary Feinman to name only a few. During the last 50 years new viewpoints, research results, and discussions of the most controversial topics related to the problem of the origin of the state have emerged. One of such aspects are symbolic representations of the process of generation and transformation of the state, power idea in cultural heritage – archaeological artifacts, petroglyphs, historical documents, as well as the rituals, folklore and oral heritage.

The metaphor of kinship in symbolic representation of state and non-state societies

Dmitri Bondarenko (Institute for African Studies of the Russian Academy of Sciences, Moscow, Russian Federation)

The metaphor of kinship has played an important part in symbolic representation of many states of all types. With transition to the state kinship ceases the role of the central organizing principle of society. However, the very social nature of kinship provides the opportunities for manipulating it as ideology in societies of all types. It was typical for early states to represent the state and the sovereign by analogy with the family and its head. Not infrequently the same connotations are exploited for the sake of power's legitimation in mature, modern states either. However, the ideology of kinship's exploitation in states should not be confused with the cases of completely another sort. In some societies of the overall complexity level not lower than that of early states (in "alternatives to the state"), one can observe the whole socio-political construction's encompassment not from above (as it must be in states) but from below – from the local community level, while the community itself is underpinned by kin ties. Here kinship is not only a metaphor that serves the symbolic representation of the political system, but also the real background of society. So, there is no direct conformity between the socio-political (transition to the state) and ideological (departure from the ideology of kinship) processes and this seemingly clear fact should be acknowledged and given due attention by researchers. The research project is supported by the Russian Science Foundation, grant # 15-18-30045.

Panel ID: 318 Pastoral nomads: comparisons between continents (IUAES Commission on Nomadic Peoples)

Panel convenor: Philip Carl Salzman (McGill University, Montreal, Canada)

Far flung comparisons between pastoral nomads of different regions can illuminate, through discovery of both similarities and differences, our deep understanding of nomadic pastoralists based on our regional ethnographic research. Many of us specializing in ethnographic research on pastoral nomads focus on a particular region, or more widely on a continent, specialization that makes possible profound understanding. But, at the same time, regional specialization can be limiting, because the features and patterns of pastoral nomads might be, in some degree, restricted to the

conditions in the region. Comparisons with other pastoral nomads, from other regions, even when far flung and uncontrolled, can encourage us to extend our conceptual frameworks, expand the variables that we consider, appreciate the impact of new factors or factors of different magnitude, and stimulate our imaginations. We should take courage from the brave comparisons of our anthropological ancestors, such as A. R. Radcliffe-Brown, who, in spite of the title, surveyed across the world in his 1924 paper, "The Mother's Brother in South Africa." Our solid foundation in regional ethnography gives us licence to spread our wings, and make daring leaps to comparisons across continents.

Neither desert nor sown: A historical comparative analysis of the "desert-sown" boundary in North Arabia and Central Asia

Alison Betts (University of Sydney, Australia)

For two key regions, the paper will focus on the zones of interaction between 'desert and sown', narrow physical and theoretical bands that may be found wherever the two 'systems' meet. These border zones are often viewed as static and impermeable boundaries, literal or figurative walls beyond which, from the perspective of the state, and much scholarship, 'other' is suitably restrained. In reality they are extremely active areas of complex contact between opposing social, political and economic structures. Starting from the 'desert' perspective, two highly contrasting regions will be compared, the North Arabian semi-arid steppe and the Eurasian grasslands. The first is a relatively small area with a very extensive encircling zone of interaction; the second is a vast area with minimal direct intersection with fully settled areas. The paper will consider the contrasting nature of interaction for selected historical periods and use these to examine the broad patterns behind similarities and differences.

Livelihood diversification among East African pastoralists: Similarities and difference to pastoralists in the Middle East

J. Terrence McCabe (University of Colorado, Boulder, USA)

Traditional views of pastoral people in East Africa and the Middle East have often stressed the differences among these peoples, their livelihood strategies, and their relationship with the state and to markets. Pastoralists in the Middle East were often seen as incorporating trade, investments in business and real estate, and time spent in urban areas in addition to the raising of livestock. In contrast, many pastoral people in East Africa were seen as relatively isolated and engaging in livestock raising alone. Recent research among East African pastoral peoples has emphasized the diversification of livelihood strategies including cultivation, migration to urban areas, engaging in trade and investing in business and real estate. This paper revisits the perception of pastoral peoples in East Africa and the Middle East stressing the similarities among these peoples in light of recent research and publications.

What do African pastoralists have and not have in common?

John Galaty (McGill University, Montreal, Canada)

To compare two things fruitfully means they must have something in common on the basis of which the analyst looks for an element that they do not. This paper will ask what elements are shared by pastoralists from diverse regions of Africa, which derive from different cultural, linguistic and historical origins, and what socio-political features on which they differ can be explained by virtue of their differing origins, environments and experiences. Comparison will be made between the Maasai of East Africa, the Oromo of Ethiopia, the Nuer of the Sudan, the Fulani of West Africa, and the Bahima of Central Africa. In this way, the study will examine peoples who speak Eastern Sudanic, Eastern Cushitic, Bantu and the Atlantic Family of Niger-Congo languages, and reside in the most spatially diverse regions of Africa. In this way, focus on a mode of subsistence based on livestock

production will be highlighted, in relation to which social, environmental and religious elements can be examined. The paper will demonstrate that similarities in pastoral practices should not lead analysts to ignore profound differences the rise out of regional cultures and varied constraints, which require that pastoralists be understood in regional terms as illustrative of the diversity of all other African cultures. On this basis, reflections on pastoralists from Central and Southwest Asia can be seen in light of the African experience.

Intercontinental comparisons of nomads

Phillip Carl Salzman (McGill University, Montreal, Canada)

Travel is broadening. You see things you didn't see at home; you see things you didn't expect; you see things you didn't know existed. This applies even if your "home" is your home ethnographic research site. Pastoral nomads operate in a wide range of fashions in response to greatly differing environments; only by comparisons amongst the most diverse of them can we fully appreciate the impact of their very different boundary conditions. My first intercontinental comparison was through the literature: a comparison of I. M. Lewis' Somali nomads of the horn of Africa with Fredrik Barth's Basseri nomads of south Persia. Although both peoples were pastoral nomads, their environments, economic practices, and ways of life were notably different. My next intercontinental, or inter-subcontinental comparison was between Iranian Baluchistan, where I carried out my first field research, and Rajasthan and Gujarat, in western India. This was my first exposure to the differences between tribal nomads and peasant nomads, and sectoral rather than whole society pastoralism. Following field research in highland Sardinia, I was able to compare sectoral and individual, as opposed to Baluchi family nomadism, as well as peasant pastoralism in an industrial society as opposed to an Indian agrarian society. Finally, moving to East Asia, field research in Kyrgyzstan and library research on the great Chinese grasslands (Inner Mongolia, Xinjiang, Tibet) illustrated the challenges of nomadic pastoralism under communist central planning.

Panel ID: 312 The teaching of anthropology in schools (*IUAES Commission on Anthropology and Education and WCAA joint panel*)

Panel convenor: David Shankland (Royal Anthropological Institute, UK)

There have been efforts to introduce anthropology into schools over many decades, ranging from individual teachers occasionally starting courses on their own initiative, introducing anthropology as part of other subject areas, and – more rarely – making anthropology a distinct subject in its own right. One of the notable successes of the latter is the IB, which is still flourishing. Less happily, the UK attempt to introduce an A level ran for only three years before the examination board discontinued it. Nevertheless, there is globally enormous interest in teaching anthropology in schools, and all those interested are warmly invited to submit a paper, whether describing a success, or difficulties which have been experienced. Potential projects are also welcome – they may tackle directly the question of the constraints which may need to be discussed for anthropology to become more widespread as a school subject across the world. They may, equally, outline the pedagogic role of anthropology as a subject in schools. All proposals are very welcome. Organised by the IUAES Education Commission.

How can engaged anthropology use critical pedagogy within secondary level education in times of the "Refugee Crisis"?

Aljoša Dujmić (University of Ljubljana, Slovenia)

The paper will discuss new approaches and efforts introducing anthropological knowledge in the Secondary schools in Slovenia, trying to engage students to reflect on the current refugee crisis from a critical perspective. In times of so called refugee crisis, Slovenia is confronting enormous clashes in

the public sphere. In general, mass media represent refugee problematics from two political perspectives which position themselves on the established left or right wing pole. This antagonism brings unrestlessness, fear and confusion among people. Many anthropologists are involved in different initiatives and social movements, trying to cope with new social challenges, hostile discourses, prejudices and stereotypes and ever increasing phenomenon of xenophobia, nationalism and racism. Collected ethnographic data, preserved since September 2015 showed that a huge anthropological engagement and effort in the fieldwork considered four main topics: islamism, terrorism, racism and xenophobia. The new born platform called Antiracist Front Without Borders was established when the first group of refugees came into Slovenia and since then The Antiracist Front challenges many public issues in the field of social, political and economic arena. The Front includes many initiatives, formal and informal groups, individuals, scholars, among them sociologists, anthropologists and others. Within The Front the working group Tour Without Borders was established in order to engage teenagers in high schools through round tables and participatory workshops, using different educative knowledge and anthropological approaches explaining wider social changes in relation to so called refugee crises.

Teaching anthropology at pre-university settings

Tomislav Marić (Bebtley Wood High School, London, UK)

Dealing with human diversity is one of the main characteristics of living in today's globalized world. Schools as institutionalized agents of socialization have to meet the changing needs of an ethnic diverse student body as well as they have to develop ways to prepare adolescents for a life in a culturally heterogeneous society. This situation requires the provision of adequate teaching methods and material. Anthropology offers a lot of theoretical and methodical approaches and a wide range of case studies for dealing with humanity and human diversity throughout space and time. In England, anthropology has been introduced as an A-level subject in 2010. The course was developed over a period of four years by the Royal Anthropological Institute and the Assessment and Qualification Alliance in close cooperation with teachers and academics. It incorporates approaches from two branches of British Anthropology, Social Anthropology and Biological Anthropology, and aims at exploring what it means to be human, hereby covering topics like human evolution, interaction with nature and the environment, or biological and social perspectives on human behavior. Unfortunately, in February 2015, the awarding body of Anthropology A-level has announced that they "are not planning to develop a new A-level Anthropology qualification under government changes to A-levels". The last exams for students taking the current qualification will be in the June 2018 series. This means that anthropology will again disappear from the pre-university education.

Some British experience of introducing anthropology into the secondary school curriculum

Joy Hendry (Oxford Brookes University, UK)

This paper will present some examples of the immensely successful introduction of the teaching of anthropology in secondary schools and sixth form colleges in England, but also recount the sad lack of long-term support from the examination board that took on the initial business of offering and examining the courses. In Scotland, on the other hand, where the education system is completely different, the national qualifications agency is showing great interest in offering units of anthropology in secondary schools. We are still only in the early stages of preparing the teaching for Scotland, however, so my aim in offering this paper is as much about seeking ideas and some comparative cases as about recounting results. I have personally written in several places about the value I feel anthropology has for students in their last years of secondary education and I am interested in identifying ways that this can be done sustainably as well as successfully.

Panel ID: 288 World anthropologies in/of Southeastern Europe: ethics, epistemologies and responsibilities for anthropologists

Panel convenors: Hande A. Birkalan Gedik (Yeditepe University, Istanbul, Turkey), Erdogan Gedik (Goethe Unviersitaet, Frankfurt, Germany)

Focusing on Southeastern Europe, we pose two critical issues: first—exchanges among the Southeastern anthropologies and their neighbors in the past and today; second—ethnographic challenges and ethical responsibilities of anthropologists who do fieldwork on migration and borders. Considering the recent migratory flows from the Middle East, Southern Europe, and the former Eastern Europe bound North/West, the anthropology of Southeastern Europe has never been so vital to contextualize the idea of “world anthropologies.” Every day, people face war and take up risks and migrate for a more “secure” life, often losing their lives en route. In their destinations, they have to endure xenophobia, most often in the form of Islamophobia. As anthropologists, it is all the more vital to stay attuned to these realities and continue to work for the enterprise. As such, there is also inordinate amount of ethical and epistemological responsibilities while producing ethnographic knowledge. In this light, the panel seeks answers to the following issues:

- Historical development of anthropological enterprises in the region;
- Role of ethnographies in the context of recent migratory flows, of humans—the refugees, men, women, and children who could come to “Fortress Europe” and wait in vain;
- Anthropologies of borders and bordering. Producing more epistemologically and ethically concerned anthropological texts with human life;
- Ethnographic positions that result from the tension “between theory and lived reality?” Styles and forms of future ethnographies besides “dialogic” or “reflexive”;
- Gendered understanding of migration, Islamophobia in Europe, and new perspectives and directions in research.

Institutional racism and managing the southern Spanish border: The ideology of the invasion by migrants

Ubaldo Martinez Veiga (National Distance Education University, Madrid, Spain)

An attempt is made to explain how the borders are managed taking into account that racism is an important factor in the way the authorities deal with potential migrants and asylum seekers. Based on 3 cases: one is a statement by a Canary Island politician on the “differential” invasion by migrants which is not based on demographic criteria. The second draws on an analysis of the rate of temporary jobs among migrants and shows clear discrimination against Africans in particular. The third studies the violence against migrants near the boundary walls separating Ceuta and Melilla where they can be returned on the spot. All this constitutes institutionalized racism. According to some authorities with an ideology of invasion lacking a factual basis, an avalanche of immigrants could bring about the destruction of Spanish values, culture and the economy.

“Culture talk” and the “refugee crisis”: Contextualizing cultural politics in state-making and hegemonic struggles

Katharina Bodirsky (Middle East Technical University, Ankara, Turkey)

“Culture Talk”, which “assumes that every culture has a tangible essence that defines it, and then explains politics as a consequence of that essence” (Mamdani 2004) has a heyday in the contemporary Europe of the so-called “refugee crisis” with the renewed strengthening of neo-nationalist and anti-Muslim politics. Such Culture Talk conjures the figure of the Islamist terrorist hiding among refugees, of the Muslim patriarchal man violating white women. This paper presents a framework through which we can study the ways in which such conceptions of culture and the cultured subject have played a constitutive role in modern politics in general and state-making and hegemonic struggles in particular. It moreover highlights the responsibilities of anthropologists in

their study of 'culturalized' populations vis-a-vis the dynamics of such culturalist politics. The paper draws here on studies of culturalism in national and colonial states as well as own research on the role of culturalism in EU-European policy and politics. The paper argues that culturalisms have played important roles in state-making by securing public authority for the state and informing state governance of relations of production and reproduction. It then examines the ways in which cultural politics informs struggles for hegemony within contemporary Europe, and how in particular Islamophobic representations of refugees have been utilized for these purposes.

Panel ID: 240 Anthropological responsibility in preserving the traditional knowledge systems of the indigenous people in biodiversity conservation

Panel convenors: Appaji Gowda (Karnataka State Open University, India), Bhaskara Ramesh (Karnataka State Open University, India), Ramesh Kempegowda (University of Mysore, India), Maralusiddaiah Halasur Matt (Directorate of Census Operations, Karnataka, India), Shivalingappa Parasanna (SJM College, India)

India is a mega diverse nation, housing around 10 percent of world's species. India also has a rich cultural heritage going back thousands of years. Much of Indian biodiversity is intricately related to the socio-cultural practices of the land. Unfortunately, due to population explosion, climate change and lax implementation of environmental policies, several species are facing the threat of extinction. Not only does this affect the food chain, but also the livelihood and the culture of millions of Indians who depend on local biodiversity. It is vital that the common man is made aware of the domino effect of species loss and what we stand to lose. In India total of indigenous population is 8.6 percent. Out of 4,635 communities 750 communities are grouped under indigenous group. Sophisticated knowledge of the natural world is not confined to science. Human societies all across the globe have developed rich sets of experiences and explanations relating to the environments they live in. Biodiversity is the foundation for sustainable development. Its ecosystem services provide the basis for all economic activity. Biodiversity concerns need thus be integrated into all areas of policy-making. Measures include market incentives, development assistance, biodiversity-friendly trade and international governance processes. Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development.

On the efficacy of the indigenous knowledge: An anthropological perspective

Vijoy Sahay (University of Allahabad, India)

Notwithstanding the fact that indigenous knowledge has gained immense importance in anthropological research today due to certain very obvious reasons, however, neither it is widely accepted as a scientific model, nor its efficacy have been recognized world over. It was only after the emergence of, what we today call, New Anthropology or New Ethnography, that the genius of indigenous knowledge was first realized. The movement of New Ethnography began in Yale University during the mid-1970s, and within a short time it attracted the attention of anthropologists' world over. We do not intend here to discuss the merit or the demerit of the new anthropology, but what we want to focus upon is that the exponents of the New Ethnography attempted "to enter into the head of the native". How far one could enter into the head of the native is methodologically debatable, but it is no denying a fact that this movement gave rise to a number of research areas in anthropology with the prefix of 'ethno', such as ethno science, ethno botany, ethno medicine, etc. The paper, based upon several empirical examples, focuses upon two aspects of the problem: first that the immense potential of the indigenous knowledge, which is undisputed, has to be scientifically explored and documented, However, at the same time, the anthropologists must

refrain from romanticizing the efficacy of the traditional or indigenous knowledge, until and unless the case is scientifically examined and proved authentic and verifiable.

Indigenous societies and role of Indigenous language in education: A case study of Munda/Mundari language

Satya Narayan Munda (Sido Kanu Murmun University, Dumka, India)

Indigenous societies live in different places and parts of the multi-lingual India. They have their own knowledge - practices and economic resources for their livelihood. They have their own social - cultural life and religion for survival. They have their educational disciplines and morals for environment and animal kingdom. Their environmental knowledge and other practices are on their language, folklore, folk song, folk tales and folk traditions. The main objective of this study is to highlight the Mundari / Munda language practices for education and for future map out for the protection of indigenous culture and language for existence and survival.

Ethnic and cultural identity in the context of tribes of Uttarakhand Himalaya

Ajai Pratap Singh (Lucknow University, India)

The Uttarakhand State of India was created on 09 November 2000 by bifurcating from the erstwhile state of Uttar Pradesh. This hilly state is inhabited by five scheduled tribes, namely: Jaunsari, Bhotia, Bhoksa, Tharu and Raji; who were declared as "scheduled tribes" in 1967. Ethnically, all these tribes are preponderantly of Mongoloid ethnic stock. Culturally, they exhibit distinctive features with regard to marriage, family, kinship, religion, magic, totem, taboo, economy and political organization. Due to modernization and technological advancement, all these features are undergoing the transitional process of socio-cultural change. The paper analyses the ethnicity and cultural features, such as, fraternal polyandry of the Jaunsari, transhumance of the Bhotia, land displacement of the Bhoksa, woman dominance of the Tharu and the "invisible trading" of the Raji in anthropological perspectives. The findings of the paper present the example of preservation of traditional culture and indigenous knowledge among these tribes of Uttarakhand Himalaya.

Panel ID: 202 Cultural expert witnesses and diversity accommodation in legal systems (*Society for Applied Anthropology*)

Panel convenor: Leila Rodriguez (University of Cincinnati, USA)

As cultural anthropologists increasingly participate in public policy, one of their proliferating functions is in the role of expert witness in legal cases. In the U.S., Australia, Europe and Latin America, anthropologists have participated in a wide range of civil and criminal cases, particularly asylum and indigenous rights cases, but also those involving allegations of sexual abuse, drug use and trafficking, and even murder. Despite this important work, as a discipline there has been little collective discussion regarding its implications. We need to engage with each other, to critically examine what it is that our expertise actually consists of, what it can provide in terms of testimony, and how it can influence the outcome for those facing the judicial system. Moreover, by engaging with the legal system, we are making de facto statements about the law as a component of culture, the processes of law, the relationship between law and power, transnational processes and their effect on national and local law, changing conceptions of law and governance in society, legal pluralism, the role of narrative and interpretation in the legal system, and numerous other assertions that need evaluation. This panel brings together anthropologists who have served as cultural expert witnesses to analyze how our testimony functions as a dialogic relationship between the legal system and cultural diversity. It seeks to use our collective experiences to advance theoretical conceptualizations and determining best practices for engaging as expert witnesses as judicial systems across the world employ us.

Daubert vs. anthropology: Legal and practice-based definitions of cultural expertise in the United States

Leila Rodriguez (University of Cincinnati, USA)

In the United States, the Daubert standard provides a rule of evidence regarding the admissibility of expert witnesses' testimony during United States federal legal proceedings. Trial judges are the final arbiter or "gatekeeper" on admissibility of evidence and acceptance of a witness as an expert within their own courtrooms. According to this standard, judges should consider the scientific validity and acceptance of the theory or technique employed by the expert witness. This positivistic view of expertise, however, rarely matches the actual work that cultural anthropologists do. In this presentation, I compare the legal and anthropological perspectives on what constitutes expertise, and outline some ways that anthropologists can advocate for our expertise to be used in the courts.

China's minority autonomous law and its 21st century reforms: Debates on IP law reflection to protect Torch festival DUZAI ICH knowledge and 4 case studies

Lei Long (Liangshan Government Legal Consulting Group, Xichang, China), Wenzhe Luo (Shimian)

People's Prosecutor's Office, Shimian, China), Yun Yang (ICH center, Xichang, China), Qihang Wu (Law School of the Southwest Forestry University, Kunming, China), Wu Ga (Yunnan Academy of Social Sciences, Kunming, China)

1) The IP law debates; protecting Yi nation's ICH of torch festival duzai holiday and its related knowledge system; 2) The forestry and grassland ownership rights re-adjustment/reform (collective, state, private and mixed ownership) arrangements; 3) The witness/jury system reform. New directions: 1) Since Chinese law mainly based on civil law tradition, learning the common law traditional practices are encouraged; 2) Learning the multiple stages of the trial, practices of the direct, redirect, cross-examinations of witnesses as part of the presentation of the case and the defense against it. Cross-examination by the adverse party, and redirect examination follows by the party who first called the witness (special attention to multi-cultural backgrounds of witness). Learning examinations -- direct, cross- and redirect -- are part of the process by which a jury ascertains the facts; 3) Learning on power relation among (Judicial, Executive, and Legislative branches); 4) Learning adversarial system vs. inquisitorial system; Learning "cultural" difference between common law and civil law (Common law courts use an adversarial system, civil law systems usually use an inquisitorial system); 5) The contrast between civil/ common legal practices has become blurred--with growing importance of cross-examination practices been encouraged in courts in China when comparing previous jurisdictions (where the arraignment of the preliminary hearings/witness were not encouraged/unified) or sometimes were heard without a jury. In both civil and criminal courts the cross-examination trial should be an important form of litigation. 6) Finally, for the prosecutors, learning knowledges.

When indigenous non-litigants encounter cultural expert witnesses: An ethnography of a Bribri indigenous community in Costa Rica

Yumi Nukada (Osaka University, Ibaraki, Japan)

This paper describes the relationship between indigenous inhabitants and cultural expert witnesses in Costa Rica, and its implications for understanding cultural expert testimony from a different perspective. It has been more than five years since the peritaje cultural or antropológico was implemented in the Costa Rica's legal system. The peritaje cultural is usually translated in English as "cultural expert testimony" and carried out mostly by cultural anthropologists on the indigenous litigants. The anthropologists as cultural expert witnesses elaborate testimonies in order to enable the legal system to take into account the cultural background of the litigants when necessary. To Costa Rican legal practitioners, these testimonies are a form of evidence provided by expert witnesses, while to indigenous litigants it may function as the so-called "cultural defense" before the

courts. At the same time, it is a relatively new and challenging task for anthropologists. How then is it perceived by the non-litigant indigenous neighbors? This is worth asking because cultural anthropologists appointed by the legal practitioners to serve as expert witnesses are required to evaluate the cultural context of the indigenous litigants and therefore they are expected to evaluate the cultural context of the community to which the litigants belong. The paper tries to analyze the relationship between the inhabitants in a Bribri indigenous community in Southern Pacific region of Costa Rica and the cultural expert witnesses, through the descriptions from the author's most recent fieldwork conducted in 2015.

Panel ID: 156 Anthropological ethics and engaging in research

Panel convenors: Vislawath Jagadeesh (Karnatak Arts College, India), Thangam Sudalaiyandi (Sarah Tucker College, India)

Anthropology plays an important role in the natural and social sciences and humanities, ranging in approach from basic to action research. Anthropological researchers are members of many different communities, each with its own moral rules of ethics. Anthropologists have moral obligations as members of other institutions such as family, religion and community. They also have obligations to the discipline, to the wider society and culture and to the human species and environment. Furthermore, researchers may develop attached way of relationships with persons whom they work, generating an additional level of ethical considerations. Under these circumstances misunderstandings, conflicts will arise. Which is natural and unavoidable and it is the responsibility of an anthropologist to cope up with difficulties and diplomatically handle to resolve them in ways compatible with ethics. Further, the research does not harm the safety, psychological well – being or the survival of the species with which they work. At the end they should recognize their debt to the societies in which they work and their obligations to reciprocate with people studied in appropriate ways. Thus anthropological researchers are subject to the general moral rules of scientific and intellectual conduct. Therefore, in this connection panel invites delegates from throughout the world to present papers and involve in the discussion.

Dealing with ethics in anthropological fieldwork: Involving oneself in the marginalized

Yui Masuki (Graduate School of Asian and African Area Studies, Kyoto University, Japan)

This paper examines what kind of role a researcher who engages in the anthropological fieldwork should take from the viewpoint of ethics, and how research findings can produce beneficial social critique that would be returned to the local community we work in. Researchers who engage in anthropological fieldwork have been said that they should keep a neutral position and not to involve oneself so much in one's research object since they need to analyze the field from an objective viewpoint and critical perspective. This kind of dissociation of a researcher or research work from the reality of a field has been questioned and there has been a need to dissipate this dissociation. In this paper, I take an example of my case study on Dalits (formerly referred to as Untouchables) in India and one Indian NGO which promotes to improve their social status, in order to illustrate how researcher can be engaged in coping with social problems as well as producing academic outcomes. In conclusion, this study argues that a researcher in anthropological fieldwork is not fully free from any informants of the field and have responsibility to take the role the informants want us to take as a catalyst to connect and understand local people in various position, especially those marginalized. Simultaneously, a researcher needs to create social critique from the point of intersubjectivity that will be academically significant as well as in practice, which in a true sense means ethical reciprocation to the society we research.

Ethics, engagements, power and professional practices in World Anthropologies

Miriam Grossi (Federal University of Santa Catarina, Florianópolis, Brazil)

To what extent ethical codes of different anthropological associations, mostly designed more than two decades ago, still respond to the new ethical challenges posed to anthropologists and their field studies? How do these different codes of ethics deal with the political engagement of some anthropologists in the groups studied? How is the anthropological assertion "change the world", consistent with other traditional theoretical assumptions such as the "scientific neutrality" and the "detachment" of the groups studied? This paper analyses some anthropological ethics codes in order to answer these questions. Through a comparative analysis of the texts of different codes of ethics provided by national anthropological associations, we try to understand if - and to what extent - the ethical regulation has - or has not - contributed to the new ways of doing anthropology in the contemporary world. We also reflect upon examples withdrawn from some contemporary ethnographies, in fields that include issues such as gender, sexual orientation, ethnic-racial, disability, social class and other social markers of difference that also mark the identities of male and female anthropologists in different contexts of the anthropological practice, in addition to how the ethical regulations of anthropology at different places in the world respond to these new approaches.

Wombs for rent: Ethics and unethics in transnational anthropological context

Prema Hallikeri (Karnatak University, Dharwad, India)

This research presentation puts in perspective the ethical vis-à-vis unethical issues in the context of commodification of Third Party Reproduction. A few countries like Russia, Georgia, Thailand, Ukraine, including India seem to be attracting foreigners, especially the francophone into the touristic package which is inclusive of 'baby buying' through surrogacy; its repercussions in adverse conditions of: biotechnology, fertility-tourism, surrogacy, gender manipulation, health; surrogate motherhood, child's rights, etc. This paper raises certain pertinent questions and issues to be addressed at transnational level in terms of guidelines to be laid down; an in-depth anthropological research to be taken up in the vista/s of Third Party Reproduction.

TOPIC: Engagement and practice: publicizing and using anthropology/Bringing anthropology to the people: how can science contribute to everyday lives

Panel ID: 618 Anthropology of performance: artistic activism in context of social, economic and political transformation

Panel convenor: Monika Salzbrunn (University of Lausanne, Switzerland)

The elaboration of research methods in the anthropology of performance goes along with the creativity developed by the actors of new forms of performances. In recent years, creative activism or “artivism” has become a powerful mode of expression during political, social and economic transformation processes in different parts of the world. Social actors refer to artistic tools to raise awareness, criticise and ridicule political regimes, unpopular measures and decisions that raise inequalities or reinforce exclusion processes. Such artistic acts of dissent and resistance include a diversity of modes of expression such as street performances, flash mobs, one-standing-man-demonstrations (Taksim Square Istanbul), the creation of participatory digital platforms, the organisation or détournement of (carnival) parades, or the drawing of cartoons and comics strips. Carnival parades become political arenas whereas political demonstrations are shaped by carnivalesque elements and style figures. The present panel aims at discussing innovative research methods which allow to research these activist phenomena. Theoretical and methodological reflections inspired by street anthropology, performance studies and situational analysis are particularly welcome.

Local wise and dance activism on cross-gender performance

Sekar Sari (Choreomundus - International Master on Dance Knowledge, Practice, and Heritage, London, UK)

This paper will discuss about Ardhanawari- a dance community in Bali, Indonesia consisted of all male dancers who dance female classical Balinese dance namely Legong. The cross gender performance itself is still controversial in Balinese Hinduism practiced by the majority population in Bali. Ardhanawari usually perform in the temple as part of the religious ceremony and also in the social event. There are several motivations of the dancers to perform is such occasions. One of the main motivation is to do 'Ngayah' meaning voluntarily based activity without hope of reward for survival better. Balinese people believe that this activity will result the blessing of God and also from the community. To add, in Balinese dance performance, someone is considered as a good dancer not only based on the corporeal movement but also the ability to cultivate the inner power called 'Taksu'. Furthermore, Balinese society also believe in the reincarnation or 'Karma'. Several dancers that are also transgender in their daily life believe that he is a woman in the previous life. The paper discuss about the knowledge of the society and its distribution system that has delivered the local wise concepts such as 'Ngayah', 'Taksu', and 'Karma' then it supported the society to accept the diverse gender representation. Ardhanawari is negotiating the existence of LGBT in the middle of Balinese Hinduism society which still consider cross-gender as a taboo. It discusses about the action to advocate the right to express the identity in public through dance performance.

Spatial anthropologies of activism: Mapping contested histories and development in Tirana

Arba Bektashi (University of Tirana, Albania)

In this paper, I focus on the modes of meta- and/or pataphysical appropriation of public space and social agency during a deep mapping event, the Wandering City Lab, organized by local and international artistic and academic collectives, which concluded with an analogue radio event in Tirana, Albania. Moreover, in this paper I examine how performances, falling between the artistic and anthropologic spectra, in public space, act as transformative agents of social agency.

Consequently, I state that the artistic immanence of performance constitutes “an index of social agency within the ‘art nexus (Gell 1998)” which enables a “reconfiguration of relationships, [where] agency is no longer exercised by the prototype but rather by the artist (Rampley 2005)”. Focusing on Joff Bradley’s account of haecceity as thisness (2015), public space performance makes the case for a social agency that is shared rather than abducted in the art nexus (Gell 1998). Based on postmodern understandings of the “diachronic structure” of performance “generated out of the dialectical oppositions of processes and of levels of process”, in this paper I present a spatial anthropological account on the efforts of Albanian and international artists and academics to deep map the contested public space. Through a conceptualization of performativity, as action and reception by moving in the urban space, as well as taking into account that “the anthropology of performance(s) investigates what happens precisely on the stage of culture, focusing on the alluring performance of the symbolic order (Kolankiewicz)”.

Stage space as mnemonic device on Saidja, a theatre performance

Muhammad Muhammad (Independent Researcher, Pati, Indonesia)

Saidja is a theatre performance by Papermoon Puppet Theatre (Indonesia) and Het Volksoerhuis (Netherlands), the performance is about process of remembering of the relation between Indonesia and Dutch. The stage consist of two region, present and past. Though Saidja is a narrative fiction, but the performance itself reflect what happened on Indonesian history. Using Amos Rappoport theory about environmental meaning, and Paul Riceour theory about memory and space, I research how the stage space used as tools to build non-verbal narrative and how the performance become a mnemonic device that shows the relation between the past and present on the narrative fiction of the performance. I found that there is a “distance” between narrative and performance, the “distance” on between what the narrative fiction verbally said and what the actors performed on stage also how the actors use the stage space to act. The “mnemonic device” function can be seen in Saidja staging concept, the stage set was fixed with only minor change, but the place setting in every scene can be dynamically changing. The place in Saidja narrative is one same place, named Kampong Tebu. The performance shows what is the different between the past and the present, by using narrative to describing the past of Kampong Tebu. Saidja performance is about an old man, remembering what happened in his past, to the younger generation. The stage space used as tools to describing the identity of an environment, not only by physically means but also social and culturally means.

Multisensory and situational analysis of comic art and activism in/from Africa

Raphaela von Weichs (University of Lausanne, Switzerland)

Over the last sixty years, comic art has become a popular genre in African countries. This trend came about rather unnoticed in disciplines such as (art) history, anthropology, literature and performance studies. Together with cartoons, and often produced by cartoon artists, comics constitute a creative means for social and political expression and for subtle critique of repressive regimes. This paper will deal with the problem of how to approach a media that is increasingly performative and creative, but often repressed and understudied, particularly in the context of politics and social transformations in Africa. By taking comics from Central and West Africa as examples, I will discuss a situational analysis approach in combination with a multisensory comic analysis approach following Ian Hague’s perspective of comics and the senses. I will argue that in order to see how the comic performs, we need to illuminated the historical, discursive, social, economic and political context in which the comic is created, reproduced, marketed and consumed, and the sensory elements that are taken to reach, capture and move the audience in a given situation.

Long street: A map of post-apartheid Cape Town

Giovanni Spissu (University of Manchester, UK)

No map fully coincides with the territory it represents. If the map and territory do not coincide, what can the map capture of the territory? According to Bateson, the answer is its differences. Drawing from Gregory Bateson's ideas, we can envision an ethnographic representation of the city through which we can represent the urban territory through the different ways its inhabitants perceive it. In this Paper, I describe the process that led me to build a map of post-apartheid Cape Town from Long Street. I took inspiration from Bateson's book *Naven* and compared it with the District Six Museum map in Cape Town with the objective of representing post-apartheid Cape Town through its differences.

A different interpretation of tradition

Lidija Fistrek (Vern University, Zagreb, Croatia)

The topic of this paper is a performance within which I will demonstrate the case study "Lado electro-Tanac" done in collaboration with the LADO ensemble from Zagreb. The purpose is to provide a different kind of interpretation of tradition through movement, music and costumography. In the era of the performative-conceptual turn of the body, life and art, the body is transformed into a variety of characters and forms. When discussing the performative-conceptual turn of the body in modern art, we are talking about the triad of language-speech-body events. Art as language event within body language becomes more important than the materialised pieces of art such as paintings, sculptures, text and written music. From Duchamp's identity transformations and up until today, we are witnessing a performative rebellion of the body within modern art. "In contemporary social and cultural practices, the performative turn also appears in ethnology and cultural anthropology, who seek to understand social rituals and festivities starting with the dramaturgy of community life within a performance" (Paić 2014:95).

Multicultural opera profound significance: Decoding Yihong opera with allegorical/strategy

Yun Wang (Qiqihaer University, China), Lin Shen (Liangshan Song and Dance Ensemble, Xichang, China), Yongbo Wu (Liangshan Song and Dance Ensemble, Xichang, China), Ga Wu (Yunnan Academy of Social Sciences, Kunming, China)

It describes NUOWUDAER and the Yi nation sacrificed their life for protecte the flag. Nuowu sew the flag inside her pleated skirts and handed the flag to Chinese People's Revolutionary Military Museum in order to realize her husband's commitment to general LIU in 1950. Appearing on the stage is no longer the mythological figure but in real life of ordinary people of flesh and blood. Like Wagner who introduced folk-like melodies to reform German musical; like Russian and American opera writers who injected native/music elements in their music, the (YIHONG) adopts double and triple also chorus forms, adding more Yi folk and country dance elements. This realism opera adds roles of soprano, alto, tenor, and bass. To balance vocal and music instrumental expressions, this opera highlights and enhancs the role of the orchaestra. Now the orchaestra plays an active and leading role, with more classic Yi music instruments added in. During the Torch Festival time in village center stage it performed with a smaller musical ensemble (like 1820's Salzburg festival). The opera won several important awards: 1) Second Chinese Opera Festival outstanding drama prize; 2) The Sixth International Theatre Olympiad Award; 3) Wenhua Award in Sichuan Province; and 4) The seventh Sichuan Minority Arts Festival Best Drama Award, etc. This paper uses allegorical strategy to decode Yi music language and the Yi national opera in both traditional and modern models.

Artistic activism and censorship during Rhenish carnival: The shadow of Charlie Hebdo

Monika Salzbrunn (University of Lausanne, Switzerland)

Censorship and Self-Censorship of artistic practices and artworks can occur in any society under precarious political and/or economic conditions. During the Rhenish Carnival 2015, the shadow of the Charlie Hebdo murder has led to different reactions concerning carnival floats. Whereas the committee of the city of Düsseldorf has included the subject in an obvious manner in the procession, the committee of Cologne has chosen censorship as a self-ironic theme. The present paper will present methodological reflections about the anthropology of performance based on two examples of artistic activism during carnival. A content analysis of newspaper articles, official statements, cartoons, drawings, facebook dialogues and the ethnography of the carnival events themselves is necessary in order to research these global artistic phenomena. In the case of Cologne, the planned performance related to Charlie Hebdo was collectively imagined and planned but suddenly censored by the official committee. Which are the limits of activism in an established carnival performance? Is this a paradox or does activism always need to create niches for its practices?

Panel ID: 583 Islands in the global world: between striving towards self-reliance and finding a niche in the global economy

Panel convenors: Nenad Starc (The Institute of Economics, Zagreb, Croatia), Ana Perinić Lewis (Institute for Anthropological Research, Zagreb, Croatia), Marina Blagaić Bergman (Institute of Ethnology and Folklore Research, Zagreb, Croatia)

Islands have been an integral part of the foundation and development of anthropology. They have represented evolutionary and social laboratories and ecological microcosms, marked by their biodiversity and cultural, political, and economic significance. Their geographies are defined through severance and insularity, but their histories are full of global and local contacts and migrations. Islands are, therefore, marked by both isolation and connection. Islandness is understood as an experience of living in the context of insularity built on complex and specific relations between people on a limited landmass. Islands' limited natural resources necessitate creativity and shape island economies, which influences the natural environments of islands. In the course of their histories, islands have often restructured their economies when islanders combined different ways of making a living. Recently they have faced a dilemma between striving towards self-reliance and finding a niche within the global economy. Tourism has become the most important and the most promising branch of their economy. Because of the predominant model of tourist development, islands have been affected by problems such as the mass construction, the displacement of natural and agricultural landscapes, overcrowding and pollution. Therefore, better understanding of islands communities' unique situation requires interdisciplinary approaches to comparative research between and among islands and within archipelagos. To achieve long-term economic prosperity in balance with the natural environment we need to understand the underlying knowledge of island communities. We welcome papers that contribute to the production of nissological knowledge and discussions of its possible application in island development planning.

Island ethnographies: Applying nissological knowledge to the environmental development planning of islands

Marina Blagaić Bergman (Institute of Ethnology and Folklore Research, Zagreb, Croatia)

Based on ethnographic research into inhabitants' way of life on the Middle Dalmatian island of Šolta during the first period of the 20th century, this paper will discuss the contributions of nissological knowledge to the environmental development planning of islands. Two specific case studies will be presented: the island water supply system and lime production. Knowledge on these subjects has been noted through ethnographic research conducted among elderly people that reminisced about

their lives at the first beginning of the 20th century. During that period inhabitants of the island of Šolta were determined to live in a sustainable manner on many levels, visible most notably in the infrastructure of the water supply. The building communal and private wells, the collection of water for consumption, hygiene, and agriculture was determined by community's set of rules and oral knowledge. In terms of the islanders' economic activity, lime production represents an excellent example of using the most out of one's surroundings in a harmony with the island landscape. Dealing with the environment in relation to the insularity that the community faced in their everyday life produced creative and highly ecological knowledge on the usage of the given resources. This presentation argues that the specificity of islanders' relation to nature can contribute important insights to environmental studies. Also, it will be shown that local knowledge, developed from the experience of living on the island, should be used in the island's urban and economic planning and development to a greater extent.

The Croatian island development policy

Nenad Starc (Institute of Economics, Zagreb, Croatia)

Development policy for the Croatian islands was introduced in the late 1990s. It was designed as a top down policy with bottom up elements. The National Island Development Program (NIDP) was passed in the Croatian Parliament in 1997. The Island Act which specified the measures and obligations on the national and county policy levels was passed in 1999. The paper evaluates the development policy that have been actually implemented on the Croatian islands from the late 1990s till now days. As the NIDP was produced without previous institutional analysis an inquiry into the institutional capacity of the state and county bodies responsible for island development is made. It is found that the ministry in charge has been only partially capacitated for the implementation of the NIDP and the Island Act and that necessary horizontal coordination between the numerous relevant state bodies has never been established. Vertical coordination between state bodies, coastal counties and island municipalities and towns has never been established either and no monitoring and evaluation ever took place. Effects of policy measures have remained unknown for nearly two decades. Well elaborated but poorly implemented Croatian island development policy is in contradiction with recent growing interest in insular affairs. Islands are viewed as laboratories of sustainable development, rare places on Earth with long lasting evidence of sustainability and even resilience.

The complexity of island branding and image formation: The case study of the island of Hvar, Croatia

Ana Perinić Lewis (Institute for Anthropological Research, Zagreb, Croatia), Ingeborg Matečić (Faculty of Economics and Business, University of Zagreb, Croatia)

Tourism destination branding is one of the most complex, dynamic and challenging processes in marketing theory and practice because of the multi-attributed nature of destinations and the heterogeneity of existing and potential generating markets. As a result of an increasing number of tourism destinations with similar attributes, tourism destinations have come under extreme pressure to reinvent their selves in order to differentiate against their competitors. Reinvention usually occurs through cultural representation, interpretation, stereotyping which finally results in cultural realignment. A destination cannot be branded as if it were a single product. Main purpose of branding is to build a positive and appealing destination image and to correctly transmit it to the potential visitors. In the interdisciplinary field of Island Studies, islands are considered to be the objects of consistent and global branding exercise. Local politicians have recognized the need for a unique recognisable brand "Island of Hvar" which would serve as a common denominator for all of the island's tourism supply. This research is focused on the possible issues which could arise from the process of branding the island of Hvar, such as homogenization and stereotypisation of cultural identities by creating generic images, a choice of islandness features in adding value to the selected

local products and the problem concerning the promotion of the entire island by Hvar's tourist boards. There are currently five tourist boards which are organised at the local self-governmental level and there is no institutionalised form of tourism supply integration or promotion covering the entire island.

Panel ID: 529 Engaging local stakeholders in archaeological tourism

Panel convenors: Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), Sanjin Mihelić (Archaeological Museum in Zagreb, Croatia), Vlasta Krklec (Krapina Neanderthal Museum, Croatia)

The ways the study and practice of archaeology benefit humanity and global community are many and varied. Arguably, we are all indirectly affected, to a greater or lesser extent, by the knowledge accrued over decades and centuries of archaeological research. Yet when it comes to more tangible and direct benefits for society, there are concerns that the discipline has disassociated itself from its legitimate end-users, disregarding the fact that the subject of its study is of relevance also to other groups, or stakeholders, even if their interests might be of an entirely different nature. This issue comes particularly to the fore in the field of archaeological resource management, which is often perceived as a battleground pitting archaeologists against other stakeholders, notably the tourism sector on the one hand, and local communities on the other. This panel seeks to foster the notion that, firstly, the onus of finding ways to engage and empower local communities to participate and directly benefit from archaeological research and resources lies primarily on professional archaeologists, and secondly, that tourism can serve as a welcome catalyst in bringing the two, and other stakeholders together, principally by virtue of the financial element it adds to the equation. The authors encourage presentations of case studies focusing on approaches to cultural resource management that take due care of archaeological tourism as a potentially beneficial, but sometimes also detrimental factor in the preservation and use of heritage sites.

Together we stand, divided we fall. On the need to embrace local communities as stakeholders in archaeological tourism

Sanjin Mihelić (Archaeological Museum in Zagreb, Croatia)

The paper explores the dynamics of the relationship between archaeological heritage and local stakeholders, with tourism serving as a catalyst in bringing the two, as well as other stakeholders together. While the conflicting perspectives of different stakeholders continue to take their toll on the preservation of archaeological sites, let alone their sustainability as a resource for education or tourism, it is argued that we are nevertheless destined to foster the need for an integrated approach in the management of tourist destinations with a focus on archaeological resources. As archaeologists, we ought to approach this from a professional standpoint: an extremely important prerequisite for any kind of tourist involvement with archaeological sites is that measures have first been taken to ensure complete and adequate care and protection, as the only way to preserve and fully appreciate our heritage. But, if these basic conditions have been satisfied, there should not be too many obstacles preventing either sector from warmly embracing the other. Archaeology indeed has a lot to offer, but also to gain from this relationship, especially if it is treated with due respect within the integrated system of destination management. The paper argues that at least a small portion of most archaeological activities besides those principally devoted to maintaining friendly ties with the public should be allocated to activities directly benefiting the understanding, and fostering interaction with the public in general, and local communities in particular.

Management of archaeological heritage: The example of Pula, Croatia

Darko Komšo (Archaeological Museum of Istria, Pula, Croatia)

The city of Pula has a rich archaeological and historical heritage, which dates from prehistoric times to the modern period. Particularly interesting are the well preserved ancient monuments, such as Roman amphitheater, the Temple of Augustus, Arch of Sergii and a small Roman theater. This heritage is in large part managed by the Archaeological Museum of Istria, whose management model presented in this paper.

Archaeological heritage and tourism: Example of Krapina Neanderthal Museum

Vlasta Krklec (Krapina Neanderthal Museum, Croatia)

People have been puzzled by questions of their origins, so the good presentation brings a short survey of new disciplines employed by natural sciences and their debates about the origin and development of life upon the planet. The fossil sites provided evidence of the evolution of the living world, including the evolution of humanity itself. Contemporary knowledge about life and culture of the Neanderthals tells us that they were extremely successful nomadic hunters. They made their stone artifacts with great skill and in different ways. The Krapina finds have been particularly significant for demonstrating the diversity of the morphology of early man, as well as for documenting their manner of life and the many sicknesses and accidents to which they were prone. The interactive installations, with the help of the most recent methods of medical and radiological diagnostics, reveal to the visitor some of the consequences of their harsh way of life, including their injuries, sicknesses, and healed wounds. The multilayered associations in the conceptual, visual, educational, and interpretive elements enrich the presentation and require an active participation on the part of the visitor. The techniques used for presentation are varied, from classical elements to the virtual utilization of modern technology and extensive interactive multimedia, involving a large number of artists in the realization of the permanent display, which provides it with a wealth of detail and a visually interesting approach to scientific themes.

Vučedol Culture Museum and its role in local community

Mirela Hutinec (Vučedol Culture Museum, Vukovar, Croatia)

Vučedol Culture Museum is situated beneath the archaeological site Vučedol located 5 km from Vukovar on the right bank of Danube river. Vučedol is one of the most important archaeological sites in Europe and it is represented by a unique museum dedicated to one prehistoric culture in the Eneolithic period, 3000-2500 BC. Through 19 rooms at the permanent exhibition area civilizational achievements of Vučedol culture are presented. The permanent exhibition in detail reconstructs the daily life and customs of this cultural phenomena from the economic branches to the spiritual and intellectual awareness and revolutionary achievements which made Vučedol into the most important European center of its period. The role and aims of the Museum are multiple and are generally referred to becoming one of the most important archaeological, museological, scientific and tourist focal point of Europe. The aim is also forming the archaeological park around the Museum with a research center, planetarium and other structures which will enable the Museum to become a driving force in promoting development of the tourism and education in Vukovar and Danube region.

Byzantine fort in national park - obstacle or opportunity

Tomislav Fabijanić (University of Zadar, Croatia)

Built in the 6th century, Toretta fort is the most impressive monument of the Kornati archipelago (Croatia). It functioned as a whole together with the church of St. Mary (today an important pilgrimage site) during Late Antiquity and Middle Ages. This was probably a monastery complex of which the fort placed on a prominent position was used to store food, control the estate and to hide

in case of danger. It was also an important link in the Byzantine defensive system. In 2011, a project of research and protection of the Tureta fort, the church of St. Mary and accompanying harbour was initiated: the first systematic archaeological project in the Kornati Archipelago National Park. This paper aims to examine the possibilities and problems of cooperation between archaeologists and national park management. However, a specific feature of the Kornati National Park is the fact that almost all of the islands are privately owned so the paper will try to give an insight into the views and feelings of members of local community, especially those on whose properties the fort and the church are situated, and who would like to see some personal profit in tourist development of archaeological sites.

Archaeological tourism, crowdfunding and educational programs in the service of the local stakeholders: An idealized case in Istria

Filip Franković (Archaeological Museum in Zagreb, Croatia), Ana Popović (Faculty of Humanities and Social Sciences, Zagreb, Croatia)

In the last few years, there have been a number of attempts in Croatia that tried to involve local stakeholders into archaeological projects through various educational programs, exhibitions and similar cultural manifestations. While such attempts were in part successful, Croatia still lacks the consciousness of the value of cultural heritage that characterizes some more developed European countries. This paper presents an example of a long-term archaeological project in the Istrian region that would make the local community a participant in its realization, under ideal circumstances. This project combines various approaches to the popularization of the archaeology, which would involve both the local stakeholders and the general public. The main means to achieving such a goal would be the wide availability of the results and the use of economical channels of promotion, through the use of crowdfunding campaigns, virtual museums, culinary and similar workshops, and a series of exhibitions and lectures that would make the discipline more approachable to the public of laymen. By making such projects approachable to the public without the scientific aspects suffering, project like this one would bring many benefits for the cultural, educational and economic welfare of the local community. The possible steps in involving the local stakeholders in archaeological projects are educating of the local community about the cultural and economic importance of their cultural heritage, assuring that they can participate in the realization of the project, and developing a number of events, institutions and programs that would bring many material and other benefits.

JASA – paving the road to cultural heritage

Jelena Boras (Freelance worker, Piškorevci, Croatia), Jacqueline Balen (Archaeological Museum in Zagreb, Croatia), Ana Đukić (Freelance worker, Zagreb, Croatia), Marin Mađerić (Freelance worker, Zagreb, Croatia)

Archaeological research includes the influx of experts into a community, inevitably leading to new relations. In 2014 and 2015, a similar situation occurred in Baranja, where archaeologists worked on the A5 motorway, discovering new and reviving old data on the region's cultural heritage. The aim is to present an example of how archaeologists employed by the Archaeological museum in Zagreb helped reanimate culture with the help of local stakeholders. We will focus on the many months of work conducted by about 40 locals and about 20 archaeologists, and the impact the latter made on the local community by raising awareness on the area's rich cultural heritage, along with financial benefits experienced by everyone included in this complex process. Seeing as this is not one-sided, we will show how the archaeologists blended into the local community by supporting the local cultural scene, and by participating in public events such as bean cooking contests. The newly-created bonds resulted in a project conducted by both archaeologists and local stakeholders - the first archaeological exhibition ever held in Beli Manastir, a concise cross-section of the knowledge procured in the excavations held at Jauhov salaš in Novi Čeminac. Finally, if experts take time to raise awareness about cultural heritage in the local community, cultural tourism can be reanimated, or

even created, to the mutual benefit of experts in the field and local stakeholders, thereby creating conditions for promoting and presenting research to the public, as well as for presenting the local heritage to archaeologists.

Starigrad-Paklenica, the research-presentation symbiosis in the service of the local community

Ozren Domiter (Archaeological Museum in Zagreb, Croatia)

Bearing in mind the positive results of cooperation between Starigrad Tourist Board, Starigrad primary-school, Institute of Archaeology and Archaeological museum in Zagreb (publications, series of lectures for students, the creation of interpretative boards and preliminary presentation plan, educational activity, active involvement of local community), and considering plans for future spatial research and thereby connected presentation of zone round the site of Sv. Trojica hill-fort, the Museum succeeded in its intention to raise awareness of the local population and governing bodies about their rich natural and cultural heritage, and, through education activities, to actively include the community into the forming of heritage presentation. Long-termed, the Museum wishes to include all potential stakeholders–heritage-related-institutions (Paklenica NP, Velebit NP, Archaeological museum Zadar) in act of synergy to enrich the existing tourist offer of Starigrad Municipality, to achieve their own missions, and, through a modern and innovative approach, to enable the creation of a kind of museum in the open which would, inside its invisible walls, inseparably connect and communicate the rich natural and cultural heritage of the entire area in interesting and inspiring way. The Museum, initiator of this research-presentation symbiosis, would use its research work not only as a key step in the collecting and interpretation of scientifically-based data, but also as an exceptional presentational potential, enabling all interested to see the site and witness excavations via the best interactive presentation method – personal experience. By this inclusive approach museum fulfills its functions (preservation-research-communication) for overall benefit of local community and society in common.

Panel ID: 521 Never-ending nation bulding? Examining ‘frontiers’ of contemporary modern-states

Panel convenor: Hideyuki Okano (Ritsumeikan University, Kyoto, Japan)

This panel examines ‘frontiers’ in order to understand what is a state and what is influence of a state. ‘Frontiers’ in this panel do not necessarily mean ungoverned territory, or uncaptured people (cf. Bats 1993; Ferguson 1990). In this panel, frontiers are defined as territories, spheres, and people to which a state attempts to reach or to intensify their influence. Even though a state can capture a specific group of people, the extents are often problematized. In the cases of developing countries, subsistence farmers, dwellers of urban slums and informal sector are often regarded as frontiers. For developed countries, homeless people, immigrants or those who are uncovered by health insurances are problematized. Thus, for modern states, frontiers are omnipresent. This panel examines the attempts of a state to strengthen its influence toward specific group of people or specific part of territories, in comparison with nation-building process. As Charles Tilly or Benedict Anderson argues, a modern state strengthens their control since its birth. They consolidate territory and control the citizens who live under the territory. In other words, a state opened up their frontiers. However, in the present days, such attempts seem to be accomplished in majority of modern states. It seems that their influence is sometimes unavailingly consumed. In such a situation, it is uncertain whether the process of nation-building is still avail or not. This panel examines state and influence of state by examining what happens in the ‘frontiers.’

Capturing and governing as an imperative for modern states

Hideyuki Okano (Ritsumeikan University, Kyoto, Japan)

Any modern states have to govern their territories and their citizens in the present 'international norm.' This imperative is indispensable for any modern state. In this sense, any country implements same project in their respective territories. The problem is that to govern 'completely' never be possible. As the natural consequence, any modern states keep attempting to capture and to govern more. Even developed countries keep implementing operations of finding and capturing 'uncaptured.' Such an attempt by states can be regarded as the continuation from "nation-building". A modern state demarcates a border, establishes the control over the demarcated territory, and mold people within the territory into a 'nation.' Within this process, a state develops bureaucratic apparatus for governing the territory and citizens. Abundant accumulation of studies exist on this process of nation-building. These studies set a point that nation-buildings achieve their goal (Anderson 1991; Winchakul 1994). However, the practice of 'nation-building' never cease to exist. Even after they achieve the goal of nation-building, same practice are applied for achieving to govern more. This presentation draw brief pictures that three governments (Japan, Thailand and Sierra Leone) implement their own attempts of capturing and governing. These countries have different level of capturing their territories and citizens. Japan is developed, Thailand is semi-developed and Sierra Leone was under the category of 'failed state' by the early 2000s. Each country have their own attempt of capturing and governing. They are nullled by daily practice of officials and people.

Divided views on community declarations from northern Kenya

Yoshiaki Furuzawa (Hiroshima City University, Japan)

This paper focuses on an initiative called a community declaration from northern Kenya, which is depicted both negatively and positively by academics. Why are academics' views divided? This paper will, first, explain how this initiative originally started in a city called Wajir in 1990s, which is followed by a section pointing out that this initiative was later acknowledged and endorsed by the National Steering Committee (NSC) on Conflict Management and Peacebuilding located within the Office of the President. Emphasizing the importance of these initiatives in the National Policy on Conflict Management and Peacebuilding, NSC gradually expanded these initiatives in 2000s, however. It comes with different challenges – some are minor technical ones, while some are more fundamental. This paper points out that aforementioned divided views on community declarations seems to derive from differences in how one understands these challenges: that is, whether or not to see it an impediment to overcome or an alternative route to statebuilding. This is because a phenomena of community declaration is linked to a fundamental question about how to govern a territory.

When "frontiers" intimidate a state: Roles and local accountability of a non-state armed force in post-independence South Sudan

Eri Hashimoto (Kyusyu University/JSPS, Yokosuka Kanagawa, Japan)

Non-state armed actors play a powerful role in current conflict and security in large part of South Sudan. The white army is known as an armed youth group from the Nuer ethnic group, which sometimes greatly influences national conflict, such as the 2013 civil war. This paper unveils the structure and roles of the white army, a self-defensive armed group of Jonglei State and elucidates the ways that the white army struggles for peace, stability and consolidation. Its anonymity and the fluidity of membership prevents us from grasping the actual condition and character of the white army. As their ferocity and mercilessness was exaggerated, especially by the mass media, some misunderstandings and biases exist against them, even among South Sudanese people. With the help of a developed organizational system and its counterpart, the white army and other actors could sympathize with each other and share their dissatisfaction with the government (kume). While struggling against the spread of their distorted image and coping with multiple actors and

unexpected situations in the conflicts, they are trying to protect their local community or 'home,' *cieng* in the Nuer language. The nation or state is also described with the same word in their language, *cieng*. By examining their ambivalent attitude toward the state, one can understand their security provision and scrupulous security strategies for their *cieng*-buildings.

Examining the politics of post-genocide Rwanda: The law on genocide ideology and the Gacaca Tribunal

Hinata Imai (Tokyo University of Foreign Studies, Japan)

The paper intends to analyze the particular statebuilding process in which an authoritarian regime consolidates its power, taking post-genocide Rwanda as the case study. While the politics of Rwanda is often characterized by its institutional continuity (Uvin 1999, Straus 2006, Desrosiers 2011, Naftalin 2011), which is reflected by the persistence of a patronage system and customary practices, what can be observed within the current minority Tutsi led government is its continuous attempt to redefine its subjects through utilizing the preexisting institutional settings. By investigating the Gacaca tribunal, the "traditional" justice system implemented after the 1994 genocide, the paper illustrates the mechanism in which certain "traditions" are reshaped to fill in the void after social change (Hobsbawn 1983). On the other hand, the gacaca tribunal closely interacts to the newly established legal instrument – the Law on Genocide Ideology which was drafted in the preamble of the Rwandan constitution to eradicate "divisionism" and ethnic categories. The paper concludes that the Law on Genocide Ideology and the gacaca tribunal presents two faces of the same coin – under the name of "unity and reconciliation" embeds exclusive mechanisms towards the Hutu survivors, by fixing "the uncontroversial version of the genocide-related events" (Sullo 2014, 445) in order for the Rwandan government to construct the "post-ethnic" state through imposing single historical narrative of the 1994 genocide.

Frontiers of the nation-state and emerging infectious diseases: Using time-space decompression to conceptualise the ebola crisis in Makeni, Sierra Leone

David O'Kane (Max Planck Institute for Social Anthropology, Halle, Germany)

The Sierra Leonean city of Makeni can be understood as a frontier zone, as can Sierra Leone's Northern Province, of which that city is the capital. Their frontier history involved the painful and uneven integration of Makeni and its hinterland into the British Empire, the Sierra Leonean nation-state, and contemporary networks of globalisation. Disease and public health played their part in that experience, as they have in other cases of frontier processes around the world. The contemporary relevance of that experience was demonstrated when Makeni was severely and adversely affected by the Ebola Virus Disease epidemic of 2013 - 2015. That epidemic threatened to throw into reverse existing processes of connection between Makeni and the outside world, as the people of the city and its hinterland were denied adequate and timely assistance needed to combat the virus. In order to conceptualise this unexpected development in the history of this political frontier zone, I propose the use of "time-space decompression" which highlights the ways in which communities and states can find themselves suddenly excluded and expelled from those networks, as happened in Makeni at the height of the Ebola crisis. Using secondary literature, I argue that local and international reactions to the crisis meant, for Makeni and other communities, a new, unexpected, and negative episode in their local history of state-building at the frontier.

Centers out of frontier: Newly-formed China towns in Laos

Shih-Chung Hsieh (National Taiwan University, Taipei, Taiwan)

several superior spaces in main cities of Laos in recent years. They all moved from southernmost Yunnan province and formed modern "China towns". The typical developing cases from three cities

in northern part of Laos will be discussed. The Chinese quarter inside a Lao city usually has successfully established and expanded outward fast. I would argue that those city quarters are very similar to traditional business towns in inner province of China but mostly could be found in frontier area only after extremely economic development in previous two decades in this biggest Socialist state. However nowadays even frontier towns have tremendous moving steps toward particular Chinese styled “cosmopolis” as well-known coast cities. A temporary migration for business motivation and purpose at the same time is appeared. Laos is the main target. Chinese crossed border of Yunnan arriving major cities in northern Laos and rapidly set up newly-formed “China towns” in advantageous quarters for conducting business. Those city quarters to me are exactly modeled from almost disappeared smaller sized business towns in traditional China. But in Laos they play as “centers” because fancy materials and convenient living stuffs can be purchased there. Local people must visit towns for consumption. The new style China towns are located central places out of Chinese frontier. China as super nation-state now has expanded sphere of influence. Frontier is never geographic frontier and Yunnan in this sense becomes part of inner China today.

Reterritorialization of ethnicity: On the discourse of “Lanna-ism” in Northern Thailand

Shunsuke Saito (Tokyo Metropolitan University, Tokyo, Japan)

This paper discusses the Lanna, majority population of northern Thailand, and their attempt to spread claims based on their common ethnicity. The term ‘Lanna’ originally came from the natives of Lanna Kingdom, the ancient capital of the Northern Thailand during 13th century known as Chiang Mai. However, such the term does not appear in the contemporarily official consensus of Northern Thais, and it is locally known in several names, Khon Muang, Yuan, and so on.

Northern Thailand have been experienced gigantic social changes since 1980’s because of the developmental policies of Thai government transforming Chiang Mai to be the second capital city of Thailand. The emergence of urbanization and massive investment resulted many serious problems, such as environmental pollution. Meanwhile, the local people began to reminisce social memory of Lanna and have proposed a petition of decentralization to the Central Thai state for setting up local autonomy. In the past thirty years, many discourse in enhancing Lanna identity, generally called Lanna-ism (lanna-niyom), have occurred accompanying with the social changes and assimilation to the Central Thai cultures. Unlike general nationalism, the Northern Thais have not been faced with strong discrimination or oppression from majority, Central Thais. Thus, the purpose that raising the issue of Lanna-ism seems to be unclear. Lanna-ism in itself, prompt rebuilding of Lanna in unusual ways. To be brief, reterritorialization in this case doesn’t bring with real territory, but appeal to people’s cognition to magnify territory of Lanna identity. These topics will be discussed here.

Affection of the neo-liberal: The contrast of the peasantry and global economy of Brazilian farmers

Ryu Yoshimura (Tokyo Metropolitan University, Hachioji, Japan)

Based on the case of agricultural cooperatives in Brazil, this presentation examines endeavors of farmers living under the influence of global economy. In discussion on primitive cultivators and peasants, Wolf stressed the importance of distinguishing peasants from farmers [Wolf 2001]. If Wolf is right, most individuals currently engaging in agriculture in Brazil are farmers. Due to the Abolition in 1888, large plantation owners lost their power, and it brought a new opportunity for previously oppressed farmworkers. However, the neo-liberal marketization in 1980’s destroyed those workers’ solidarity though bankrupts and reformation of exiting farming systems. As a result, they became relatively small farmers who were influenced easily by global economy. According to the definition of this panel, Brazilian farmers are surely ‘frontiers’. However, the case of agricultural cooperatives in Pilar do Sul suggests that oppressed people are not always docile and dependent on those who have power and hold large capital in global economy. Studying the joint endeavors by farmers in Pilar for building agricultural cooperatives, this presentation clarifies how they regained solidarity and became more independent after bankrupt in 1994. In this cooperative building process, it appears

each farmer was making decisions only for his/her own sake. However, the discussion reveals that farmers' decisions were actually made based on a shared rules and principles (e.g. hedging risk and avoid taking advantage over others). In other words, this case suggests farmers were taking rather "peasantry" practices, which was close to moral economy, even under the strong influence of global economy.

Panel ID: 484 How to bring anthropology to the people: Genres of communicating ethnography

Panel convenors: Jenny Ingridsson (School of Historical and Contemporary Studies, Södertörn University, Sweden), Kim Kallenberg (School of Historical and Contemporary Studies, Södertörn University, Sweden), Jenni Rinne (Baltic and East European Graduate School, Södertörn University, Sweden)

As anthropologists and ethnologists we are expected to perform certain tasks other than research, such as teaching and communicating our results to the public. But are those different roles or tasks considered to be of equal value? How come many important research results never reach the public considering the value some results could have for people in their everyday lives?

An academic career path of today privileges a particular kind of communication since knowledge produced in academia is increasingly created for publication in peer-review journals, while publication forms that in different ways addresses the public is rewarded less as a merit. Communication between researchers strengthens the academic community, however, what happens to research results that could be of greater benefit to others than just the academic community?

In this panel we encourage discussions on how anthropology might be engaged in different public arenas. We would like to explore various possibilities and challenges that researchers face when it comes to engaging the public. What is the role of academia and how might public outreach be performed in new or old ways? How do researchers navigate the juxtaposition of publishing results in ways that enhance academic careers, while on the other hand also engaging oneself as a researcher in public and civil society? We invite papers that deal with work that in one way or another crosses borders, takes creative forms or approaches these issues by other means than the common practices of publishing results.

Anthropological analysis and public engagement in the age of new media

Berna Yazici (Bogazici University, Istanbul, Turkey)

This paper draws on my ethnographic research with the community of individuals who grew up under state care in residential homes in Turkey. I reflect on how new media and technology emerged not only as a significant site of research but also as the very locus of building and sharing my anthropological analyses throughout the research itself. I highlight the leading role of interlocutors in initiating this process by asking me to write Facebook entries and blogs about my research and analyses. Initially written as part of reciprocity in field relations, these social media accounts point to the ways an anthropologist may engage a wider public beyond academic audiences. I discuss how this use of new media in sharing anthropological research resonated in the community I work with and affected me as a researcher by having a "speeding effect" on my research and analysis.

Anthropology and design as a "change agent": Example of the project Give a Shit

Laura Korčulanin (IADE/ID: Co.Lab, Lisboa, Portugal), Ana Margarida Ferreira (IADE, Lisboa, Portugal)

In the time of global environmental, social and economic crises we are more than ever before facing the need for interdisciplinary collaborations, transdisciplinary approach and innovations inside of our academical and educational systems. The work herein presented is addressing the importance of collaboration between anthropology and design, being seen as the »change agent« towards more sustainable society. With the example of the project Give a Shit, focusing on issues related to toilet

and human excrements we demonstrate the importance of engagement of different disciplines in creating the solution – behavioural change and technological innovation within existing western system of toilet design. Through different artistic, interventional and educational examples of the project - 1st Step to Give a Proper Shit, 2nd Step to Give a Proper Shit we present the engagement with society on different levels, using different narrative practices to bridge the gap between scientific knowledge and society. With small 'steps' we propose the innovative anthropological narratives – performance, photography, video, exhibition, media as alternatives for engagement with society and participatory action in public sphere.

AngartFilm Collective: Engaged ethnographic films as a tool of resistance against exclusion in contemporary Slovenia

Miha Poredoš (University of Ljubljana, Slovenia)

In 2011 Slovenia was encountering several political and social transformations due to new right-wing government and its exclusive policies towards minorities, migrant workers, refugees, scholars, students and others employed in public sector. The latter was interconnected with global recession that resulted in the intensification of neoliberal politics, also in Slovenia. Parallel to this changes, a variety of labor, activist, union, and student movements came into existence, which were trying to act in the field of mentioned societal happening. One of these grass root students movements engaged themselves in ethnographic film making naming ourselves AngartFilm. In our paper we will present the importance of anthropological active involvement in public sphere, as we are increasingly becoming influenced by viewing a certain social reality only through an economic prism. The latter is often the basis for exclusion of those who, according to present discourse, do not fit in the framework of society's productive power. Through the medium of film, we tried to represent groups that cannot represent themselves, or give them means for self-presentation. In order to avoid essentialisms and generalizations the collaboration with the excluded was crucial. Not only did we focus on the levels of production and distribution as the two key elements of engaged ethnographic filmmaking, but we also tried to develop possible solutions and policy changes proposals and manifests. Our primary intention was not to capture, present and document a certain reality of a present Slovenian society, but rather to actively engage in it and trying to transform it.

Between making anthropology public and public understanding of anthropology: A case of anthropology in Latvia

Aivita Putnina (University of Latvia, Riga, Latvia)

The paper addresses a rather unique case of anthropology being a very publicly visible discipline despite a small number of anthropologists and relative newness of discipline in the Latvia. Firstly, it shows that anthropology has incredibly rich legacy that allows for transferring and translating between fields of knowledge. Critical potential of the anthropology and its ability to provide different angles to societal processes successfully matched the needs of the rapidly developing state, NGO and media sectors. Secondly, the situation and feeling of the societal change allowed targeting research interests mostly in policy and public interest related fields thus allowing building expertise that could be publicly capitalized. Finally, anthropology as new discipline has not been inscribed in the official lists of national science automatically excluding it from national funding and marginalizing it. Apart from international funding, applied policy research became a venue to compete for research funding and survive as a discipline. The extensive public engagement of anthropologists forces questioning the moral obligations and ethical limits of anthropological practice, the balance between conveying anthropological knowledge and contributing it through other forms of knowledge and practice. It has also generated questions in practical balancing of applied and theoretical anthropology in the academy as well as contributed to the revision of the learning outcomes in teaching anthropology.

Why We Post - new ways of disseminating anthropological research

Laura Haapio-Kirk, Daniel Miller (UCL Anthropology, London, UK)

For anthropological research to reach and engage a wide range of audiences we need more than one single dissemination technique. Instead we require a whole 'ecology' of digital and non-digital genres of dissemination that can span the spectrum from the most academic to most popular. In this paper we describe the strategy employed by the Why We Post project which involved nine anthropologists conducting nine simultaneous 15 month ethnographies of the uses and consequences of social media in communities in Brazil, Chile, China (x2) England, India, Italy, Trinidad and Turkey. Given the popular interest in this topic we saw an opportunity for public interest and engagement. We started by blogging in 2012 and building up a presence on social media. Once the research was complete we then developed a spectrum from popular to academic genres. This starts with a highly accessible website (<http://www.ucl.ac.uk/why-we-post/>) with 15 'discoveries' and over 100 short films. Next we produced a five week free e-course on the FutureLearn platform. The website, e-learning course and films are all available in the eight languages of our fieldsites. We are currently finishing eleven free open access volumes for UCL press (seven submitted so far) including two comparative books, and finally there are journal articles. This paper explores the logic behind our dissemination strategy and how we hope to persuade young people in countries such as China and India that anthropology is a discipline that gives unparalleled insights into our changing contemporary world.

The struggle over tradition and heritage in controversies over the first Pride March in Montenegro (exploring creative ways of communication of anthropological knowledge)

Branko Banović (The Regional Museum Pljevlja, Montenegro and Institute of Social Sciences Belgrade, Serbia)

Keeping in mind that one of the problems contemporary anthropology faces is that of insufficient engagement of anthropologists in current social debates, I want to illuminate the struggle over tradition and heritage provoked by the first Pride Parades in Montenegro's capital. Carrying a legacy of extreme patriarchy and masculinity, being exposed to the influence of global processes, and currently finding itself in the process of negotiation for European Union membership, Montenegro offers itself as a uniquely interesting site for conducting this research. Namely, homosexuals in Montenegro are perceived as a novelty in Montenegrin culture, predominantly connected with the process of EU integration and mainly seen as a European import. Furthermore, in Montenegrin culture, where there is a strong synecdochical relationship between traditional manliness and a moustache, the moustache as the logo of the first Pride Parade in Montenegro's capital was more than enough to trigger an interesting culture war. Due to the logo of the Pride March, the semantic area covering the moustache (with traditional honour, pride, morality, heroism and bravery as its main elements) was transferred into the context of a modern struggle for sexual minority rights. Thus, putting the focus on controversies over the moustache, the aim of my presentation is to analyse how the struggle over tradition, heritage and belonging has been led in the Montenegrin public arena and its everyday life. With this approach, I want to explore how society can benefit from anthropologists' involvement in a currently relevant, attractive and provocative social question.

Anthropology Pages: A radio program socially responsible by means of applied anthropology

Margarita Barrera (Uned CA Illes Balears, Palma de Mallorca, Balears, Spain), Concepcion Pou (UNED, Palma de Mallorca, Spain)

Our radio program Anthropology Pages, regional and based in the Balearic Islands, Spain, offers the listener the awareness of cultural traditions of the world which are present in our islands and, due to the large population movement in recent years, are common in our environment. By combining theoretical discussion with empirical experience, society (our audience) is given a point of view that is focused, objective, updated and tolerant through anthropology which is applied to everyday life. If

we start from the premise that the way we communicate is not universal and that each cultural group or subgroup has its own codes, anthropologists can help society to translate these in terms that are understandable, while we highlight and help to develop a critical and flexible thinking towards others. Body language and ways in which we transmit messages are biased by our culture of origin. Ignoring this reality generates communication errors that result in discomfort, conflict and ethnocentrism among individuals who are from different cultural backgrounds.

Building bridges and making sense: Anthropologists as mediators between the community, the university, the city and the museum

Helleka Koppel (University of Tartu/Centre of Applied Anthropology, Estonia), Keiu Telve (University of Tartu, Estonia)

Center of Applied Anthropology (RAK) of Estonia aims to build a bridge between the academia and the “real life” applying anthropology on everyday problems in the society. In this paper, by introducing you our ongoing community-project in Ülejõe (‘over the river’) district in Tartu, we discuss some possibilities of how anthropologists can engage in public spheres. During the post-war decades Ülejõe has gained a negative image of a multicultural and unsafe place. We were hired by Tartu City Museum to perform an anthropological study in the district. The main idea of the project is to encourage Ülejõe people to talk about their environment. We reflect the results back to the community helping them to knowledge the value of their living environment and take a more active role improving it. We see ourselves as multidirectional mediators between the local people, the university, the museum and the city government. We value collaboration with local specialists, NGOs, museums and other organizations and we stress that anthropologists have tools and methods to provide new informations that could lead organizations to more research based action. In our presentation we analyse the project actions that have taken place within a year and critically estimate its impact on the local community. We also discuss what we have learned from our experiences and what are the necessary tools for anthropologists that need to be acquired for working outside academia.

Communicating weekly on sexuality and gender issues on Lao national radio anthropology for all in Laos

Pascale Hancart Petitet (Institut de Recherche pour le Développement, Vientiane, Laos)

Since 2013 an anthropological research related to HIV, sexuality and gender issues is implemented in Laos (ANRS PREMS 1271). In May 2015, we started a weekly radio program in Lao language in collaboration with a team at the Radio National Lao that presents some results of this research. Why, how and to what extent anthropological research led to a radio program production? HIV is a sensitive issue in Lao PDR. HIV prevalence is said to be low however many people do not have access to HIV test, treatment and care. Also the contemporary social trends in the region related to sexuality and migration suggest that many people are at risks of HIV. Our research produces results related to reproductive health issues from an “applied perspective”. It also reformulates some theoretical questions of gender and sexualities in contemporary Laos. However how not to get involved in the socio-cultural, ethical and political questions revealed by the virus? After one year of negotiation we started to share those results on weekly radio programs that covers 80% of Lao PDR. Various ways and means have been implemented in order to shape ethnographical data for radio broadcasting. Web platforms have been created for greater interactivity and visibility (<https://healthforyouinlao.wordpress.com>; <https://www.facebook.com/healthforyouinlao/>). This radio program makes some research results accessible, visible, understood by a wide audience (general public, public health, development and media actors, researchers and decision makers) and raises new methodological and ethical issues.

Panel ID: 439 Ethnographic museums: approaches and perspectives in the contemporaneity (IUAES Commission on Museums and Cultural Heritage)

Panel convenors: Renato Athias (NEPE/UFPE, Brazil), Kenji Yoshida (Idc Minpaku, Japan), Mohan Gautam (European University of West and East, Leiden, Netherlands)

This panel is proposing a very specific and a unique look at the museums in contemporary. In each movement, in the past, a certain type of insertion of the anthropologist in the practices of the discipline as well as reveals singular moments in the history of the intersection of Anthropology and History Museum. In a first move, have an evolutionary and positivist strand of Anthropology, where the collection of objects and their conservation in museums expressed the constitution of collections of reliability for research; a second movement, we have the creation and institutionalization of so-called "ethnographic museums" – established models that linked the study of the preservation of cultural objects collected during field research particularities. In the third movement, anthropologists became interested in ethnography museums as symptoms of social practices and spaces of power conjugated value systems converting artifacts consecrated goods (logical collectors); cultural expressions and ways of doing in "heritage assets"; rituals in public performances; people "representatives" and "spokesmen" of ethnic groups and communities. This panel aims to promote the gathering of anthropologists in their professional craft of participating museums is articulated to the specific practices of "ethnographic museum", "museums in contemporary ethnographies" is performing. Also intends to open a reflection on the specificity of the "ethnographic museum" and the new modalities of museums associated with it arising from or as "indigenous museums", "social museums", the "eco-museum". The award event will draw some proposals and suggestions for future developments.

Ethnographic museums in Europe and South Asia with the reference of the collections and exhibitions of the two tribal communities

Mohan Gautam (European University of West and East, Leiden, Netherlands)

The collections and exhibitions of Ethnographical museums of Europe and South Asia have mixed approaches, using, evolutionary, historical, isolated indigenous and attractive civilizational modalities in the privatization of knowledge to the visitors. The collections and exhibitions of Ethnographical museums of Europe and South Asia have mixed approaches, using, evolutionary, historical, isolated indigenous and attractive civilizational modalities in the privatization of knowledge to the visitors. Beside, open-air museums, hardly any information is given about the awareness of ecology, change and surrounding multi-cultural communities. The social structure of a tribal community is an integral part of the ecology, consists of water, land and forests (jal, zamin and jungal). In most of the ethnographic museums the exhibitions are either spacious or show all objects together in a small room. They attract people due to aesthetic approach. In South Asian museums the exhibitions are generally a copy of western museums. In such a way, the museum approaches do not enhance anthropological -museological new theoretical concepts. Unfortunately, in contemporary situation the role of museum remain unsuccessful in imparting a knowledge about mankind in different cultures and countries.

Contribution to the debate about the Ethnography Museums in Recife, Brazil

Renato Athias (NEPE/UFPE, Recife, Brazil)

Based on the recent experiences of the Museu do Homem do Nordeste, located in Recife (Brasil), this presentation is a contribution to the debate about the museums of anthropology, known in the literature as well as "museums of others". The recent discussions about this type of museum shows to what extent the current development of "museums of Others" in museums of arts or Other "world cultures", are linked by the post-colonial crisis of ethnographic representation, and is complete in that that anthropology calls "contemporary myths", the "arts première" and "firsts nations". The

discussion about of property rights and also about the discourses of the objects and knowledge of the others. This is part of ethical and political implications of strategic essentialism, which are much debated in anthropology. Actually, this paper aims to show the possibilities of the transformation of museums of the Other museums of identities for museums focused on relations between us and the others, refusing the "perception in terms of archaeologist living societies" this made a very interesting speculative processes, presenting the museum, enriched by a personal experience of preparing an exhibition. Some considerations from this discussion are presented in the context of intercultural dialogue. What is the role of the museum in the "commoditization" of culture, including the arts market of the exotic? From a more general point of view, which (if it somewhere) now put the boundary between museology, cultural intervention and cultural exhibition.

Museums and Indigenous people: Case studies from local and mainstream museums in Australia

Sachiko Kubota (Kobe University, Japan)

In Australia, the relationship between museums and indigenous population has altered at the end of 20th century. It symbolically shows the change of Aboriginal situation in the country. I have conveyed a research among mainstream museums in Australia in the early 2000s and interviewed the curators concerning their indigenous exhibition. Until the 1990s, it was very rear to see Aboriginal curators or workers in those museums, but the research showed that the situation was dramatically altered by 2000s. Also the planning procedure and the exhibition itself changed drastically. Most of the Aboriginal exhibition put large emphasis on the contemporarity of their indigenous population. The drastic change was partly due to the timing of Sydney Olympic and the centennial of federation. Around the turn of the century in Australia, the relationship between their indigenous populations has been regarded as a national issue and attracted wide public interest. The change of the museum shows this situation symbolically. And in the north, a few local museums which exhibit local Aboriginal items were originally built in 1970s and the nature of them have changed over the years. The historical diversion of local museums reflects the changes of indigenous situation in Australian society too. In this paper, I will give several case studies of mainstream and local museums to examine how the relationships between museums and indigenous peoples have changed in a concrete sense.

New co-exhibition projects on Yi national Torch festival ICH Knowledge in Mianning Museum: Projects with fine-art and historical ethnological museums in and outside China

Zhe Tian (CCTV-Science and Education, Beijing, China), Minghong Deng (Mianning Native SOIL Studies, China), Wenze Luo (Shimian Yi Studies Associaion, China), Zigang Lu (Mianning museum, China), Ping Geng (Mianning museum, China)

Five points willbe shared: 1) Improving the IP law to protecte the DUZAI/KUSHI ICH knowledge; 2) Museum type (combining the historical house, historical/archaeological, memory/special event museum types); 3) New exhibition projects on Kushi ICH (2011 approved as national ICH case) and the torch-festical DUZAI knowledge system (2006 approved as national ICH case). The Shanie star's tail moving toward northern direction, it is the KUSHI-winter new year, when the Shanie star moving towards southern - it is summer torch-festival of DUZAI. DUZAI also named as xinghuijie returning the star holiday. 4) Different from higher-educational background of European museum visitors (Pierre Bourdieu - L'amour de l'art 1969). The Yi visitors welcomed lectures by local photographers, film producers, painters. Paintings exhibitions including paintings of Hengduan mountains/plants/animal/lakes/rivers/forestry/mountain/grasslands. Primitive/ Professional/Great-masters/Craft arts are invited (similar to the reality paintings school by Jean F Millet; G Coutbel; V V Gogh; and Madox Brown). Yi ancient books of (zhilujing, mamuteyi, amonire, ayiazhi and gamoaniu) have been translated for new exhibition project. 5) We would like to use our paper presentation chance to learn more on the possibilities of an international cooperative/co-exhibition projects on ICH knowledge. We are learning global ICH knowledge in order to initiate an international co-

exhibition projects. Inca, Aztec and Maya solar-calendar civilizations are appreciated by the Yi nation. DUZAI/KUSHI ICH knowledge system contains rich wisdoms of the Yi nation. The Yi solar calendar system which is close to the Maya, Aztec and Inca solar calendar system. The museum researchers are learning global solar calendar culture too.

Panel ID: 431 Body and performances in urban spaces: applying cultural anthropology in cultural policies?

Panel convenors: Tanja Bukovčan, Nevena Škrbić Alempijević (Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb, Croatia)

Performances in urban spaces could be seen as meeting points of bodies and scapes, which are produced and also experienced through different expressive modes and different sensory pathways. Performative acts can be heard, smelt, tasted, touched, seen, they can invoke our sense of balance, movement, and they thus become creative acts and agents in shaping the sense of the city. While cultural anthropology tries to grasp it in critical and analytical mode, cultural policies try to (re)create it in different commodified contexts, using but also frequently misusing the cityscapes and shapes they use as starting points. Even though many anthropologists are in different ways involved in creating cultural policies, this relationship between cultural anthropology and cultural policies is in no ways easy to define and differs almost on a case basis. Hence this panel invites papers which question this link between cultural anthropology and the related cultural policies in the contexts of urban spaces. Should we wait to be invited to join the club or should we simply crash the party? Should we speak up if the party seems to be too tacky?

To dance and to dissent

Debanjali Biswas (King's College London, UK)

The state of Manipur has been a witness to immeasurable violence within post-independent India due to armed conflict and ethnic insurrections. While accounts of social movements have provided a valuable lens to examine how everyday life is disrupted, performances of protest lend a perspective to how everyday life is lived. The cultural policies of the State anticipate graceful, elegant bodies dancing in unison as they perform local traditions on inter/national stage. Yet, as a consequence of violence, new choreographies are being created by bodies that refute State authority, bodies that dissent and claim agency in an otherwise fractured urban space. The traditional dances in Manipur would seem to be devoid of political register as performance traditions have been an intimate part of religious and social rituals whereas Manipuri theatre have frequently questioned the widespread impact of conflict within the state. Emerging contemporary choreographers and activists rely on both these traditional forms to create a language of dissent as well as rehabilitation. This paper investigates the relationship of dance, the individual and the community through an in-depth analysis of two such projects; 'Human-to-humane' a rehabilitation program for victims of trauma and torture through dance movement therapy and the productions of Manipuri dance company Nachom. Both work with deeply political and intensely personal stories that are uncompromisingly critical of the political machinery and cultural policies of the state. A study of the dissenting choreographies will provide a lens of broader dynamics of citizenship, cultural urban spaces and creative industries.

Performing art, making the city: A case study of Zagreb

Nevena Škrbić Alempijević (Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb, Croatia)

The paper deals with performances and other bodily practices as generators of city-making processes. Its aim is to observe how different agents imagine, use and redefine the city by their performances. It focuses on art practices in open-air public spaces and analyses their power to

transform urban locations. The author analyses how art interventions within a city contribute to the creation of senses of urban place. She approaches such performances as a means of creating a different “face of the city”, of highlighting or placing to the forefront certain urban zones or dimensions that would otherwise remain undefined and hidden. Art performances are observed in comparison with the city's official cultural policies. They are seen as ways of affirming, negotiating, but sometimes also opposing and subverting the dominant imagery of the city. The paper is based on the results of ethnographic fieldwork carried out in public spaces of the Croatia's capital of Zagreb in 2015 and 2016.

Diversified culture policy initiative in supporting newly emerged urban performers: Body performances of Yi youth in emerging urban sites

Zhiyong Yang (The ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China)

The cultural policy and social change both strongly influence urban spaces and affected the roles/functions of body performers in those urban spaces. This paper mainly refers body performances to dance and instrumental music performers of the Yi ethnic. These two kinds of body performances both bring continuous cultural/social change through official institutional performing as well as small-scale party gathering which bring different meaning, related vision, hearing and emotional touching. Most Chinese Yi people are living in mountain village. Yi social/cultural tradition prefer their performances mainly in wedding/funeral ritual periods also rural settings. Urbanization process in Yi region is significant. When local urban cultural policy-makers start focusing on urban cultural-tourism, Yi body performances held in larger spaces with lots of actors/performers are encouraged and supported during the torch-festival period. Until recently, urban cultural policy-makers and consulting scholars start cooperating but paying their attentions still to official types of performances while traditional smaller performances which based on people's own spontaneous willings were ignored. This paper studied cultural change taking place in the urban space XICHANG the capital of Liangshan Yi autonomous prefecture. We studied several performing teams (professional/folk-style) attending gathering parties in small urban spaces and gathering more on un-official concerts/performances which are marginal/less visible. These performances aim mainly for balancing emotional movement, resisting drugs, illness, comforting/pressures purposes and have become a new type of Yi body performance in urban spaces. In conclusion, we'll talk about: 1) Have the variant functions of small party gathering offering different types of feeling for the local people? 2) Should the urban space cultural-policy makers develop/promote diversified multi-forms of cultural activities in assisting smaller gathering body performances?

Panel ID: 399 Anthropology on the beach

Panel convenors: Maja Adžija (Faculty of Humanities and Social Sciences, University of Zagreb, Croatia), Ana Perinić Lewis (Institute for Anthropological Research, Zagreb, Croatia)

The beach is determined as part of the coast, as a border, frontier, threshold, liminal zone and liminal space. The space defined in such a way, between land and sea, nature and culture, allows both difference and hybridity. The dynamics, interests and conflicts of the economy, environment, politics and social relations can be traced on it. The coastal areas have experienced an extensive change – from traditional enterprises to tourism. The beaches are both resources and attractive tourist destinations, and places of belonging, every day practices, life and traditions of the local coastal and island communities. The coastal areas, once accessible to everyone, now are often a private property. Is it possible to preserve a right to the beach, local traditions and to have a sustainable economy? The globalization of economy and migration has an impact on the beaches as a natural and cultural resource. The Mediterranean Sea and its coasts, once paradisiacal image, became in the past decade a dangerous, nocturnal passage of clandestine migrants to the Western world, as noted by Lévi-Strauss in *Tristes Tropiques* on seawater as “maleficent water”, as a symbol of drowning, and

the beach as a place of hope and rescue. This panel aims to explore the ways in which anthropologists see the beach and coexistence of their different images, cultures, identities in constant interaction, actualization and performance.

The beach Zrće – party planet on the island of Pag, Croatia

Maja Adžija (Faculty of Humanities and Social Sciences, University of Zagreb, Croatia), Ana Perinić Lewis (Institute for Anthropological Research, Zagreb, Croatia)

The beach Zrće at the entrance of the town of Novalja on the northern part of the island of Pag has been profiled over the years into the most popular centre of entertainment on Croatian coast, young tourist destination and centre of clubbing tourism. During the high season the beach hosts parties, concerts and festivals and is the most frequently visited beach in the Adriatic. Unlike Ibiza, the clubs and the bars are right on the beach – but the pebbles, the sea and the seashore for the visitors serve only as scenery. The representation of the beach as party mecca is autonomous from the town of Novalja, when represented on the web sites of beachclubs. In this paper we will analyze duality of representations of the beach Zrće as an internationally recognizable brand, and merely one of the local island beaches in the representations and promotions of local tourist boards. We are going to focus on the transformation of the town of Novalja, primarily location for family tourism, into the most touristic town of the island of Pag. In diachronic overview we will reconstruct the transformation of destination image and promotion of beach and nearby town from the 1980's until today. Our primary interest is branding of town and mentioned beach and shift of attractiveness that has occurred in the recent years.

Beach all-in-one: Space of play, gain, taboo and fear

Adriana Kábová (Charles University, Prague, Czech Republic)

Beaches are often "sites of struggle" (Lefebvre, 1991; Urry, 1995) in mass tourism as well as in destinations off the beaten track. That is also the case of the remote west coast of the island Sumba in Eastern Indonesia. While beaches are seen as taboo spaces for local communities, tourists and mainly surfers perceive them as spaces of play. In addition to that, these localities are treated as future investments for many non-Sumbanese. Moreover, beaches were the inputs of foreigners who came to Sumba with the intent to obtain slaves in the 18th and 19th century and the imaginary of a foreigner coming to kidnap local people is still very present in contemporary Sumbanese folklore. This paper will attempt to give insight into the contradictions as well as coexistence and everyday negotiation of different images of Sumbanese beach.

Beach tourism from an evolutionary point of view

Alexander Pashos (Max Planck Institute for Social Anthropology, Halle, Germany)

Vacationing at the beach is the most popular type of tourism. The great preference for maritime regions and for tourist journeys in general can be seen as a historical development, beginning in the 18th century. However, the underlying causes and motives are hardly understood. Tourism theories aim to explain why humans devote their leisure time to travelling. There are various interpretations for humans' motivation to travel to places where they do not live or work: recreation from work, escape from modern civilization and daily routine, journeys back in time, pursuit of status, or belief in advertisements that promise dream worlds. Taking an evolutionary perspective, I will argue however that the tourist destination itself, in the present example, the beach, must be seen as a resource that is being sought. Human curiosity for far-away places and the implicit comparison of life environments lead us to explore and sometimes occupy new potential habitats. The success of the beach as a travel destination must be seen not only from a historical perspective and not just as a temporary fashion. It is rather the human affection for bathing, for locations close to water and favorable climatic conditions, that causes us to favor beaches and the sea shore as places for vacation. More than

evolved aesthetic preferences for certain landscapes, it is the potential individual benefit that shapes our travel decisions.

Panel ID: 389 Double bend of activism in anthropology (*IUAES Commission on Theoretical Anthropology*)

Panel convenor: Marcin Brocki (Jagiellonian University, Kraków, Poland)

Activist anthropology becomes today a common practice for two main reasons: the first is that being inside gives an opportunity to use one's own experience as source of authority in ethnographic account (Graeber, Rabinow, Fortun); the second is that it enables anthropologists to play the role of „cultural mediators” (literally) – they can serve „their” communities (usually „surpressed”) as spokespersons, etc. Thus there is a noble idea behind this second stand: to give voice or to shift agency from one point of the political scene (from those in power) to another and replace asymmetry of the researcher-researched power relations with symmetrical, close, friendly (comrade, collaborative) relations of those of the same side of the barricade. But most importantly activist anthropologists attempt to change research methods, standards of reliability and standards of accountability. Within the panel we'd like to address and discuss the issue of possible traps of activist anthropology, i.e. the possibility of „over-charitable interpretations” (Gellner), of abandoning scientific character of the discipline and contesting its borders, the problem of responsibility for effects of involvement of anthropology and its symbolic capital into particular interests of those outside academic settings, the problem of overestimating practice and practical knowledge over theory, the problem of the moral muzzle imposed on anthropological practice by the imperative to engage on the side of the marginalized and the suppressed, the problem of the dismissal of the distance from the core of anthropological practice, and the problem of possible consequences of institutionalization of activist anthropology.

An anthropological inquiry which purports to be scientific in Guinea-Bissau

Ferhat Méchouèk (Lille 1, Ronchin, France), Gérald Gaillard (Lille 1, Villeneuve, France)

In the context of a thesis, we have just passed one year in Guinea-Bissau, and we are working on the constitution of an elite and an bourgeoisie in this country, and more generally on the development of the country. From our inquiry in Guinea-Bissau, we will show what anthropology can be, and she is not only « conversation », or interpretation or still traduction, but what she suggests exploring the world of manner scientific. This kind of "investigation empirique" (Roger Bastide) allows to question the role and the engagement of the anthropologist on his fieldwork, and on his production of a scientific knowledge concerning a culturally different society.

Traps and confussions - activist anthropology counterproductivity

Marcin Brocki (Jagiellonian University, Kraków, Poland)

Being an active citizen reacting to injustice, social inequality, marginalization, etc. might be a very noble activity, rewarding all involved parties. Nevertheless, it should not be a part of anthropological practice, as science in general has, by the social contract, more modest function - to understand and explain complex and inexplicit phenomena. To be an activist means to change social reality, to act in the name of some ideals (that researcher and the researched might even share) without any means to know the final and especially far away effects of an intervention - so it is simply irresponsible. Within the field of science it has some revolutionary aura and attractiveness but rather it fit political agenda of applying social sciences and thus, contrary to what activists usually want to be, activism serves and maintains political system.

Panel ID: 306 Global complexity and local entanglements: public anthropologies in/of late industrialism

Panel convenors: Monika Baer (Department of Ethnology and Cultural Anthropology, University of Wrocław, Poland), Marek Pawlak (Institute of Ethnology and Cultural Anthropology, Jagiellonian University, Krakow, Poland)

Following Kim Fortun, we argue that the contemporary world can be defined in terms of late industrialism, which features the entanglements of global and local, government and business, law and politics, nature and science. It embraces various social, cultural, political, economic and technical nested systems, which are involved in multiple interactions. Therefore, various contemporary discourses and practices should be analyzed as spaces of deliberation, working through problems and encounters aimed to provoke new idioms for grasping and attending to current realities. They create a sort of polyvocal entity, however, understood not in terms of pluralism as such, but rather in terms of “performing the labor of difference”. We argue that the proposed approach to the contemporary can result in engaging anthropology in public in a more critical manner. The panel seeks to recapture the holistic perspective of anthropological endeavor without lapsing into simplistic universalizations, homogenizations and unifications. By means of ethnographically and theoretically informed case studies, we aim to enhance the existing anthropological knowledge about interconnected and mutually depended realms of the late industrial condition. Thereby, it will also explore different forms of publically and critically engaged anthropologies, which deal with current global and local entanglements by avoiding the teleological understanding of activism. We invite all the authors, whose anthropological insights may shed a new light on various issues of the contemporary world including, but not limited to: migration and mobility, gender and sexuality, social movements, political and economic strategies in the age of neoliberal capitalism.

Mobility discourse in public culture: Anthropology vs. perilous ideas of human status' categorisation

Łukasz Kaczmarek (Department of Ethnology and Cultural Anthropology, Adam Mickiewicz University, Poznań, Poland)

Drawing on my recent research on social and spatial mobility in Jamaica, Ireland, Germany and Poland that reflect entanglement of individuals and groups in the power and social relations determining and determined by conditions of late-industrial world, I discuss challenges for Central European anthropology in a face of the ‘EU refugees crisis’. It refers both to conducting ethnographic research in an age of ‘quantitative and methodological nationalism’, and to anthropology competing for public culture – mass media and policy-makers – attention (Ortner 1998). The character of anthropological knowledge – nuanced, humanizing the Other (or “de-otherising” the Other), deconstructing common places, contextualized – undermines our ‘scientific’ authority within a public discourse. It hampers communicating our knowledge about migrants, host societies and the ways of facilitating the integration processes. However, knowledge originating in an experience of bottom-up perspective and multi-sited ethnography needs to be communicated since its murderous for perilous ideas (Wolf 1994) functioning in private and political discourses of a media saturated world.

How to study a major industrial project in a post-industrial age?

Petr Skalnik (NCN research grant leader, c/o University of Wrocław, Poland)

In the paper I shall analyze the challenges anthropologists and ethnologists face in a studying social change and political conflict in a context which until now was reserved for sociologists and demographers. The three year project of study of mutual impact which an expansion of coal power station near Opole in southern Poland exerts on surrounding population and the power station employees. The study is taking place in the situation when Poland takes a political turn to the right and nationalism permeates even the industrial projects such as Opole Power Station.

Is Opolian Silesia really falling apart? Expert beliefs and anthropological critiques

Monika Baer (Department of Ethnology and Cultural Anthropology, University of Wrocław, Poland)

Opolian Silesia (Southern Poland) has drawn attention of various social scientists for decades, mainly with regard to ethnic identities, relations between social/cultural groups and industrial development. However, most of the analyses offer rather limited insights due to conventionally conceptualized subject matters. Scholars engaged in public debates on social realities in the region usually employ quantitative methods and/or examine macro- and microstructures separately; apprehend “local communities” as coherent wholes; or investigate “gender issues” basically in terms of marriage, family and household organizations. The recent discussions on Opolian Silesia are significantly marked by ideas of “fall” and “disintegration”, evoked mainly in the context of demographic issues, family relations, migrations, people’s social attitudes or “Silesianity” in general. Drawing on the ongoing fieldwork research on gendered aspects of social activities in one of the region communes, I try to disturb those not entirely justified and/or exhaustive representations. Instead of presuming that concepts name preexisting entities and relations, I analyze the phenomena which emerge at the intersections of various individual, local, regional, national and supranational scales of late industrial condition. The proposed approach allows grasping how matters pertinent to the people I work with are produced, sustained and experienced in everyday discourses and practices of subjectivity and social relationships, but also how they are determined by forces beyond actors’ control. In this context, publicly engaged anthropology is conceived not only as a tool for voicing the voiceless, but also for unsettling subjects and discursive forms with which it deals.

Indifferent temporariness: Mobility and flexibility in late industrialism

Marek Pawlak (Jagiellonian University, Kraków, Poland)

The ongoing construction of new blocks of the Opole Power Station in Dobrzeń Wielki, (southwest Poland) is one of the biggest state-funded investment in Europe. It attracts migrant workers and professionals, who temporarily reside in the region facing various dilemmas of social, cultural, economic and political matter. The paper aims to explore the emerging inter-dependencies of different scales between global forces and temporary localised lives of internal migrants, whose livelihood chiefly depends on contracting various construction works across Poland. Therefore, drawing on the fieldwork conducted among migrants employed (fixed-term) at the power station’s expansion site, I attempt to reflect upon temporariness, flexibility and mobility in late industrialism. It seems that these categories play a rather crucial role in migrants’ livelihood strategies and thus, their anthropological problematisation may contribute to redefining the existing public imaginaries of neoliberalism and the contemporary itself.

Panel ID: 276 Spatial humanities: visualization of knowledge for engaging anthropology with the public

Panel convenors: Dean Karalekas, David Blundell (National Chengchi University, Taipei, Taiwan)

Geographic information systems (GIS) and dynamic maps with timelines provide an effective integrating and contextualizing geo-function for sharing multidimensional research with cultural attributes. As cross-walks for information from multiple sources and in multiple formats, they create visual indexes for diverse cultural data. Spatiotemporal interfaces provide new methods of integrating primary source materials into Web-based, interactive, and 3D visualizations. These methods are tools to enable charting the extent of specific traits of cultural information via maps using GIS gazetteer-style spreadsheets for collecting and curating datasets. The system is based on GIS point locations, routes, and regions linked to enriched attribute information. These are charted and visualized in dynamic maps and can be analyzed with network analysis, creating an innovative digital infrastructure for collaboration and creation of customizable visualizations. Our panel invites

researches to share an expanse of data in layers of time across space, providing new tools to advance humanistic inquiry. This in turn becomes an advanced Web-based bulletin board of visualizing spatial and sociocultural research for local community and scholarly knowledge exchange.

The use of GIS and GPS on traditional cultural objects to create digital map layers

Andres Kuperjanov (Estonian Literary Museum Tartu, Estonia)

The presentation explores the process of creation of a digital map layer using GPS, where the traditional sacred sites, photos, and traditional tales, customs and basic information on cultural history are added to the layers. In the 2002 a pilot project was initiated by the Folklore Department of the Estonian Literary Museums to prepare the first layer of the digital map. The first data was gathered from the north-eastern regions of Estonia and since the 2003, the project members used GIS and GPS to map the data from national parks. One aim of the project Radar was to combine the data from cultural archives and to create a firsthand database. As the next step in the fieldwork those objects were searched in the landscape, measured and photographed. Followed by the creation of Estonia's digital base map layer, where the geographical data were enriched with legends, photos, historical and cultural description. The digital map layers first task is to introduce the information about map layers objects in the educational network and to the local people besides scientists and tourist agencies. Additionally to the digital map layers other outputs have also been created like the e-publications etc.

History, memory and heritage: GIS and the teaching of Taiwan history to understand its place in the contemporary world

Dean Karalekas (National Chengchi University, Taipei, Taiwan)

This paper looks at the historical influences that are the subject of the time-mapping visualization of Taiwan, primarily from the perspective of how those influences affected the island's original inhabitants. This narrative accompanies a description of the mapping project itself - part of the Electronic Cultural Atlas Initiative based at UC Berkeley - including details related to the source of historical/geographical data and its digitization for dynamic representation. The island we call Taiwan has a cultural heritage going back thousands of years, and a history of about four hundred. During this time, the various cultural and political influences that have gone into moulding Taiwan have been many and varied, and have led to a complex and sometimes ambiguous impact on its development. In short: there is no way for quickly understanding modern Taiwan and where it fits in the larger Asian context. What influences from different times have remained? These and other questions are difficult to explore, but this exploration is made easier thanks to the computer-aided cartographic technology that provides a dynamic visualization of time and place. This project is an engaging and attractive geographical visualization of the transformation and growth of the various cultural and political influences over the island of Taiwan. First and foremost, it is designed to demonstrate the feasibility of this technology both for pedagogical application, as well as for eventual expansion into a more comprehensive electronic-atlas project that would serve as a dynamic, interactive and visual gateway to digitized media on the nation's artistic, cultural, and historical treasures.

Visualization of knowledge and spatial humanities: Engaging anthropology with local societies

David Blundell (UC Berkeley, Santa Monica CA, USA)

Our research is to explore information on ocean transport networks of religions from ports of India and Sri Lanka across Monsoon Asia. It contributes to important academic discourse within Austronesian voyaging studies in many ways. Components are based on documentation of pilgrims and their routes, ethnology of ship technology, navigation, and archaeology. It is to study the interplay of ancient cultural pursuits in the archaeological record. It opens new perspectives on the

early historical transport system of navigation in the region of the Indian Ocean. And, it further enables critical discussion on the extent Austronesian navigation played in the transmission of religious beliefs. For example, the dharma has not been associated with Austronesian cultures, yet the largest and Buddhist monument, Borobudur, Java, Indonesia, is in Austronesia. A far-reaching goal of the project is to further standards in cartographic strategies through the utility of digitalization and animation of old maps content format giving new possibilities in the hands of local and international collaborators. In our research, we have found that sea ports are orientated with a mountain peak serving as a navigational point. Dynamic visualization mapping for the project could provide new guidance for developing best practice standards applied to databases giving interactive multimedia utility aspects. This allows uniting the context of environmental landscapes with cultural data for making new enhanced possibilities in spatial humanities with scholarly results in the hands of local and international collaborators.

Elites and morality

Philippe Cachia (NCCU, Taipei, Taiwan)

In April 2015, The New York Times reveals that top members of the American Association of Psychology have been collaborating with the US government to develop torture methods that are "safe, legal, ethical and effective". This study questions the widespread assumption that elites are moral models. It uses the World Value Survey database (N=360'000, 100 countries, gathered from 1981 to 2014) to map the morality of elites on death and sexuality, unfair treatment of others, illegal actions and finally on the willingness to care for others. At country level, the data shows a tendency of morality standards to loosen with time, especially in domains of purity/sanctity and authority/respect. More particularly, elites appear in the forefront of change, displaying significantly lower moral standards than their fellow citizens on chastity, death, respect for authority and equity. Such results seem to support the argument that "power corrupts". But results don't reproduce across all countries. In a second part, the study uses geographical mapping to show that economic development, religion and regional cultures might act as either catalysts or moderators. Although the existence of power positions might benefit human societies, the investigation confirms that political and organizational elites should be closely monitored, as they lean toward immorality.

Culture of begging

Alisabri Šabani (University of Sarajevo, Bosnia and Herzegovina)

Begging is phenomenon that refers to people who cannot, and do not want to work, and, in order to survive, they have to beg. However, begging is a serious act and effort for a beggar, and in accordance with the norm of reciprocity, he must offer something, to get something in return. Based on a series of observations, we concluded that the beggar in the public space offers its own misery as an interchange symbolic capital in exchange for alms. Public presentation of misery is the performance that meets all the characteristics of the theatrical performance. Performance of begging includes the symbolic and moral capital of a beggar which he can offer the public. The audience is formed on this basis. The public urban scene, where a beggar "performs", is what the public sees, and it can be comprehended as a proscenium. Background zone, where a beggar trains his dramatization, is not visible for the audience. Basically, the beggars are aware of the impression they offer, and they strictly economize with those visual and emotional facts that are useful in the act of begging.

We point out several premises:

1. The more tolerant the society towards the beggars is, the more present the beggars will be in the public urban spaces;
2. The more poor the alms are, the more persistent and shocking the beggars' performance will be, and for this impression the beggars mostly misuse the children.

Panel ID: 246 Anthropologies of tourism: an epistemological reality or mere wishful thinking? (IUAES Commission on Anthropology of Tourism and EASA Anthromob)

Panel convenor: Noel B. Salazar (University of Leuven, Belgium)

The idea of world anthropologies was developed to remind anthropologists of the plural landscape of anthropological knowledge production. Arturo Escobar describes world anthropologies as an approach intended to de-essentialize anthropology and to pluralize anthropological inquiry by building on non-hegemonic anthropological practices. Indeed, the world anthropologies framework is deeply influenced by the awareness of hierarchical relations in knowledge production marked by the historical construction of canons of expertise established by the anthropological powers and authorities that be. Inspired by this perspective, this panel aims to explore critically how various anthropological traditions from around the globe are contributing (if at all) to our understanding of tourism, making it justified to speak of anthropologies (plural) of tourism instead of a unified (mostly western-dominated) anthropology of tourism canon. In 2015, for example, the Spanish journal *Pasos* published a special issue that gave an overview of anthropologies of tourism 'from the South'. Instead of presenting a loose assemblage of case studies, each paper in this panel reflects on variously situated theoretical and/or methodological anthropological takes on tourism, including key concepts that are being developed and used across the world to make sense of tourism in all its complexity.

Class and brokerage: Tracing articulations of scale in tourism production in the Mexican Caribbean

Angeles A. Lopez Santillan (Universidad de Puerto Rico, San Juan, Puerto Rico)

Maybe two of the most important key concepts in the Mexican anthropology tradition are region and broker/ brokerage. In fact, the permanent reflection over the notion of brokers and brokerage came along with the regional analysis developed since 1960s and 1970s up to now. Class analysis was enabled in this frame basically as a way to explain not only the interdependency and articulation of social formations, but mainly as a condition to link power and domination in different fields of social reproduction. From the political economy of tourism, I will show how class analysis and brokerage enabled a broad comprehension of the crystallization of the industry in the local. Through this attempt, my aim is to sketch the relationships that forged the institutionalization of tourism production in a small coastal village, this means to the trace of political and economic power groups articulated with local actors that forged place commodification and land dispossession in the last 18 years. Beyond groups negotiations that shows articulations of scale, this framework allows identifying the ideologies that have been ruling the process in the national, the region and the local, while penetrating in the battlefields of class representations that underlies the field of tourism place production.

Anthropology of tourism or anthropology for tourism? Community-based tourism in South America seen through the Spanish Anthropology of Tourism

Claudio Milano (Universidad de Lleida - OSTELEA School of Tourism & Hospitality, Barcelona, Spain)

Over the last two decades, the Spanish Anthropology of Tourism has been particularly concerned within the effects of alternative tourism (Smith & Eadington, 1992) on host communities, with a special focus on community based tourism in South America. The central debate lays on the relation between tourism and development.

At this regard, the anthropological study of tourism in Spain seems to take a double perspective: while some scholars focus on the economic and power struggles resulting from the decision-making processes inherent to community based tourism (Santana Talavera, 2002; Gascón, 2013; Escalera et al., 2013); others advocate for the positive role of community-based tourism in strengthening traditional values, empowering local communities and controlling community change (Hernández & Ruiz, 2011; Ruiz et al., 2008; Ruiz & Cantero 2011; Pastor, 2012). On the one hand, we can talk about

a touristification of the anthropology of development, while on the other we can see the influence of the development paradigm in the anthropology of tourism.

Building on Hernández-Ramírez (2015) and Martínez Mauri (2015) intuitions, the purpose of this paper is to contribute to the discussion of these two distinct anthropological trends in the analysis of alternative tourism in South America. Although since the beginning of the XXIst century anthropologists have been discussing a critical turn in the Anthropology of Tourism, this paper argues that the contemporary Spanish Anthropology of Tourism is still applying a dual paradigm, as proposed by Arturo Escobar (1999) for the Anthropology of Development: Anthropology of Tourism.

Anthropologies and Tourisms: What does the pluralization of terms reveal and mask?

Noel B. Salazar (University of Leuven, Belgium)

One of the most recent scholarly debates in anthropology concerned the ontological question whether there is one world and many worldviews or, rather, multiple worlds 'out there'. Over a decade ago, the world anthropologies network (mainly led by colleagues from Latin America) launched a similar epistemological discussion, by stating that there is not one anthropological discipline with many interpretations but, rather, multiple anthropologies. When applied to the specific subject matter of tourism, the question becomes whether there is one hegemonic anthropology of tourism canon or, rather, multiple anthropologies of tourism (whereby it is implicitly assumed that these are developed in different scholarly traditions across the globe). To further complicate the matter, the argument has also been made that there is not one tourism but, rather, multiple (adjectival, specialty and niche) tourisms. This paper analyzes whether there is an empirical basis that warrants pluralizing the subject matter (tourism) and the discipline (anthropology). Furthermore, it reflects on what we gain or lose, analytically, with this process of pluralization. What does it do to the object of study and the subjects studying and being studied?

Panel ID: 208 Types of knowledge used for cultural heritage in tourism contexts

Panel convenors: Antonio Miguel Nogués-Pedregal (Universitas Miguel Hernández, Elche, Spain), Honggen Xiao (The Hong Kong Polytechnic University, Honk Kong), Raúl Travé-Molero (Universitas Miguel Hernández, Elche, Spain)

How do decision-makers make use of the different types of tourism knowledge (i.e., experts, academics, and tourism entrepreneurs) when managing cultural heritage in a tourism context?

Although there is not a specific research focusing on decision-making regarding cultural heritage management process in tourism contexts, there is much literature analysing the use and transfer of tourism knowledge, and various regional studies have been conducted. Many studies about expertise and political decision-making have highlighted the importance of studying this relationship, and heritage management has become a matter of the experts. Many authors point out the dependence of public decisions on experts' knowledge is a fact. This panel offers the possibility to look into stakeholders' practices, their reference sources and how they apply experts' knowledge to particular territories moving from traditional socioeconomic basis into a tourism one.

Nowadays the management of cultural heritage is inseparable from cultural tourism. Actually many studies confirm that to become a commodity is an inherent property of heritage, since tourism could be defined the most perfect and sophisticated creation of capitalism, since it not only consumes places and territories, sculpt landscapes or perpetuate dependency relations, it also produces senses and meanings. Accordingly, in most tourism destinations, policy-makers match the management of cultural heritage with that of cultural tourism.

Papers in this panel are expected to address these issues from a practical and fieldwork perspective.

Tourism knowledge use in the management of UNESCO World Heritages in the Mediterranean

Antonio Miguel Nogués-Pedregal, Daniel Carmona-Zubiri, Raúl Travé-Molero, José Martínez-Jurado (Universitat Miguel Hernández, Elche, Spain)

Located in the Costa Blanca, one of the leading international tourism destinations in the Mediterranean Sea, the case study of Elche (Spain) offers an exceptional opportunity to study the management of three different categories of cultural heritage, the decision-making practices attached to it, and the use of different types of tourism-related knowledge by stakeholders and practitioners. Along with the weakening, decline and disappearance of the industrial local network, the municipal government led a shift to promote the city as a cultural tourism destination. Within a decade Elche is awarded with three UNESCO World Heritages declarations in three different categories: Palmaral in 2000, Misteri d'Elx in 2001, and Centro de Cultura Tradicional Museo Escolar de Pusol in 2009. Although there is not a specific research focusing on decision-making regarding cultural heritage management process in tourism contexts, there is much literature analysing the use and transfer of tourism knowledge, and various regional studies have been conducted. Many studies about expertise and political decision-making have highlighted the importance of studying this relationship, and heritage management has become a matter of the experts. According to Gómez-Aguilar, the dependence of public decisions on experts' knowledge is a fact and Elche is not an exception. Thus, this case study offers the possibility to look into stakeholders' practices, their reference sources and how they apply experts' knowledge to a particular territory moving from an industrial socioeconomic basis into a tourism destination.

Measures to keep sustainable development of the heritage resources of Mount Wawushan from the perspective of history

Xinyan Chi, Yongxiang Wang (Nanjing Normal University, China)

Wawushan in Zhenjiang is temple relic of Ou people moving eastward where first Emperor of Qin-Dynasty paid his homage. At south is relic of Dongou (Kingdom of Eastern Ou). With handed-down literatures and culture celebrities, it used to be well-known and its ancient temple is still kept intact, but it changed to Jiulongshan to evade same names in Changzhou and in Hongya, causing rapid devaluation of its heritage resources. Wawushan in Hongya in west Sichuan Basin is shaped like roof of tile house. It was relic of ancient heaven worship ceremony and locality of creation myth "Nüwa Repairing Heaven". In 1990s, due to disputed jurisdiction, western part of Wawushan in Ya'an changed to Longcang Ditch, causing total loss of heritage resources. The ancient toponym is carrier of its history, memories & features of a region, which is important constituent of tourist resources. Chinese character Wa (meaning "tile") is a religious sign to symbolize canopy of Heaven. Wa is also title for clan, whose pronunciation is related to Nüwa. Wa was gift for worship ceremonies, headwear of priestess, covering of temple roof and container, while it was shaped like spoon of Big Dipper. Ou is special name for Wa people. They brought name of Wawushan to where they migrated in Eurasia. In China there are more than 20 mounts named Wawushan. Our proposals: choosing typical representative to apply for recognition as world cultural and memorial heritage and restoring changed names to ancient name with their locations as distinction.

Suddenly you realize you are living in a hidden paradise. Branding tourist space in Halfeti Turkey. An ethnographic research on destination branding

Annelies Kuijpers (University of Zurich, Institute of social and cultural anthropology, Switzerland)

Halfeti is a small town in the southeast of Turkey, at the shore of the river Euphrates, and has been for 3/5th inundated due to the construction of a dam in 1999. After inundation the socioeconomic life of the town has been drastically reduced. For the town's socioeconomic well being tourism has been introduced and Halfeti has been branded as a tourist destination according to the concept hidden paradise (by the state tourism planners). This theme refers to the part of Halfeti that is

situated under water and hence the traumatic events of the flooding are turned into a branding strategy. Secondly, as an oriental village in the southeast narrated by the creators of the black rose soap series. This popular series is shot in Halfeti and through the show re-oriental notions on place branding are being created by both the makers of the series and the locals who are in favour of the series and the story line. Finally, the town is branded as a Slow City by Cittaslow in which locals are using the slow food theme to sell their local foods. All three images contribute to a growing awareness among the local population concerning Halfeti and the beautiful and special place it is. This research investigates the interplay between the destination branding process on the one hand, and the local population on the other hand, additionally the outcome of this interplay in the daily lives of the people of Halfeti is being looked at.

Who is a custodian of heritage and an expert in tourism? Contested space of the Hampi UNESCO World Heritage site in India

Natalia Bloch (Adam Mickiewicz University, Poznań, Poland)

The Hampi UNESCO World Heritage site in India is a highly contested space of competing visions on cultural heritage. The global conservationist paradigm, supported by nationalist narratives of tangible heritage, has prevailed over the intangible heritage discourse and this has led to the eviction of the community that lived among the monuments. But this spatial cleansing (Herzfeld 2006) was not only the result of archaeological expertise. There have also been contradictory visions of tourism management in Hampi. The evicted and soon-to-be-evicted residents served mostly low-budget tourists by running family guest houses and eateries, street stalls and bike rentals. In their opinion the archaeology was only a pretext used by local politicians and businessmen from a nearby city of Hospet to fit their agenda, i.e. shifting tourism from Hampi's now protected 'core zone' to the upmarket hotels in Hospet. The scientific discourse that excluded villagers from the heritage site as those who posed a threat to the monument was strongly supported by state tourism agencies and experts who claimed that local petty entrepreneurs were 'unprofessional' and accused the villagers of providing low-standard services and unhygienic conditions in unauthorised guest houses. This ethnographic study discusses the competing visions on tourism at the heritage site: on the one hand, the state authorities' policy based on 'professional' customer-service provider relationships and, on the other hand, the (former) inhabitants' positioning of themselves in a more partnership-based relation with low-budget tourists in a heterogeneous space (Edensor 1998) where hosts and guests mingle.

Panel ID: 147 Exploring new freedoms: Moving anthropological writing into spaces of public engagement

Panel convenors: Fiona Murphy (Queens University Belfast, Ireland), Keith Egan (NUI Galway, Ireland), Jonathan Skinner (University of Roehampton, London, UK)

Recalling Adorno's characterisation of anthropology as a discipline hibernating in a difficult language, this panel seeks to explore the ground of this private language – the open secrets occluded in anthropological writing and publishing strategies -in a discipline that urgently needs to discover its public voice. Herein, we ask in what ways can we reposition anthropological and ethnographic writing in the neoliberal University? Equally, does anthropology collude with neoliberal sensibilities to privatise public experience through its representation and writing, in short does anthropological writing re-present, or absent experience? How might anthropological writing strategies recover a participatory writing to move beyond these boundaries?

Bateson, Levi-Strauss, Leach, Mead and others wrote as public intellectuals appealing to other disciplines. Were they, perhaps, speaking from a different era? How can contemporary anthropologists write beyond the public/academic and disciplinary boundaries in an age of social media? How can we more fully engage our research participants' voices to explore new freedoms for

writing as academics and for our varying publics? We call for examples showing how anthropologists are marrying their public writing lives with the life of the public. What does it mean to have public writing, public intellectuals, public citizens? To write to/for/on behalf of/with the public? Is the world of open access publishing, the blogosphere and social media enhancing this movement? We welcome papers from a range of perspectives dealing with the practical, theoretical, methodological and ethical challenges of moving anthropological writing from hibernation to a space of public engagement.

“Segregation in the name of cultural differences”? Pro-apartheid discourses in contemporary Japanese contexts and the role of cultural anthropology/anthropologists

Nobutaka Kamei (Aichi Prefectural University, Nagakute, Aichi, Japan)

This paper discusses the public role of cultural anthropology/anthropologists against the contemporary racist discourses based on a case of a pro-apartheid column by a Japanese writer on a newspaper and the action to criticize this situation by a cultural anthropologist using a web journal in 2015. On February 11th, 2015, just the 25th memorial day of the liberation of Nelson Mandela from the prison in 1990, Japanese readers were shocked to find a pro-apartheid column by SONO Ayako, a famous writer and columnist, on Sankei Shimbun, a conservative newspaper. She claimed the necessity to accept foreign workers in contemporary Japan without enough care workers for the increasing elder population, and at the same time, claimed the necessity of the segregation of residence of immigrants with quoting her own experience in South Africa. To this controversial column, the Ambassador of South Africa, researchers of African studies, citizens and students immediately showed their opposing arguments. However, there were few comments among cultural anthropologists. In February, the presenter published an academic article on SYNODOS, a Japanese web journal, to condemn these racist discourses with mentioning the history of the construction of apartheid with British anthropologists' commitments in the 20th century. This anthropological criticism acquired huge number of readers on the web by sharing in Twitter, Facebook and other SNS services. Through this case, effects and significance of public engagements by cultural anthropology/anthropologists will be discussed. Also "the raison d'être of cultural anthropology" will be discussed in the viewpoint of public anthropology.

Writing publics: Public-private intimacies in ethnography

Jonathan Skinner (University of Roehampton, London, UK)

This paper looks at the privacy and intimacy of writing and its relationship with the reading audience. Raymond Firth, for example, proposed an uncertainty in our textual practice; Nigel Rapport a diversity; Webb Keane an opacity. Here, I suggest that each grapheme is highly personal and largely inscrutable. There are implications, then, for writing for the public reader, especially when considering the anthropologist's ethnography – a stylised account of 'a public' set within a genre of convention and expectation. And yet some anthropologists are able to write themselves into the public, or to craftily combine public and academic with this private practice. Some of the distortions, assumptions, translations and interpretations are considered in this paper.

Writing across boundaries with intimate ethnography

Alisse Waterston (John Jay College, City University of New York, USA)

In "Writing Otherwise," (2016) Ulf Hannerz calls for "greater diversity in styles of writing, more ways of using anthropological ideas and materials, perhaps developing new genres," an old but welcome plea. Anthropologists have long experimented with writing genres, entered the public conversation on critical issues, and moved anthropological writing into spaces of public engagement. In this paper, I describe my own such efforts, including developing "intimate ethnography" with anthropologist Barbara Rylko-Bauer. Intimate ethnography is a hybrid genre, an instance of feminist anthropology

rooted in intersubjectivity and contingent history that tells a story designed for a wide reading public. It builds on several “life writing” traditions, is centered in anthropology even as it is intensely interdisciplinary, and emerges to address the schism between what scholars produce in the academy and what gets read outside it. My intimate ethnography appears in the 2014 book, "My Father's Wars," that tells a novel-like tale of one man's movements across a violent century and that offers a multi-media reading experience to engage intellectual and emotional faculties. In this paper, I critically assess intimate ethnography—its relevance to audiences and for contemporary issues, and its value as story and as historical and theoretical scholarship. My assessment will consider the potential risks, dangers and benefits to anthropologists looking to cross boundaries and “write otherwise” (Hannerz 2016).

The Russian connection: On the issue of anthropological participation in a social project aimed at the consolidation of confessional communities

Nina Vlaskina (Institute of Social-Economic Research and Humanities of the Southern Scientific Centre of the Russian Academy of Sciences, Rostov-on-Don, Russian Federation), Anton Zudin (Research Centre for Traditional Culture of the GBSCCKK Kuban Cossack Choir, Krasnodar, Russian Federation)

The presentation of the intangible heritage research to the studied communities may encounter ethical and axiological difficulties. For example, the lists of the most valuable cultural elements may differ for the researchers and their interviewees. This mismatch from the respondents' point of view, may reasonably question the academic style and methods. But if the cultural analysis is aimed at the consolidation of society rather than a scientific description, then the problem may be solved because of changing the presentation language (from academic to popular) and target audience (from the academic society to the traditional community members). This presentation highlights the main points of the social project “Russian connection. Preserving and promoting the intangible heritage of Russian Old Believers and maintenance of historical and cultural ties with the communities abroad”. One of the key features of the project is its multiplatform strategy. The results of it are several round tables with the active participation of the scientific community, the media and Old Believers' activists; building the project website, and publishing an illustrated album about Old Believers' communities. Initial publication of the research data on the website as an early stage representation of the material provides feedback from the community members and allows adjusting the project with a focus on the target audience. The project group consists of scholars and representatives of the Old Believer communities, including priesthood. Thus, this research can be classified as being conducted in the disciplinary paradigm of participatory anthropology.

Qualitative and quantitative approaches to the study of Swedish legal culture: The case of sickness cash benefits

Matthias Abelin (Department of Social Anthropology, Lund University, Sweden)

Research in law and the sociology of law has suggested that Swedish administrative courts are loyal to the decisions taken by the National Insurance Board (NIB) when adjudicating cases of appeal of denial of sickness cash benefits. This has then been understood as a continuation of an older absolutist Swedish legal culture, despite repeated setbacks for Sweden in the European Court of Human Rights regarding Article 6, since the early 1980s. A reason for this research is the international scandal created in the early 00s due to record levels of sick-leave. These levels were reduced drastically in a few years, without any real changes to the laws and following a neo-liberal retrenchment of the welfare state. One of the methods pointed out by the researchers is that when choosing between the assessment made by the treating physician and the assessment made by the physician employed by the NIB, the administrative courts, almost without exception, take the same view as the NIB physician. However, this research has been mainly quantitative. It has been based on statistical analysis of published rulings from the courts. It has also had a relatively low impact on

public debate, despite its findings. In order to contribute to a deeper understanding of Swedish legal culture, this project has applied a qualitative approach, with in-depth case studies based on plaintiffs' stories and full access to all relevant documents. There is then also the expectation that a qualitative analysis can enhance that impact of existing research.

Panel ID: 115 Anthropology and political advice: normative and practical dilemmas

Panel convenors: Sabine Mannitz (Peace Research Institute Frankfurt, Germany), Anjali Kurane (Savitribai Phule Pune University, Pune, India)

It has become a quality seal of good governance for the liberal democracies of the global North that political decision making should be knowledge based. Research based consultancy is in demand, and knowledge transfer to policy-makers (and to business) is a growing job market. Most anthropologists tended to keep their distance to immediate exploitation of their research results for governance purposes in the past couple of decades. However, non-compliance with the ever-growing requests to share public responsibility by way of identifying 'best practice' examples, or by translating basic research results into operable policy strategies is less and less feasible. Moreover, in terms of public accountability, it seems reasonable and justified to actually feed the results of one's studies into the political arena. Nevertheless, the particular conditions under which anthropologists generate their knowledge create ethical and practical dilemmas when this knowledge is to be used for political advice. This concerns not only the trustful relationships which classical ethnographic fieldwork aims to establish and which may be harmed. Even with regard to less personal aspects, anthropologists whose major concern is it to understand social meanings and processes may be neither willing nor able to give concrete advice on how their research can be translated into political applications. The panel focuses on these tensions that unfold when results from basic anthropological research are sought after for political purposes. The workshop invites papers that address these topics either on the basis of empirical field research in individual settings or on a theoretical level.

The quest for "more security" and the dilemmas of the anthropologist-expert

Tessa Diphooorn (Utrecht University, Netherlands), Erella Grassiani (University of Amsterdam, Netherlands)

The need to produce more knowledge on security-related issues is high on the research agendas of many funding agencies. Policy makers and politicians, who largely influence these agendas, are very keen to understand how we can achieve 'more security' in contemporary times of recurring terror attacks and insecurity. Academics and researchers are very often asked and increasingly expected to provide knowledge to contribute to producing 'more security'. We argue that this can be problematic for researchers who study security and deal with politically sensitive data. How can we share sensitive data? What is being done with the knowledge we share and can we control these effects?

Based on our experiences of studying private security in South Africa, Kenya and Israel, we will discuss such questions that can emerge when one aims to translate security-based studies for policy and/or consultancy purposes and the methodological and political issues that we face as anthropologists. For example, how can we share data with external parties when our data is dependent on a relationship of trust and privacy with our informants? And how can we analyse and interpret data that is collected from informants who also have their own agendas? Politically, we find questions concerning what security means and for whom security is provided for of utmost importance. Advising government or private entities about security issues can entail contributing to particular dominant discourses about security. In such processes, researchers can serve exclusionary policies and (un)intentionally participate in the discrimination of marginal groups in society.

Anthropology and social welfare: Contested claims to basic income grants in Namibia

Sabine Klocke-Daffa (University of Tuebingen, Germany)

This paper addresses the role of research based anthropological expertise in the development of social welfare regimes. In many parts of the world, income transfers to underprivileged groups have long been part of social welfare mechanisms. The conditionality of such grants has recently been challenged on a global scale (as by the Basis Income Earth Network), arguing that income grants should serve as a mechanism to redistribute national resources rather than bridging the social gap between high and low income groups, and be conceded to all members of the population. The only country in the world that has tested this kind of social policy is Namibia with its Basic Income Grant project (BIG). Ever since BIG was launched in 2007, there has been a heated nation- and even worldwide debate concerning the pros and cons of an unconditional grant, neglecting however the importance of cultural factors governing decision making on the micro level. The paper focuses on the significance of research results meant to be introduced into the political arena and the challenges anthropologists are facing being confronted with preconceived notions of social development and contesting claims as to whose knowledge should be transferred to policy makers.

Maneuvering between research ethics and policy aims: The potential and the problems of using anthropological expertise for governance consultancy

Sabine Mannitz (Peace Research Institute Frankfurt, Germany)

With the norm of good political decision-making as being based on expertise, anthropological research is increasingly confronted with the requirement to contribute to consultancy work, be it for government institutions or for NGOs. This raises particular ethical dilemmas because the privileged access to social knowledge which ethnographic fieldwork entails and the trust that relations in the field are built upon demand a responsible evaluation of the benefits and risks which the use of anthropological knowledge for governance purposes may have. The paper demonstrates this field of tensions by using empirical examples from the study of security sector reforms: On the one hand, it is essential that local experiences are reflected in international donor's reform programs; on the other hand local informants may be exposed to personal risks if their perspectives and strategies, e.g. to circumvent state institutions, are made public. Most anthropologists therefore rather refrain completely from doing political consultancy work. I shall argue that this is no solution out of the problem but makes the discipline miss a crucial opportunity. Rather than discarding consultancy altogether, social anthropologists should expose themselves and reflect on the existing dilemmas in order to develop strategies that correspond to the relevance of anthropological knowledge as a possible source to improve political interventions in human life.

Role of anthropology in human development: The challenges in 21st century

Anjali Kurane (Savitribai Phule Pune University, Pune, India)

The relationship between anthropology and Human development has long been one fraught with difficulty, ever since Bronislaw Malinowski advocated a role for anthropologists as policy advisers to African colonial administrators and Evans-Pritchard urged them instead to do precisely the opposite and distance themselves from the tainted words of policy and applied involvement (Grillo 2002). The anthropologists entered the realm of development with a long term tradition of fieldwork, an ideology of joining people where they live and a general hostility to numeracy, literate records and all the techniques of bureaucracy. They tend to stress the importance of listening to locals, rather than making broad generalizations that can have severe consequences on the indigenous peoples. They were asked to factor in the human dimension of development as a component to the dominant work of the economists and the engineers. Development Anthropologists soon found themselves in the middle of a war between bureaucracy and the people. They could try to act as mediators, offering interpretations of the people to the bureaucracy and of the bureaucracy to the people. As a result,

the anthropology of development arose seeking to formalize the involvement of anthropologists in development bureaucracies. Significance of Anthropologist in the development is that, with researches on the field, the use of knowledge to adapt projects to the beneficiaries' culture and situation, they can describe, analyse and understand the different actions of development that took and take place in a given place and the possibility of contributing to the

TOPIC: Human evolution: past, present and future

Panel ID: 604 Paleoradiology

Panel convenor: Mislav Čavka (University of Zagreb, Department of Diagnostic and Interventional Radiology, University Hospital Dubrava and Centre for Croatian Studies, Croatia)

Paleoradiology is the study of bioarcheological and archeological materials using X-ray radiography, computed tomography (CT), mammography, magnetic resonance imaging (MRI), terahertz imaging and micro-CT. Paleoradiology plays a crucial role in anthropology, archeology and history of medicine since the invention of X-rays and only few months after the invention of X-rays it was used in scientific study of mummies. Dragutin Gorjanović Kramberger was first to image hominid fossils with X-ray in 1901 in Zagreb, Croatia. Later on CT was also introduced in imaging of archeological materials. With the development of post-processing softwares potential of using radiology in anthropology is increased as it allows the better visualization of structures and archiving of scanned images. Nevertheless, today paleoradiology is still underused as professional paths of clinical radiologists, sub-specialized in musculoskeletal radiology and anthropologists rarely meet. Although recent advances in applying new methods in ancient dry samples such as terahertz imaging and MRI, expanded the role of paleoradiology in scientific studies of archeological materials, still same problems persist: the availability of scanners and the lack of standardized protocols. These facts have to be surmounted in future with closer cooperation between scientists. Paleoradiological analyses have a great potential of public presentation, especially in form of museum exhibitions as all past events had a great public impact.

CT and MR research of ancient cremated urns excavated 2015 in Mačkovac, Croatia

Mislav Čavka (University of Zagreb, Department of Diagnostic and Interventional Radiology, University Hospital Dubrava and Centre for Croatian Studies, Croatia), Anja Petaros (University of Rijeka, School of Medicine of Medicine, Croatia), Gert Reiter (Siemens, Graz, Austria), Peter Speier (Siemens, Erlangen, Germany), Sonia Nielles-Vallespin (National Institutes of Health, Washington D.C., USA), Hrvoje Kalafatić (Institute of Archeology, Zagreb, Croatia)

Conventional x-ray is often used in scientific analysis of ancient remains, but so far only few articles describe the use of multi detector computed tomography (MDCT) in scientific study of ancient cremation urns. Magnetic resonance (MR) was used only once in the study of cremation urns, when Ultrashort echo time (UTE) sequence was used. Our aim was to assess the role of CT and MR in the analysis of urns excavated during the 2015 excavation. We have scanned eight (8) urns with cremated remains from Mačkovac, Croatia (Late Bronze Age). Axial 1.5 mm isometric CT slices were obtained using 16x1.2 mm with reconstruction increment of 1.5. Three-dimensional (3D), spoiled gradient echo based UTE images of specimen were acquired on a 1.5-T scanner (Magnetom Avanto, Siemens Healthcare, Erlangen, Germany) with manufacturer's head coil. OsiriX software (Pixmeo, Geneva, Switzerland) was used for postprocessing. In all 7 specimen bones were always at the bottom of the urn and a thin layer of air between the bottom and bones is observed. Again it was almost impossible to define specific bones, but we recognized some pattern in grouping. MR provided better visualization of skeletal elements without soil signal but interesting artifact is described. We have another time concluded that CT provides new insights in archaeanatology. Although CT has superior spatial resolution, it still has some important disadvantages: cremated bones have similar Hounsfield units (HU) values to soil, which can overcome with wider use of MRI in archeology.

CT role in micro excavation of ancient cremated urns from Mačkovac 2015, case report and review, an archeologist point of view

Hrvoje Kalafatić (Institute of Archeology, Zagreb, Croatia), Marija Mihaljević (City Museum, Nova Gradiška, Croatia), Anja Petaros (University of Rijeka, School of Medicine of Medicine, Croatia), Mislav Čavka (University of Zagreb, Department of Diagnostic and Interventional Radiology, University Hospital Dubrava and Centre for Croatian Studies, Croatia), Marina Matković (Nova Gradiška Municipal Museum, Croatia)

Paleoradiology was born almost at the same time as radiology and since its beginnings it is an important tool in archeology. Although conventional X-ray is used on a regular base, multi detector computed tomography as a microexcavation tool is used very rarely. Our aim was to assess the role of CT in determining position of metal elements inside of these microexcavation sites. Eight (8) urns containing cremated remains from Croatian prehistoric site Mačkovac (Late Bronze Age) excavated in 2015, were scanned with MDCT unit (Emotion 16; Siemens Healthcare, Erlangen, Germany). Axial CT slices were obtained using 16x1.5 mm collimation and 16x1.2 mm respectively. The scanning parameters were 300 mA and 140 kV. In only one (1) specimen metal artifacts were found; ring and pins. All metal was disposed to funeral pyre together with the remains of deceased person and altered due to high temperatures. Results were compared with findings from previous micro excavation (pins, rings, armrings and rounded phalera). CT provided important information before microexcavation, as position and the size of metal artifacts were determined, as they could have been destroyed during the archeological workup. In this case the position of metal finds inside container suggested again that they were first collected from the pyre. Once again we would emphasize that CT should be standard part of excavation process.

Paleoradiological analysis of two artificially deformed crania from Osijek, eastern Croatia

Mario Novak (Institute for Anthropological Research, Zagreb, Croatia), Mislav Čavka (University of Zagreb, Department of Diagnostic and Interventional Radiology, University Hospital Dubrava and Centre for Croatian Studies, Croatia), Josip Burmaz (Kaduzej d.o.o., Split, Croatia)

During the rescue archaeological excavations conducted in 2013 at the Hermanov vinograd site in Osijek, eastern Croatia, three fragmented human skeletons were unearthed. The skeletons were deposited within a circular pit filled with animal bones and pottery fragments dated to the 5th c. CE. Both, the geographic location of the site as well as its datation suggest that these individuals belonged to the Germanic tribes of Ostrogoths or Gepids. The remains of the recovered individuals were subjected to a comprehensive bioarchaeological analysis, but also to state-of-the-art studies such as computed tomography scanning, ancient DNA and stable isotopes analyses. Beside a number of pathological changes the bioarchaeological analysis revealed that two individuals (adolescents, aged 12-14 and 14-16 years) had their crania artificially deformed. Today, this phenomenon has been observed in various ancient populations from different parts of the world but its origins and purpose are still not fully understood. With the aim of obtaining more information about the techniques applied in this process we used MDCT imaging (Emotion 16; Siemens Healthcare, Erlangen, Germany). We have obtained isometric 1.5 mm slices using 16x1.2 mm with reconstruction increment 1.5. 3D multiplanar (MPR), maximum intensity projection (MIP) and volume rendering technique (VRT) provided more details of the inner surface and bone cavities. A detailed CT scanning of both analysed crania suggests two different types of artificial deformation used in this particular case: the circular erect type and the tabular oblique type.

New paleoradiological analysis of the Mummy of Kaipamau from Archeological Museum in Zagreb, Croatia

Mislav Čavka (University of Zagreb, Department of Diagnostic and Interventional Radiology, University Hospital Dubrava and Centre for Croatian Studies, Croatia), Ivana Štimac (Centre for Croatian Studies, Zagreb, Croatia), Petra Rajić Šikanjić (Institute for Anthropological Research, Zagreb, Croatia), Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), Anja Petaros (University of Rijeka, School of Medicine, Croatia)

The Egyptian collection in Archeological Museum in Zagreb contains 5 whole Egyptian mummies. One of the exhibits is the anthropomorphic coffin with a mummy and a cartonnage of a woman named Kaipamau, Amon's priest. Sarcophagus is dated in Late period, 22nd Libyan Dynasty (945-715).

A mummy was scanned in Dubrava University Hospital, University Department of Diagnostic and Interventional Radiology Zagreb, Croatia. CT scan was done using 16x0.75 collimation using a MDCT unit with 16 rows of detectors. A three dimensional MRI scan, spoiled gradient echo based ultra-short echo time sequence was performed on a 1.5 Tesla scanner. The echo time was set to 0.07 ms, repetition time to 15 ms and the flip angle to 45°. 40000 radial projections were used for reconstruction of 256 slices of 1.3x1.3x1.3mm³ isotropic resolution. According to anthropological analysis mummy is female and at least 40 years old at time of death. Nasal septum is deviated to the left and obstructive sleep apnea could be suggested. Persistent frontal suture (metopic) is observed on frontal bone. Remnants of aorta and heart are seen in thorax and incomplete evisceration in abdomen is observed. CT investigation has given additional information as interesting anomaly is detected (metopic suture). Magnetic resonance, used only several times before in scientific studies of mummy, has provided additional data in analysis of results, as no signal was detected inside of abdominal cavity. The absence of visceral packages could speak about different dating of mummy and sarcophagus.

Analysis of the enamel hypoplasia using micro-CT

Justyna Marchewka, Janusz Skrzat, Andrzej Wróbel, Henryk Głąb (Jagiellonian University, Krakow, Poland)

Enamel hypoplasia is examined in past and present populations to evaluate the relative adaptive success in the groups that differ in social, geographical, ecological or temporal conditions. This research demonstrates the use of micro-CT scanning of the teeth surface for recognizing and evaluating severity of the enamel hypoplasia. To test capabilities of the micro-CT versus classical, macroscopic method of evaluation hypoplastic defects of the enamel we selected two historical, permanent human teeth. Left mandibular canine presented linear hypoplasia and maxillary M2 presented all types of enamel hypoplasia. Isolated teeth (canine and molar) were scanned with a micro-CT scanner (Skyscan 1172, N.V., Aartselaar, Belgium). We used the CTAn application for deriving quantitative parameters and constructing visual models of the enamel surface from scanned datasets. Volume reconstruction of the canine crown revealed details of pit hypoplasia, which was not clearly visible in macroscopic and microscopic observation. We noticed eleven, nonlinearly arranged pits with depths that did not exceed 14.9 µm. On the molar tooth (M2) we noticed 31 pits and 7 large grooves, the depths was between 8,62 and 34,12 µm. From micro-CT data we could establish the region of the thinnest enamel which corresponds with the period of the time when the stress was most severe. For linear defects was age of hypoplastic defect estimated. The average duration of the stress episode ranged between 0,15-0,24 of the year.

Panel ID: 533 Cultural patterns in prehistory

Panel convenors: Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), Marko Dizdar (Institute of Archaeology, Zagreb, Croatia), Daria Ložnjak Dizdar (Institute of Archaeology, Zagreb, Croatia)

Different cultural patterns can be recognized in prehistory. Various factors that affect cultural patterns include environment, communications, sources of raw materials and organisation of production, among others. Cultural patterns can be investigated through material remains of production, settlement, mortuary practices and various other aspects of different prehistoric communities. Cultural patterns are often critical concept for archaeology. By comparing the different parts of Europe and other regions in different periods of time, we hope to shed light on complex developments that shaped cultural patterns. This complexity can be investigated in both temporal and spatial dimensions. Complexity of cultural patterns started in “small worlds” and research challenge is to recognize how prehistoric communities communicate and transfer knowledge, organize everyday activities, organize their settlements or production of tools and food, bury their dead etc. Multidisciplinary analyses can add to our understanding of past events and patterns.

Culture, demography and climate at the beginning of the Neolithic in Southeast Europe

Marko Porčić, Tamara Blagojević, Kristina Penezić, Sofija Stefanović (Faculty of Philosophy, University of Belgrade, Serbia)

It has long been recognized in anthropology and archaeology that there is a complex relation between culture, demography and climate. This issue has been of central importance in the Neolithic archaeology in Europe, especially for the related questions of the spread of Neolithic and the Neolithic demographic transition. We present a critical review of the previous research along with new contributions based on the results of paleodemographic reconstruction of population dynamics for the parts of Southeast Europe during the 7th and 6th millennia BCE. The summed radiocarbon calibrated probability distributions method was applied on published datasets from Serbia, Bulgaria and Hungary, and the resulting curves were compared with the climate proxy data. We conclude that there are some indications that climate patterns were correlated with changes in culture and demography at various scales, but at present there is no sufficient data to establish causal links.

Transformations of burial practices through one thousand years – new results of the investigation of Early and Middle Bronze Age cemeteries in Hungary

Viktória Kiss (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Gabriella Kulcsár (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), András Czene (Vicus Teuto Foundation, Budapest, Hungary), Szilvia Fábíán (Hungarian National Museum, Budapest, Hungary), Julia Giblin (Quinnipiac University, Hamden, USA), Tamás Hajdu (University Eötvös Loránd, Budapest, Hungary), Kitti Köhler (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Róbert Patay (Ferenczy Museum, Szentendre, Hungary), Géza Szabó (Wosinsky Mór Museum, Szekszárd, Hungary), Vajk Szeverényi (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

Our presentation focuses upon Early and Middle Bronze Age (2500–1500 BC) cemeteries, and transformations of burial practices in western and central Hungary based on the results of our new research projects granted by the Hungarian Scientific Research Fund (Nr.108597) and by the Hungarian Academy of Sciences (Lendület Mobility program). At the beginning of this period the appearance of the Bell Beaker phenomenon caused considerable changes in certain territories of Europe. Cemeteries of this population with several hundred graves were recently excavated in the Budapest area. Concerning inhumation burials the ongoing stable isotope analysis will provide data for the mobility patterns of the investigated populations. At the turn of the 3rd and 2nd millennium

BC both inhumations and cremation burials can be associated with the Kisapostag or the earliest Transdanubian Encrusted Pottery style, while during the Middle Bronze Age cremation became the dominant burial practice in western Hungary. One of the most noteworthy burials of the mentioned period was discovered at Balatonakali: this was a grave of an adult man with specific metal finds and a cist structure. Nearly two hundred burials of the next period (2000–1500 BC) were excavated at Bonyhád, where the transformation from inhumation to cremation was also observable. Our aim is to provide a more detailed chronology, including the scientific dating of cremation burials. We also study other aspects of the cemeteries, e.g. indications of social stratification and the raw material of metal grave goods, tracing the adoption of tin bronze technology in the Hungarian Bronze Age.

Recent archaeological research at Romuald's cave, Istria

Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), James Ahern (Department of Anthropology, University of Wyoming, Laramie, USA), Sanjin Mihelić (Archeological Museum in Zagreb, Croatia), Zrinka Premužić (Institute for Anthropological Research, Zagreb, Croatia)

Previous excavations at Romuald's Cave (Lim Channel, Istria) have yielded evidence of human activity stretching back to the Middle Paleolithic. This presentation reports on recent discoveries uncovered during excavations as part of the Croatian National Science Foundation funded project: "Archaeological Investigations into the Late Pleistocene and Early Holocene of the Lim Channel, Istria." Research has confirmed presence of Mousterian sequence which has been dated to over 48 kya, as well as numerous archaeological remains from later prehistoric periods. Fragmentary skeletal remains from at least two individuals were excavated, and a direct radiocarbon date from one of the remains is commensurate with a Bronze Age attribution. The recovered ceramics confirm this age attribution, although they range from the Middle Bronze Age to incipient Iron Age in character.

Late Bronze Age mortuary practices and cultural patterns in the southern Carpathian Basin

Daria Ložnjak Dizdar (Institute of Archaeology, Zagreb, Croatia), Petra Rajić Šikanjić (Institute for Anthropological Research, Zagreb, Croatia)

Burial practice was one of the criteria for dividing the Bronze Age in Central Europe into the Early, Middle and Late phases. Mortuary practices (above all, patterns in grave goods and deposition) were often used as criteria for distinguishing between communities, that is, cultural groups in the prehistory of Central Europe. By studying Late Bronze Age mortuary practices in southern Carpathian Basin (CSF IRP 11-2013-5327) using combined archaeological and anthropological methodology we are testing the existing cultural models known from the literature. We are trying to comprehend the nature of local societies in which the buried individuals operated. The patterns of body treatment, grave goods and deposition exhibit differences over space and time. Depending on the criterion, in existing patterns it is possible to perceive differences in the body treatment, choice of grave goods and deposition. At certain cemeteries, the reconstruction of mortuary practices using this combined methodology is based on very strong evidence. By combining cemeteries analysed in this way within the existing cultural models a need is raised for adopting different research criteria. Our analyses warn us of the traps in using the existing cultural models. We have adopted a "bottom up" approach, wherein we first try to reconstruct mortuary practices in certain local communities, to connect them with contemporary neighbouring communities based on similar material evidence, and only then to observe them in chronological cultural models. The preliminary results point to a patchwork showing overlapping criteria of previous cultural models and the necessity for their critical evaluation.

Clues for romanisation: Material evidence from Southern Pannonia

Asja Tonc (Institute of Archaeology, Zagreb, Croatia), Marko Dizdar (Institute of Archaeology, Zagreb, Croatia), Ivan Radman Livaja (Archeological Museum in Zagreb, Croatia)

Several new archaeological sites discovered in the Vinkovci area recently, yielding a significant number of finds dated to the late La Tène and early Roman periods. While late La Tène period finds point to the existence of settlements, early Roman finds, especially militaria and horse harness fittings, come as bit of a surprise. While these new finds certainly offer clues, they also raise many questions. The most important ones concerns the find context: what does the presence of both late La Tène and early Roman (i.e. Augustan and Tiberian) artefacts imply? Were those late La Tène settlements where life simply continued into the early Roman period? Or does the appearance of Roman artefacts - lot of them being certainly related to military activities - imply an early presence of Roman army units? The final answer to these questions may only be provided by systematic archaeological research, but for the time being these finds of early Roman artefacts, especially militaria, give us the basis to discuss the Romanisation process in southern Pannonia at the beginning of the 1st century AD with more certainty. This process must have been a two-way development, with the autochthonous population and Roman newcomers mutually influencing each other in every aspect of life, material life to start with, but also as far as cultural and identity matters are concerned. Since archaeology only provides material evidence, one has to use this evidence to presume and deduce what cultural changes may have occurred.

Panel ID: 425 Recent advances in bioarchaeology

Panel convenors: Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), Mario Novak (Institute for Anthropological Research, Zagreb, Croatia), Mario Šlaus (Croatian Academy of Sciences and Arts, Zagreb, Croatia)

Presentations will be dedicated to current advances in the research of human skeletal remains from archaeological settings. Recent technological advances and theoretical standpoints enable novel approaches to the interpretation of skeletal data, allowing fresh insights into various issues. Both technical and interpretative papers are welcome including individual case studies and also population-based studies. This panel aims to include new research into ancient health, trauma analyses and activity, isotopic evidence for dietary and mobility patterns, state-of-the-art ancient DNA studies, as well as the reconstruction of past social structures through the combined analysis of skeletal remains and funerary contexts. Focusing on all periods, from prehistoric to modern skeletal populations, participants will discuss their latest research, including new discoveries as well as preliminary results of ongoing analyses.

The skeletal frailty index: Operationalizing frailty in bioarchaeology

Kathryn Marklein, Douglas Crews (Ohio State University, Columbus)

Defining and quantifying physiological “health” in past populations remains a challenge for bioarchaeologists. Although several methodological standards have been established and implemented to compare geographically and chronologically disparate populations, few theoretical models have been developed for cross-population comparisons. In human biology, some researchers apply the theory and model of frailty to health and wellness studies within and between modern populations. Conceptualized and studied as a phenotype of cumulative somatic stress and decreased physiologic regulation, frailty is operationalized with various biomarkers of stress to produce comparative, quantitative, and individualistic measures (values) of frailty. Drawing from this theoretical model, the skeletal frailty index (SFI) is a composite of skeletal and dental measures and biomarkers employed in bioarchaeological research to evaluate physiological stress. This paper presents results from the first application of the SFI to skeletal data from two sociopolitically and

socioeconomically distinct populations in Medieval London, the monastic and lay populations. Distributions of SFI scores indicate significantly greater morbidity among the monastic sample, despite a higher average age distribution. These findings coincide with the morbidity-mortality paradox observed among living populations. Additionally, no significant differences were noted between sexes and age cohorts. The results of this preliminary study complement previous skeletal research on Medieval London, which show an increased risk of mortality associated with nonmonastic communities, and demonstrate the promising application of the SFI to questions of past physiological health and stress.

Deviant disposal of human remains on the northern frontier of the Roman Empire: The unexpected dead from Vindolanda

Trudi Buck (Durham University, UK)

During excavations at Vindolanda, a Roman military site south of Hadrian's Wall, human skeletal remains have been recovered from unexpected locations outside of the traditional burial grounds associated with Roman society. Disarticulated bones, likely from one male individual, were found deposited along the length of a defensive ditch dating to the late 1st century AD. In a similar unexpected deposition, the articulated skeleton of a child was found buried beneath the floor of a third century barrack building. These depositional contexts are highly unusual for human remains in Roman bioarchaeology and can be thought of as 'deviant' disposals. Whilst human remains discovered at archaeological sites, whether in traditional burial grounds or as localised deposits, provide a valuable source of information about our past, such 'deviant' occurrences of human bodies are often overlooked because they do not form part of an identifiable burial practice. As such these remains are poorly represented and understood in the literature of Roman Britain. This paper analyses the two sets of human remains recovered from these deviant disposals and places them into the larger cultural and environmental context surrounding their deposition and recovery. Ancient DNA and isotopic analysis of the remains provide further interpretation of the two individuals, including evidence for childhood mobility. Applying a holistic approach to the analysis of the skeletons allows for variability in the interpretation of the remains and provides a broader discourse into the understanding of the human behaviours that account for the deposition of the dead.

When the Inca came to town: A bioarchaeological analysis using osteological and stable isotope indicators for assessing imperial conquest at Kuelap, Chachapoyas, Peru

Jennifer Marla Toyne (University of Central Florida, Orlando), Alfredo Narvaez (Museo de Sitio de Tucume, Peru)

The Inca used variable strategies during their conquest of the greater Andes. While some communities were incorporated through negotiations, others resisted and physical violence was required. According to historical sources, the Chachapoya of the northeastern slopes of the Andes repeatedly rebelled against Inca occupation. The physical presence of the Inca is defined in archaeological remains, but the impact of imperial strategies may have left evidence in the bodies (skeletal remains) of the people themselves. Here we used two markers to assess health and diet in a skeletal sample of individuals from the Late Intermediate Period (Chachapoya) (AD 900-1470) and Late Horizon (Inca) (AD 1470-1535) occupations at Kuelap, a large site in the center of the Chachapoyas region. We examine skeletal indicators from bone and teeth (Chachapoya, n=97 and n=18; Inca, n=161 and n=39, for skeletal fractures and isotope data respectively) in order to investigate whether the population at Kuelap experienced changes in traumatic injuries and diet under imperial occupation. Patterns in trauma were consistent across time periods and between sexes and age groups. No significant isotopic differences were observed between the sexes, nor between time periods, which suggests that there were no significant changes in diet overtime among Kuelap inhabitants. Individuals with paired tooth and bone tissues did not demonstrate clear shifts

between early and later life to suggest migration or non-local members. These preliminary data suggest that histories of Inca conquest and rebellion suppression of the Chachapoya did not manifest itself directly in trauma patterns or diet.

Structured depositions and the story beyond them. Preliminary results of the investigation of human depositions at a late Copper Age site from Hungary

Köhler Kitti (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Antónia Marcsik (University of Szeged, Hungary), Szilvia Fábán (Hungarian National History Museum, Budapest, Hungary), Tibor Marton (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Gabor Serleki (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Peter Zadori (Health Center, Kaposvár University, Hungary), Gergeli Biro (Health Center, Kaposvár University, Hungary), Helen Donoghue (Centre for Infectious Diseases and International Health, University College London, UK), Tamás Hajdu (Department of Biological Anthropology, Eötvös Loránd University, Budapest, Hungary)

The remains of a settlement from the 4th millennium BC were excavated at Abony (Hungary), between 2004 and 2008. Beside the domestic and economic units of the Middle Copper Age village, the “sacral district” of the settlement was also unearthed, comprising two sets of nine pits with particular functions. The layers of these deep pits contained pottery depositions, animal skeletons and special depositions of human remains from 48 individuals. Throughout the detailed analyses of the assemblages and the complex examination of the relationship of the remains within the layers, we have attempted to deduce what kind of ritual activities can be detected in these structural depositions. Moreover, we show the results of a classical physical anthropological and palaeopathological investigation. During this process we found that peri-mortem injuries were found only on the bones of the thorn in individuals, and such changes that suggest an infectious disease, namely leprosy. The most characteristic lesions occurred on the bones of the face (e.g. erosion of the nasal aperture, atrophy of the anterior nasal spine, inflammation of the nasal bone, etc.). The recovering of *Mycobacterium leprae* DNA from the bones is under investigation. If it will support the macroscopically investigated evidence, than this discovery will shed new light on the history and emergence of leprosy. Beside these alterations, the simply buried individuals show such typical palaeopathology, which are frequent in other anthropological series. In our presentation we discuss the different treatment of the buried bodies based on our multidisciplinary results.

New case of artificial cranial deformation with extraordinary cranial pathology from a 7th - 9th c. AD Late Avar Age population in Eastern Hungary

Zsolt Bereczki (Department of Biological Anthropology, University of Szeged, Hungary), Anett Mihácz-Pálfi (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Erika Molnar (Department of Biological Anthropology, University of Szeged, Hungary), Antonia Marcsik (Department of Biological Anthropology, University of Szeged, Hungary), György Pálfi (Department of Biological Anthropology, University of Szeged, Hungary)

Artificial cranial deformation (ACD) had a very important role in the history of the Carpathian Basin. During data collection of early medieval cases of artificial cranial deformation (ACD), we have come across a formerly unknown case of slight ACD with an extraordinary cranial pathology: the occiput exhibits a wide longitudinal hole in the center of the bone where the occipital protuberance should be. The hole with smooth, round edges is associated with abnormal location and depth of the sagittal sinus. Beside possible aetiologies of this peculiar pathology, the study also considers the overall characteristics of the Avar Age ACD sample. We have collected and revised all published and unpublished Avar Age burials with artificially deformed skulls from Eastern Hungary (Tiszántúl region) from the viewpoint of both archaeology and anthropology. We have found 15 certain cases from 7 Avar Age (6-9th c. AD) sites in the Tiszántúl region among a total of 343 cases from 140 sites (3-9th

centuries AD) in the current territory of Hungary. Two different deforming styles were observed. The results also clearly indicate that the custom of ACD, which was widespread in the earlier historical period (5–6th centuries AD) did not disappear entirely in the Avar Age, but it was rarely practiced and may still originate from multiple sources. However, because of the small number of cases at this moment, further data collection and revision of Avar Age materials earlier examined are necessary to strengthen our conclusions.

Approaching the Gepidic population from a biocultural point of view. Bioarchaeological inferences for a 6th - 7th centuries AD skeletal sample from Transylvania, Romania

Claudia Radu (Molecular Biology Center, ICI-BNS, Babes-Bolyai University, Cluj-Napoca, Romania)

We report on the results of the morphological analysis carried over for the 6-7 centuries AD skeletal population from Vlaha, Romania. The necropolis comprises approximately 360 graves, though the poor degree of preservation for this sample has hindered the amount of information which could be drawn from the analysis. The sample was documented following standard guidelines used in bioarchaeological research. The generated data were processed with regard to demographic aspects and skeletal indicators for disease. Additionally, the osteological analysis along with taphonomic inferences and Scanning Electron Microscopy imaging were used for documenting the effects of intentional disturbances of the graves and to put forward and test a series of hypotheses about this phenomenon. We refer here to looting, deviant burials, and ritual manifestations. Applying a biocultural approach to the study of archaeological populations offers new and valuable information regarding past communities, which otherwise remain unknown. Our paper presents the data generated by the osteological analysis in the light of archaeological and historical information, relating especially to the demography of the Gepidic communities from the nowadays Transylvanian territory and the phenomenon of secondary grave disturbances.

Paleopathological changes of skeleton 1226D from antique Viminacium

Ilija Mikić (Institute of Archaeology, Belgrade, Serbia), Ricardo Ortega Ruiz (Instituto de Formación Profesional en Ciencias Forenses, Madrid, Spain)

During the archaeological investigations carried out in 1985 at the Više Grobalja necropolis, Viminacium, the grave number G-1226 was excavated. It was a mass grave with 4 buried individuals labelled as individuals A, B, C and D. The pathological condition of the individual 1226D is the topic of this work despite the fact that the skeletal remains are incomplete. This individual was buried underneath the individual 1226C, with an orientation E-W. Due to bad preservation and the fact that the skeleton was incomplete, the gender could not be determined; nevertheless, the estimated age was established to be around 35 years. On the other hand, pathological changes on bones were very well preserved. On this topic, the case of osteomyelitis on the left femur is specially worth mentioning, with a notorious cloaca as a result of the infection. Regarding the antemortem processes suffered by the individual we can check that on one hand, both radii have been broken and healed, thus having the deviation of both to the medial line of the body as a result. Furthermore, it presents an amputation and an irregular healing in the left ulna, giving the impression that some sort of medical activity was performed, maybe in relation to the broken radius. This individual also exhibits a postmortem process regarding a cut in the left femur, which means that, once dead, this part of the body was cut off and separated. It should be noted that the dismembered part has not been recovered from the inhumation.

Traumatic alterations related to interpersonal violence in the Late-mediaeval southern Slavic graves of Perkáta-Nyúli dűlő, Hungary

Orsolya Laszlo (Hungarian National Museum, Veroce), Laszlo Paja (Department of Anthropology, University of Szeged, Hungary)

Adaptation is a positive consequence of a slow process, a modification in the behaviour or in the biological properties of a population. It can be extremely challenging in case of migration, when it also requires assimilation to a different physical-sociocultural environment. The need for adaptation can bring more pressure to a population in a troubled era, especially under changing environmental and economic circumstances transforming living conditions significantly. These processes characterized the 16-17th century in Hungary, when deserted villages were populated with South Slavic peoples by the Ottoman Empire. Since the analysis of traumatic lesions has an enormous potential for drawing conclusions about conflict situations, this study will aim at pointing at specific insults which occurred as a result of interactions between a population and its new physical-sociocultural setting. To this purpose, the cemetery of Perkáta (Transdanubia) provides a unique opportunity. The 4500 excavated graves included 110 burials of a South Slavic population. Among them, a group of thirty individuals was situated separately from other members of the community. Except two individuals, all of them were males most of them with dramatic blade injuries. Signs of violence are usually sporadic in a cemetery, thus provide limited information to study conflict behaviour patterns. In our case, however, the sociohistorical context of the burials, despite their small number, is an excellent starting point to integrate the study of skeletal data and the interpretation of traumas with the broader field of conflict archaeology, and the contemporary patterns of interpersonal violence in this geographical area.

Life-history events identified from tooth cementum microstructure: Possible pregnancies in the Mesolithic-Neolithic females in the Danube Gorges

Marija Edinborough, Kevan Edinborough (Institute of Archaeology, University College London, UK)

The individual's age and life-history events (e.g. pregnancies, skeletal trauma, and renal disease) can be estimated from incremental lines in acellular extrinsic fiber cementum (AEFC). AEFC is a mineralized tissue surrounding the cervical third of each human tooth. Several parameters have an influence on the calcium metabolism and result in a lack of available calcium at the mineralization front of the cementum. The year of occurrence of certain life-history events can be precisely dated by these incremental lines, or so-called 'crisis lines'. This paper demonstrates the archaeological potential of tooth cementum microstructure research. Here, our research is focused on detecting possible pregnancies in women, using direct skeletal evidence dating to the Mesolithic-Neolithic period in the Danube Gorges, Serbia. Teeth from 21 adult individuals in the Danube Gorges collection were available for this study. Crisis lines were detected in teeth of four of these individuals, but just two of them were females. We argue that the minimum number of possible pregnancies and the accurate age at which these females started their reproduction may have been revealed for the first time by this study.

A community divided? Revealing the community genome(s) of Medieval Kulubnarti using next-generation sequencing

Kendra Sirak (Emory University, Atlanta, USA), Daniel Fernandes (University College Dublin, Ireland), Mario Novak (Institute for Anthropological Research, Zagreb, Croatia), Dennis Van Gerven (University of Colorado, Boulder, USA), Ron Pinhasi (University College Dublin, Ireland)

The Nubian site of Kulubnarti is home to two contemporaneous and geographically proximate cemeteries that appear to reflect the existence of two socioeconomically disparate communities living side-by-side during the Early Christian era (AD 550-800). While anthropological analyses suggest substantial inequality between the island and the mainland communities, biological

relationships within and between these two groups have only been explored using morphology. Because of its location along the Nile migration corridor, Kulubnarti represents an ideal site to explore a connection between biological and social relationships. However, the genetic analysis of ancient sub-Saharan African populations presents exceptional challenges due to the thermal degradation of DNA. Here we demonstrate that ancient DNA analysis of African samples is now possible when optimized methodologies for DNA preparation and next-generation sequencing technologies are used. Thirty-two samples have been analyzed so far and have yielded endogenous human DNA contents ranging from 0.15-33.8%. Preliminary results, including mitochondrial haplogroup analysis, suggests there may be substantial differences in the genomic composition between the two Kulubnarti communities, with 70% of individuals from the island cemetery demonstrating African-based haplogroups (L2, L1, and L5), compared to only 36.4% of mainlanders, who instead show an increased prevalence of European and Near Eastern haplogroups (including K1, H, I5, and U1). Low-density principal component analysis suggests genetic affinities that include both African and Near Eastern input. Continuing work that includes deeper sequencing of Kulubnarti samples will provide even more informative genetic data from the Kulubnarti Nubians going forward.

Panel ID: 421 Human evolution: new results and interpretations

Panel convenors: Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), James Ahern (Department of Anthropology, University of Wyoming, Laramie, USA), Fred Smith (Department of Sociology and Anthropology, Illinois State University, Normal, USA)

The field of human evolutionary research is a very dynamic one, both in terms of new fossil discoveries and in new interpretations of old datasets. This panel presents results of new results of dating of sites and fossil specimens, new results of morphological analyses, genomic and genetic data, and other related research on human fossil remains from the earliest hominins to the origin of modern humans in the later Pleistocene. Archaeological issues directly pertinent to human evolutionary history may also be appropriate for this panel. Further, theoretical, phylogenetic and taxonomical issues are discussed, as well as all relevant behavioural data pertinent to issues of hominin evolution.

Status of the Pleistocene hominin fossils of India

Anek Sankhyan (Anthropological Survey of India, Dehradun, India)

The Central Narmada valley of India stands unique in South Asia for the fossil remains of Pleistocene hominins in association with fauna and Palaeolithic tools. A partial calvarium was the first hominin discovery (Sonakia, 1984) followed two clavicles and a 9th rib (Sankhyan, 1997, 2005) and more recently, a femur and a humerus (Sankhyan et al., 2012). Our excavations established the biostratigraphic and archaeological contexts of the hominins. The calvarium shared the lowermost biostratigraphic horizon and 'large-flake' Acheulian (Mode 2) industry with the femur, both belonging to a robust 'large-bodied' hominin, assigned to *Homo heidelbergensis* that emerged in Narmada basin between 300- 250 kya. The two clavicles and the ninth rib came from the middle stratigraphic level datable to ~150 kya in association with a few mammals and Mode 3 flake tools. They belong to a very 'short and stocky' archaic hominin paralleling the Andaman pygmy in stature and shoulder width, named as *Homo 'narmadensis'*. The humerus came from a short and stocky 'late archaic' or 'early modern' *Homo sapiens* from the uppermost level of the Surajkund Formation in association with late Mode 3/ Mode 4 stone and charred bone tools, occurring below the YTA horizon dated to 74 kya. Among the three hominins; the 'short and stocky' lineage achieved the anatomical and behavioural modernity and was likely the common ancestral lineage of the similar-sized ancient populations of central India, including the Andaman pygmies who split during 35-25 kya.

View from a cave: Cueva Negra del Estrecho del Río Quípar (Caravaca, Murcia, Spain). Reflections on fire, technological diversity, environmental exploitation, palaeoanthropological approaches

Michael-John Walker (University of Murcia, Spain), Daniela Anesin (University of Trento, Spain), Diego-Ercole Angelucci (University of Trento, Spain), Azucena Avilés-Fernández (Murcian Association for the Study of Palaeoanthropology and the Quaternary, Murcia, Spain), Francesco Berna (Simon Fraser University, Burnaby, Canada), Angel-Tomas Buitrago-López (Murcian Association for the Study of Palaeoanthropology and the Quaternary, Murcia, Spain), José-Sebastián Carrion (University of Murcia, Spain), Anne Eastham (Cleddau Laboratory for Archaeozoological Analysis, Fisguard, UK), Santiago Fernández-Jiménez (University of Murcia, Spain), Jesus García-Torres (Universidad Católica San Antonio de Murcia, Spain), Maria Haber-Uriarte (University of Murcia, Spain), Antonio López-Jiménez (Murcian Association for the Study of Palaeoanthropology and the Quaternary, Murcia, Spain), Mariano-Vicente López-Martínez (Murcian Association for the Study of Palaeoanthropology and the Quaternary, Murcia, Spain), Ignacio Martín-Lerma (University of Murcia, Spain), Jon Ortega-Rodrigáñez (Murcian Association for the Study of Palaeoanthropology and the Quaternary, Murcia, Spain), Juan-Luis Polo-Camacho (University of Murcia, Spain), Sara Rhodes (University of Tübingen, Germany), Daniel Richter (Max-Planck Institute for Evolutionary Anthropology, Leipzig, Germany), Tomas Rodríguez-Estrella (Cartagena Polytechnic University, Spain), Gregorio Romero-Sánchez (Instituto de Patrimonio Histórico, Dirección General de Bienes Culturales, Conserjería de Cultura y Portavocía, Comunidad Autónoma de la Región de Murcia, Murcia, Spain), Miguel San Nicolás-del Toro (Instituto de Patrimonio Histórico, Dirección General de Bienes Culturales, Conserjería de Cultura y Portavocía, Comunidad Autónoma de la Región de Murcia, Murcia, Spain), Jean-Luc Schwenninger (University of Oxford, UK), Anne Skinner (Williams College, Boston, UK), Jan van der Made (Museo Nacional de Ciencias Naturales, Madrid, Spain), Winston Zack (Murcian Association for the Study of Palaeoanthropology and the Quaternary, Murcia, Spain), Yolanda Fernández-Jalvo (Museo Nacional de Ciencias Naturales, Madrid, Spain)

Cueva Negra del Estrecho del Río Quípar overlooking the Quípar, a Río Segura tributary, is an upland rockshelter 75 km north of the Mediterranean coast, 110 km west of the Segura river-mouth. It contains undisturbed sediment 5 m deep assigned by magnetostratigraphy to >0.78 Ma (Matuyama magnetochron). Optically stimulated sediment luminescence dating implies ≥ 0.5 Ma and mammalian biochronology (notably, of Arvicolid rodents) indicates >0.7 - <1 Ma. Remains include an "Acheulian" limestone "handaxe," and small chert, limestone or quartzite artifacts, knapped on site, often by bipolar reduction or repetitive centripetal flaking of small discoidal cores. Secondarily-flaked ("retouched") artifacts include small irregular chert fragments, resembling chert at an adjacent conglomerate outcrop according to laser-ablation inductively-coupled plasma mass-spectrometry of 19 lanthanide elements, though some chert may have been obtained from up to 30 km away. Faunal remains and pollen are compatible with mild (plausibly MIS-21), damp, fluvio-lacustrine environments. Evidence of fire in a deep, sealed layer includes thermally-altered, lustreless and shattered chert, and both charred and white calcined fragments of bone. Taphonomical analysis and electron microscopy of bone fragments attribute discolouration to burning, not to post-depositional mineral staining. Sediment geochemistry and thin-section micromorphology have been undertaken. FTIRS, TL and ESR analysis of chert and bone imply firing temperatures of about 500°C at least. Drawing on findings from Cueva Negra, the purpose of this paper is to offer an interpretation of Palaeolithic activity from the perspective of hominin cognitive versatility, techno-manual dexterity, and palaeoeconomic extractive behaviour in long-vanished Western European palaeoecological and palaeobiogeographical contexts.

The prehistory of Estonia from a genetic perspective: New insights from aDNA

Lehti Saag (University of Tartu, Estonia), Meit Metspalu (University of Tartu, Estonian Biocentre, Tartu, Estonia), Ene Metspalu (University of Tartu, Estonian Biocentre, Tartu, Estonia), Anu Solnik (University of Tartu, Estonian Biocentre, Tartu, Estonia), Toomas Kivisild (Department of Evolutionary Biology, University of Tartu; Department of Biological Anthropology, University of Cambridge), Aivar Kriiska (University of Tartu, Estonia), Liivi Varul (University of Tartu, Estonia), Eske Willerslev (Centre for GeoGenetics, Copenhagen University, Denmark), Morten Allentoft (Centre for GeoGenetics, Copenhagen University, Denmark), Jesper Stenderup (Centre for GeoGenetics, Copenhagen University, Denmark)

The aim of our project was to determine whether the Corded Ware Culture reached Estonia through immigration of people or was adopted by people already living there. The Corded Ware Culture was spread from 2900 BC to around 2000 BC in most of Northern Europe. It has recently been shown using aDNA that the culture was a mixture of pastoral societies of Central Europe and the Eastern European steppes. In Estonia, where it gradually replaced the Comb Ceramic Culture, the arrival of the Corded Ware Culture presented great cultural change, due to which the importance of immigration in the process has been widely debated. We have extracted DNA from 10 teeth found during archaeological excavations in Northern Estonia (from 1 Mesolithic, 4 Comb Ceramic and 5 Corded Ware individuals). We succeeded in extracting DNA from all of the teeth and had it sequenced (both in collaboration with the University of Copenhagen Centre for GeoGenetics). First we ran quality controls and then analysed mitochondrial DNA, since that is most abundant. The results coincide with previous results from Central Europe – Comb Ceramic individuals belong only to haplogroup U and Corded Ware individuals are more diverse, which supports the demic diffusion model for culture change. More sequences were produced for seven of the samples (the ones that contained more than 1% of human DNA) after which the previous result was confirmed by autosomal analyses.

The stress of farming: Bodies and health during the Mesolithic and the Neolithic transition in Serbia

Jelena Jovanović, Tamara Blagojević, Camille de Becdelievre, Sofija Stefanović (Laboratory for Bioarchaeology, Faculty of Philosophy, University of Belgrade, Serbia)

The Neolithic transition, the passage from mobile foraging to sedentary farming, was a major shift during human prehistory: a series of behavioral and ecological transformations substantially modified the daily lifestyles and eventually impacted human biology. Studies suggested that this transition positively impacted fertility rates, promoted reproduction and enhanced population fitness; however, bioarchaeological studies carried on human remains have also documented a general decline in health status and a global increase in morbidity, suggesting that the shift toward agriculture also paradoxically had an adverse effect on individuals' physiological fitness. Using 200 Mesolithic and Neolithic skeletal remains (9500-5500 BC) discovered on the territory of Serbia, this research tests the assumption that the transition to the Neolithic brought important biological changes which are reflected by a higher prevalence of various skeletal and dental pathological conditions, and by a global reduction in the size of populations under the effect of growth disturbances. Two lines of evidence are compared chronologically and spatially: non specific stress markers (Cribra orbitalia, Porotic hyperostosis, Enamel hypoplasia), indicators of diet (dental caries and calculus), and body proportions (body mass, stature and body mass index). This study suggests that the Neolithic transition - when Humans took the control over the (re)production of plants and animal species - can also be seen as a process of "Domestication of the Human species".

Typology of the Schmorl's nodes – methodology, anthropological approach and clinical significance

Snježana Schuster (University of Applied Health Sciences, Zagreb, Croatia), Laszlo Paja (Department of Anthropology, University of Szeged, Hungary), Orsolya Laszlo (Hungarian National Museum, Budapest, Hungary), Mario Šlaus (Anthropological Center, Croatian Academy of Sciences and Arts, Zagreb, Croatia)

Schmorl's nodes are defined as pathological changes on the vertebral bodies associated with genetic inheritance, mechanical injuries, traumas and causes of unclear. In the paleopathological literature, these lesions are strongly related to lifestyle, mostly with hard physical labor; therefore they are often used as indicators of physical stress in archaeological populations. A long-term anthropological and statistical analysis has been started in 2015, on the osteological material of the medieval cemetery of Perkáta, curated at the Hungarian National Museum, Budapest. Our research goal is to define typology of Schmorl's node in order to understand and explain their possible etiology. Until now, 500 vertebrae have been systematically recorded and analyzed with macro- and microscopic visual methods. Schmorl's nodes, based on their morphology, could be divided into four types (A, B, C and D) and preliminary results showed at the different frequencies of these morphological categories. The most frequent (B) is characterized by sharp and clear edges -, which can be associated with advanced hernia, pointing at strong mechanical loads on the vertebrae through a short period of time (e.g. sudden movement under load, rotations of body). Defining different types of Schmorl's nodes allows us to identify different mechanical stress events and also the way and the quality of life of individuals can be recognized. In the next phase of the research, comparative analyses will be conducted in order to identify differences in mechanical stress associated with different functional biomechanics of the human spine and general muscle-bone-joint system in different populations.

TOPIC: Human genetics – costs and benefits

Panel ID: 545 Genetic and environmental determinants of complex diseases in immigrant and native populations (*European MEDIGENE program FP7-279171 coordination*)

Panel convenors: Florin Grigorescu (IURC-UMR204 NUTRIPASS, University of Montpellier, France), Saša Missoni (Institute for Anthropological Research, Zagreb, Croatia)

There is a lot of heterogeneity and still unknown etiology of complex diseases and in particular, genes-environment interaction in the pathogenesis of metabolic syndrome (MetS). Genome Wide Association Studies (GWAS) are unprecedented opportunities to decipher culprit genes, but their success was compromised by weak association of multiple and/or pleiotropic genes still unable to explain heritability in population. To ameliorate diagnosis of MetS and define new genetic markers predictive for insulin resistance efforts have been spent to better understand the association signal by considering population structure and solve the heterogeneity of human samples. One major idea is to use the tremendous information in the field of genetic anthropology to better stratify populations as function of haplogroups of non-recombinant Chromosome Y or mitochondrial (mt)DNA or as function of autosomal SNPs (single nucleotide polymorphism) and haplotype diversity. Population movements during millennia, admixture, historical migrations in antiquities times that contributed to the actual genetic makeup as well as more recent immigrations among continents are extremely rich sources to understand the actual heterogeneity. Along this line, to explain disparity in health indices for cardiovascular complications and epidemiological parameters of MetS scientists should also consider the diversity of lifestyles, diet transitions and food production and complex microbiote changes. Therefore, uninterrupted efforts are still necessary to ameliorate the GWAS association signal not only by locus refining and increasing SNPs density in but also by a better population stratification, considering immigrants and native populations, integrating phylogeny and ancestry and define relationship with geography and climate changes.

MEDIPAD: A web-based software for nutritional, lifestyle and anthropological investigations in MEDIGENE project

Sara Haydar (UMR-204 NUTRIPASS, University of Montpellier, France), Christophe Fagot (Intactile Design SA, Montpellier, France), Thomas Paillot (Intactile Design SA, Montpellier, France), Christophe Normand (UMR-204 NUTRIPASS, University of Montpellier, France), Madalina Vintila (“C.I. Parhon” National Institute of Endocrinology, Bucharest, Romania), Yannick Cogne (UMR-204 NUTRIPASS, University of Montpellier, France), Corinne Lautier (UMR-204 NUTRIPASS, University of Montpellier, France), Felicia Hanzu (Hospital Clinic, Barcelona, Spain), Dan Chetea (Prof. Dr. N.C. Paulescu National Institute of Metabolic Disease, Nutrition and Diabetes, Bucharest, Romania), Agathocles Tsatsoulis (Ioannina University, Greece), Ramon Gomis (August Pi i Sunyer Biomedical Research Institute, Barcelona, Spain), Mihail Coculescu (“C.I. Parhon” National Institute of Endocrinology, Bucharest, Romania), Saša Missoni (Institute for Anthropological Research, Zagreb, Croatia), Florin Grigorescu (UMR-204 NUTRIPASS, University of Montpellier, France)

Dietary assessment is crucial in epidemiological studies to understand the relationship between nutrition, genetic and chronic diseases. We developed a web-based software called MEDIPAD able to register food intake by 24 hour recalls in native and immigrants populations using several languages. The device is also able to register anthropological, genetic and lifestyle parameters in a common database. MEDIPAD was developed by INTACTILE Design SA allowing the data entry from smartphones or iPad through the web while the database remains located on the public server of University of Montpellier. The food composition database was established from the French CIQUAL food table to which we added items from different countries. MEDIPAD provide 6 functions: input system of clinical & dietary data and questionnaires, calculation system, output system for statistical analysis, assessment of adequacy of nutrient intake, an import system to add new food items or nutritional components and facilities to establish food groups for dietary pattern analysis.

We also describe the use of MEDIPAD to estimate branched-chain aminoacids (BCAA) intake. BCAA content of food was calculated from previous dietary tables and publications. Since BCAA were recently involved in the pathogenesis of insulin resistance (IR), we analyzed dietary data from Albanians and Romanians immigrated in Greece and Spain respectively (n = 42, n = 23) while in France we found strong correlation with plasma levels of BCAA. Through these studies, MEDIPAD appears an excellent tool in investigation of gene-environment interaction.

Anthropological markers for premature male baldness (PMB) are predictive for polycystic ovary syndrome in women population from Romania

Nicoleta Baculescu ("C.I. Parhon" National Institute of Endocrinology, Bucharest, Romania), Florin Grigorescu (UMR-204 NUTRIPASS, University of Montpellier, France), Mihail Coculescu ("C.I. Parhon" National Institute of Endocrinology, Bucharest, Romania), Madalina Vintila ("C.I. Parhon" National Institute of Endocrinology, Bucharest, Romania), Sara Haydar (UMR-204 NUTRIPASS, University of Montpellier, France), Redha Attaoua (UMR-204 NUTRIPASS, University of Montpellier, France), Monica Gheorghiu ("C.I. Parhon" National Institute of Endocrinology, Bucharest, Romania), Carmen Georgescu (University of Medicine and Pharmacy Cluj-Napoca, Romania), Yannick Cogne (UMR-204 NUTRIPASS, University of Montpellier, France), Corrine Lautier (UMR-204 NUTRIPASS, University of Montpellier, France), Christophe Normand (UMR-204 NUTRIPASS, University of Montpellier, France)

Among External Visible Characteristics (EVC) the premature male baldness (PMB) is identified in forensic medicine by several SNP markers. In the hypothesis that baldness in male would represent the equivalent phenotype of Polycystic Ovary Syndrome (PCOS) in women we have screened 377 SNP markers in Romanian population with PCOS (n = 220) and some other control populations from the Mediterranean area (n = 154). PCOS diagnosis was based on Rotterdam criteria while 127 patients benefited from ovarian ultrasonography. Genotyping was performed using Affymetrix technology (AXIOM MEDISCOPE customized gene chip) followed by quality control (QC) examination and statistical genetic association by logistic regression. Among previously known loci on Chromosomes 1, 2, 3, 5, 7, 18, 20 and X we detected 3 loci in Romanian population mapping on Chr 7p21.1, Chr 20p11 and Chr Xq12 at the Androgen Receptor (AR) locus. At AR locus, more than 60 SNP were positively associated among which one SNP was very significant in Romanians (P < 0.001, OR 4.8 95%CI[3.2-7.2]). Other positively associated SNPs were located on Chr7p21.1 (P < 0.025) and Chr 20p11 (P < 0.04). At the locus between EDA2R and AR some SNPs were associated with ovarian morphology of PCO while other with lower insulin secretion, thus further prompting the locus refining with more dense SNPs. These data indicated that complex diseases in population may be approached by using markers in forensic medicine, thus reinforcing the approach of the MEDIGENE program reunifying the genetic anthropology and medical genetics.

Epistatic interactions between the ACE, APOE, eNOS and MTHFR polymorphisms affect individual susceptibility to complex cardiovascular diseases in the Croatian oldest-olds

Matea Zajc Petranović (Institute for Anthropological Research, Zagreb, Croatia), Željka Tomas (Institute for Anthropological Research, Zagreb, Croatia), Jasna Miličić (Institute for Anthropological Research, Zagreb, Croatia), Tatjana Škarić-Jurić (Institute for Anthropological Research, Zagreb, Croatia), Spomenka Tomek-Roksandić (Unit for Health Gerontology, Public Health Department, Andrija Štampar Teaching Institute of Public Health, Zagreb, Croatia), Nina Smolej Narančić (Institute for Anthropological Research, Zagreb, Croatia)

Genes whose products are involved in metabolism and homeostasis include angiotensin-I-converting enzyme gene (ACE), apolipoprotein-E gene (APOE), endothelial nitric oxide synthase gene (eNOS) and methylenetetrahydrofolate reductase enzyme gene (MTHFR). They are extensively studied for their role in the development of cardiovascular diseases (CVDs), but little is known about their epistatic influence on CVD phenotypes, particularly in senescence. In this study we investigated the epistatic interactions of the ACE (I/D), ApoE (ε), eNOS VNTR (4,5)

and MTHFR (C677T) genetic polymorphisms with several CVD phenotypes in oldest-olds from Zagreb, Croatia (N=320; 85-101 yrs; mean=88.32 yrs; 82 M/238 F). The genotypes of four mentioned polymorphisms were determined using RFLP and multiplex PCR. After adjusting for age, sex, BMI, glucose and cholesterol levels, the logistic regression analysis results showed that carriers of both APOE $\epsilon 2\epsilon 3$ and MTHFR CT were at greater risk for hypertension (odds ratio [OR] 5.829; 95% confidence interval [CI] 1.314-25.867; $p < 0.05$). Obesity was found significantly more often in ACE I-allele carriers who were at the same time eNOS VNTR 44 or 55 homozygotes (OR 2.021; CI 1.156-3.532; $p < 0.01$), after adjusting for age, sex, blood pressure, triglyceride, glucose and cholesterol levels. CVD phenotypes (cerebrovascular insult, angina pectoris, myocardial infarction) were found less often in carriers of ACE DD, eNOS 55 and MTHFR TT genotypes (OR 0.099; CI 0.012-0.797; $p < 0.05$), after adjusting for age, sex, BMI and blood pressure. In conclusion, the results of this study indicated significant epistatic interactions between the studied polymorphisms relevant for CVD status in senescent individuals.

Association of metabolic syndrome with genes for neurodegenerative disorders in French population

Corrine Lautier (UMR-204 NUTRIPASS, University of Montpellier, France), Sara Haydar (UMR-204 NUTRIPASS, University of Montpellier, France), Yannick Cogne (UMR-204 NUTRIPASS, University of Montpellier, France), Jean Frederic Brun (Centre Hospitalier Universitaire de Montpellier, France), Eric Renard (Centre Hospitalier Universitaire de Montpellier, France), Jean Marie Robine (Inserm, Montpellier, France), Christophe Normand (UMR-204 NUTRIPASS, University of Montpellier, France), Florin Grigorescu (UMR-204 NUTRIPASS, University of Montpellier, France)

Complex diseases are determined by multiple genes and very often with pleiotropic effect. To understand the pathogenesis of neurodegenerative disorders we investigated by SNP markers a series of genes from previous GWAS of Alzheimer or Parkinson diseases. A number of 12195 SNPs were screened using Affymetrix technology (MEDISCOPE customized gene chip) in MEDIGENE-1 collection of France composed of patients with metabolic syndrome ($n = 55$), lean controls ($n = 72$) and other 146 obese patients. Population was stratified as insulin resistant (HOMA-IR of $3,6 \pm 0,2$) and non-insulin resistant (HOMA-IR of $1,15 \pm 0,03$). Association was tested by logistic regression using various genetic models. Significant but with relatively low OR (< 1.5) were obtained by the additive model for SNPs corresponding to genes involved in insulin action such as INSR, IGF-1R, FTO or IDE or in other conditions such as CHAT (choline acetyltransferase). By contrast, with the dominant model beside genes involved in insulin resistance association was also found for MAPT (microtubule associated protein Tau) and SNCA (synuclein alpha) typically involved in neurodegenerative diseases. In recessive model, positive association was obtained for HTR2C (5-hydroxytryptamine receptor) with $P < 0.002$, OR 9.7, 95% CI [1.9-49.0] and with SYNE1 with rs2295190 with $P < 0.03$, OR 9.0, 95%CI [0.92-88.0]. Association was also obtained for LRRK2 (leucine-rich repeat kinase 2). It is concluded that screening with high density SNPs is a valuable approach in investigating pleiotropic effects of multiple genes involved in neurodegenerative and metabolic disorders as previously shown in large epidemiological studies.

Panel ID: 261 Applied molecular anthropology: retrospective and perspective

Panel convenor: Damir Marjanović (Institute for Anthropological Research, Zagreb, Croatia)

There are several definitions of the molecular anthropology, but almost all of them define this field of anthropology, more or less, as the usage of various molecular techniques within determination and reconstruction of the human evolution processes. Molecular anthropology as the term was officially introduced more than 50 years ago by Zuckerkandl and during the last half of century this scientific branch was theoretically and methodologically extensively developed. According to the current approach its applications is covering reconstruction of the history of human populations and peopling processes, the characterization of DNA in extinct humans and the role of adaptive processes in shaping the genetic diversity of our species. However, latest achievements, especially in the field of human DNA phenotyping (genetical prediction of the bioanthropological personal characteristics from the forensic evidence), could be the trigger for the reconsideration of the role of the molecular anthropology within this highly applicable area. Therefore, we would like to use this panel to discuss about the past and current scientific position of the molecular anthropology, as well to open discussion for possible wider view of future development of this interesting and very dynamic branch of science.

Human Y-chromosomal haplogroup N: A non-trivial time-resolved phylogeography that cuts across language families

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The paternal haplogroup (hg) N is distributed from southeast Asia to eastern Europe. The demographic processes that have shaped the vast extent of this major Y- chromosomal lineage across numerous linguistically and autosomally divergent populations have previously been

unresolved. Based on 94 high coverage re-sequenced Y-chromosomes, we establish and date a detailed new hg N phylogeny. We evaluate geographic structure using 16 novel binary markers in 1631 hg N Y-chromosomes from a collection of 6521 samples from 56 populations. The more southerly distributed subclade N4 coalesces 3000 years before N2a1 and N3, found mostly in the north, but the latter display more elaborate branching patterns, indicative of regional contrasts in recent expansions. Fine-grained phylogeographic patterns of sub-haplogroups reveal several instances of population mixing without concomitant language replacement. Notably, a number of N3 subclades, today being carried by men living in most distant regions of northern Eurasia, have undergone fast expansion within the last 5000 years.

Quantitative characterization of pigmentation phenotype and associated genetic variation

Heather Norton (University of Cincinnati, USA), Melissa Edwards (University of Toronto Mississauga, Canada), Esteban Parra (University of Toronto Mississauga, Canada)

Molecular anthropologists use genetic information to investigate topics relevant to human evolutionary history, addressing questions concerning demographic processes as well as the role of natural selection in shaping genetic and phenotypic variation. Increasingly molecular tools are also being used to directly link genetic and phenotypic variants, with an emphasis on the prediction of externally visible characteristics (EVCs). Here we present results of an ongoing study in which we combine quantitative phenotyping methods of skin, hair, and iris pigmentation and SNP genotype data to identify genetic mutations that explain variation in these complex pigimentary traits. Our sample includes phenotypic data on ~1,500 individuals of African American, East Asian, European, Hispanic, and South Asian ancestry. The results highlight the importance of quantitative methods to characterize fine-scale variation in complex phenotypes, as well as for the detection of significant genotype-phenotype associations. We confirm the association of the SLC45A2, HERC2, and IRF4 loci with variation in European skin pigmentation and the association of HERC2, IRF4, SLC24A4, and SLC45A2 with European hair pigmentation variation. We also identify three loci that contribute to variation in South Asian iris pigmentation (SLC45A2, HERC2, and LYST) and two loci in the OCA2 gene that contribute to variation in East Asian iris pigmentation. The data and methods presented here play an important role in characterizing fine-scale variation within and between populations, contribute to the identification of loci that may be useful in predicting phenotype, and may also help to identify genes targeted by natural selection.

TOPIC: Improving health, well-being and quality of life

Panel ID: 815 Past and present of TB and cancers

Panel convenors: Krisztina Takacs-Vellai (Department of Biological Anthropology, Eötvös Lorand University, Budapest, Hungary), György Pálfi (Department of Anthropology, University of Szeged, Hungary), Ildikó Pap (Department of Anthropology, Museum of National History, Budapest, Hungary), Albert Zink (European Academy of Bolzano/Bozen (EURAC), Italy), Olivier Dutour (École Pratique des Hautes Études, Paris, France)

Although the first occurrence of human tuberculosis (TB) is still subject of discussions, scientists agree that this infectious disease may be considered as one of the deadliest illnesses of the history of humanity. According to our current knowledge, tumors are the same age as mankind itself, but their prevalence was probably much lower in the past and only increasing dramatically in modern times. Today, cancers figure among the leading causes of morbidity and mortality worldwide, with approximately 14 million new cases and around 8 million cancer related deaths per year. As for tuberculosis, the incidence and mortality rates are still very high (approximately 8 and 2 million cases, respectively).

Based on the epidemiological data of the last century and on the results coming from biological anthropological and paleopathological studies of ancient human remains, it seems that the situation was the inverse in the past: during the previous centuries TB killed significantly higher proportion of human populations than cancers. Unfortunately, paleopathological data are not sufficient to furnish a realistic paleoepidemiological picture of cancer or tuberculosis. Research of specific infectious diseases of the past— especially in case of TB – is one of those fields of human osteoarcheology that has revealed the most dynamic development recently. Results from the last decades could provide good theoretical possibility for the reconstruction of human TB evolution, based on the results of complex morphological and paleomicrobial researches. Concerning cancer, we aim to bring together specialists of modern cancer research and paleo-oncology in order to enhance interdisciplinary cooperation.

Hard evidences of the presence of human tuberculosis in the fertile crescent at the Early Holocene

Oussama Baker (École Pratique des Hautes Études, Pessac, France), Bérénice Chamel (Université Lumière Lyon 2, France), Eric Coqueugniot (National Center for Scientific Research, Lyon, France), György Pálfi (Department of Anthropology, University of Szeged, Hungary), Helene Coqueugniot (National Center for Scientific Research, Pessac, France), Olivier Dutour (École Pratique des Hautes Études, Pessac, France)

The great antiquity of human tuberculosis, predating the early stages of domestication, was a evolutionary paradigm introduced in microbiology in 2002. This model has been recently disputed in 2014. According to this new contradictory model, established on two molecular clocks, the origin of human tuberculosis should be estimated as being younger than 6000 years old. However, some human paleopathological cases, that can be evidenced in the Fertile Crescent and in Central Europe, could still be attributed to tuberculous infection, even if they are predating this molecular date. Some of them, diagnosed both morphologically and molecularly, are as old as the Early Holocene period, about 10 kyrs ago, before the emergence of the domestication process in its geographic cradle. The goal of this paper is to present a survey of all these paleopathological cases and to discuss each of them, in order to bring additional data in this new debate.

A new 3D approach for evaluating tumoral mass in paleopathology: An example of a Medieval case of Kahler disease

Helene Coqueugniot (National Center for Scientific Research, Pessac, France), Olivier Dutour (École Pratique des Hautes Études, Pessac, France), Bruno Dutailly (National Center for Scientific Research, Pessac, France), Matthieu Gauthier (General Council of Indre-et-Loire, Tours, France), Bruno Dufay (General Council of Indre-et-Loire, Tours, France)

Multiple myeloma currently represents 1% of all cancers. It is related to the malignant proliferation of medullary plasma cells. Although its name came from an Austrian pathologist, Otho Kahler who described it in 1889, its original identification was made by the British clinician William Macintyre that followed a patient named Thomas Alexander McBean, from 1844 to his death in 1846. The bone tropism of the disease Kahler and the multiple well-defined "punched out" lytic lesions predominantly affecting the axial skeleton, make it one of the most cancers studied in paleopathology. However, up to now, the tumor volume which is the important issue for the prognosis, has never been studied under a quantitative point of view in paleopathological descriptions. We studied an old man skeleton from a graveyard discovered in the Chapter house of the Priory of Saint-Cosme (La Riche, Indre-et-Loire, France), occupied between the 12th and 14th centuries. This individual, showing lytic lesions strongly evoking a Kahler disease, was probably an important ecclesiastical person in this religious community. This very well preserved skeleton has been CT scanned. On each slice, using a dedicated software program (TIVMI®), segmentation has permitted to differentiate normal bone from tumor spaces. The 3D reconstructions have enabled to characterize qualitatively and quantitatively the volume occupied by the tumor mass, which appears to vary in function of the affected bones. High values of this volume suggest a very low life expectancy after the onset of signs of bone disease.

Brief review of malignant tumor cases in the bioarcheological material of Hungary

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Mankind has been suffering from cancer since antiquity. However, the occurrence and frequency of neoplastic lesions in ancient populations, which seem lower in human antiquity than observed nowadays, are still a subject of debate for both paleopathologists and medical historians. Human skeletal paleopathology provides important insights into the antiquity of malignant tumors in ancient human populations. The aim of this study is to present the results of a comprehensive paleo-oncological study carried out in the bioarcheological material of more than 50 archeological sites (~11.000 individuals) from Hungary dated from the Early Neolithic to the late Medieval period. All skeletons were subjected to a careful macroscopic investigation, which was extended by radiological and microscopic analyses. Evidence of primary bone tumors was identified only in a few cases, however signs of bone metastases were found more frequently. Regarding the type of metastatic alterations, the predominance of osteolytic lesions has to be emphasized. Individuals affected belonged mostly to older age categories, correlating with the generally accepted view that cancer is primarily a disease of old age. These results provide new informations about the paleoepidemiology of malignant bone tumors. This research was supported by grants from the Hungarian National

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Paleopathology of tuberculosis and other mycobacterial infections in Hungary

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Infections by *Mycobacterium leprae* and *M. tuberculosis* complex bacteria may produce pathognomic alterations in human bones on the basis of which they are diagnosed in paleopathology. We have osteological evidence of ancient Hungarian leprosy since twenty-five years. TB discoveries have a longer history: a lot of ancient cases have been discovered during the last half-century. The last 20 years represent a remarkably progressive period in the study of the two diseases. First, we have to mention the introduction of a DNA and lipid biomarker methods for the confirmation of ancient Hungarian leprosy and TB cases. Second, we cannot forget the progresses in the osteological diagnostics of mycobacterial diseases, which facilitate a more precise estimation of the infection prevalences in ancient skeletal populations. Actual studies prove the complementarity of the paleopathological and paleomicrobial techniques. As for some concrete news from this field in Hungary from the last 15 years, first we have to mention the Vác mummy collection which furnished extraordinary paleomicrobial data on past TB infection. Paleopathological investigation of skeletal series has been intensified. The use of new diagnostic criteria, in combination with biomolecular techniques enabled to recognize more ancient Hungarian TB cases – the Neolithic occurrence of this disease has been proved from several regions during the last 5 years. Studies of Paleolithic cases are also in progress. Important paleopathological and paleomicrobial data were obtained on TB-leprosy coinfection in ancient skeletons from Hungary – these results can furnish important new information on past evolution of the two diseases.

Gastric disease in the Iceman? Identification of a 5,300-year-old Helicobacter pylori genome in the Iceman's stomach

Albert Zink (Institute for Mummies and the Iceman, EURAC European Academy, Bolzano, Italy), Frank Maixner (Institute for Mummies and the Iceman, EURAC European Academy, Bolzano, Italy), Ben Krause-Kyora (Institute of Clinical Molecular Biology, Kiel University, Germany), Dimitrij Turaev (Department of Microbiology and Ecosystem Science, University of Vienna, Austria), Alexander Herbig (Max Planck Institute for the Science of Human History, Jena, Germany), Johannes Krause

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The stomach bacterium *Helicobacter pylori* is one of the most prevalent human pathogens. Today, this bacterium is found in approximately half the world's human population, but fewer than 10% of carriers develop disease that manifests as stomach ulcers or gastric carcinoma. It has dispersed globally with its human host resulting in a distinct phylogeographic pattern that can be used to reconstruct both recent and ancient human migrations. The modern *H. pylori* strain found in most Europeans is known to be a hybrid between Asian and African bacteria, but there exist different hypotheses about when and where the hybridization took place. In this study, we analyzed biopsy samples from the gastrointestinal tract of the mummy of the 5300-year-old South Tyrolean Iceman. By using metagenomic diagnostics and targeted genome capture, we determined the presence of *H. pylori* and reconstructed its complete genome. Subsequent sequence analysis classified the ancient *H. pylori* as a virulent strain that is now associated with inflammation of the gastric mucosa and an increased risk for gastric cancer. In addition, comparative analysis of ancient housekeeping gene fragments with a global multilocus sequence typing (MLST) database and comparative whole-genome analyses assigned the 5,300-year-old bacterium to a nearly pure representative of the bacterial population of Asian origin that existed in Europe before hybridization, suggesting that the African *H. pylori* population arrived in Europe within the past few thousand years, which is later than previously proposed.

Multidisciplinary examination of an Avar Age population from the Middle Tisza region

Tamás Szeniczey (Eötvös Loránd University, Budapest, Hungary), Zsófia Rácz (Eötvös Loránd University, Budapest, Hungary), Viktor Mácsai (Independent researcher, Budapest, Hungary), Magdalena M. E. Schmid (University of Iceland, Reykjavík, Iceland), Helen D. Donoghue (Division of Infection and Immunity, Faculty of Medical Sciences, University College London, UK), Olatoun Mosaku (Division of Infection and Immunity, Faculty of Medical Sciences, University College London, UK), Harry Huhulski (Division of Infection and Immunity, Faculty of Medical Sciences, University College London, UK), Siarah Jamil (Division of Infection and Immunity, Faculty of Medical Sciences, University College London, UK), Enikő Szvák (Institute of Environmental Science, University of Nyíregyháza, Hungary), Kendra Sirak (Department of Anthropology, Emory University, Atlanta, USA), Ron Pinhasi (School of Archaeology, University College Dublin, Ireland), Antónia Marcsik (Department of Biological Anthropology, University of Szeged, Hungary), Tamás Hajdu (Eötvös Loránd University, Budapest, Hungary), Enikő Szvák (Institute of Environmental Science, University of Nyíregyháza, Hungary)

The Middle Tisza region during the Avar Period is of great importance from an archaeological point of view. Despite this fact, there is less known about the anthropological material from the Avar population of this region than other parts of Hungary. From the Avar Period cemetery of Rákóczifalva, 335 individuals were examined. The age and sex distribution of the population is well-balanced with demographic indicators that correspond to the contemporary data. Based on craniofacial examination, it appears that Mongoloid morphological traits were dominant in this population. Furthermore, in some cases the most accurate classification indicated East Asian origin. These analyses indicate that both the anthropological image and the archaeological finds of the analysed population clearly differ from nearby cemeteries. Our paleopathological analysis revealed more cases of leprosy and tuberculosis which will be further investigated in order to identify and sequence the pathogen aDNA. The project was supported by the Hungarian National Scientific Research Fund (OTKA NN- 113157 and PD-104728). Tamás Szeniczey was supported by the Hungarian National Scientific Research Fund (OTKA K-115587) and Tamás Hajdu was supported by the János Bolyai Research Fellowship of the Hungarian Academy of Sciences.

Health and diseases in a Middle Bronze Age population from Érd, Central Hungary

Tamás Hajdu (Department of Biological Anthropology, Institute of Biology, Faculty of Science, Eötvös Loránd University, Budapest, Hungary), Julia I. Giblin (Quinnipiac University, Hamden, USA), Gabriella Kulcsár (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Vajk Szeverényi (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary), Gyula Gyenis (Department of Biological Anthropology, Institute of Biology, Faculty of Science, Eötvös Loránd University, Budapest, Hungary), Viktória Kiss (Institute of Archaeology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

The aim of our study is to present the preliminary multidisciplinary data of a Middle Bronze Age site in central Hungary, where a series of human skeletons were discovered. Large number of storage pits yielded human remains in various forms: 24 more or less complete skeletons, and altogether the remains of 38 individuals. We have evidence for such “mass graves” or “irregular” pit burials discovered from the same period in several other sites as well. In many such cases the first assumption of the excavators is that these people were the victims of warfare. A closer look, however, shows that the case is much more complicated. The preliminary results suggest that the general health status of these individuals was rather bad. The signs of increased physical strain (degenerative joint and spine deformities, extreme expression of the musculoskeletal stress markers) and physiological stress markers (for e.g. enamel hypoplasia) were quite common. Periostitis on the lower limbs, healed and active pleuritis, endocranial lesions were also identified, indicating the presence of respiratory diseases (possible tuberculosis) in this community. We provide the results of the detailed palaeopathological analysis, supplemented by the results of archaeological, physical anthropological and stable isotope analyses. In order to confirm this diagnosis we also plan to carry out paleomicrobiological analysis. The project was supported by the Hungarian National Scientific Research Fund (OTKA K- 108597) and by the János Bolyai Research Fellowship of the Hungarian Academy of Sciences.

An investigation of extracellular NM23

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NM23-H1 (non-metastatic, clone number 23, isoform H1) was the first identified metastasis suppressor gene. The aim of this project is to investigate how, when and why NM23-H1 and its closely related isoform, H2 are released from the tumor cells into the extracellular environment. Some recent studies identified NM23-H1 and H2 as components of exosomes derived from tumor cells. Moreover, it is suggested that NM23-H1 is released also into the serum of breast cancer patients. We overexpressed human FLAG::NM23-H1 and NM23-H2::MYC in MDA-MB231T, an invasive breast carcinoma cell line. We intend to examine in these cell lines whether tagged NM23 proteins appear indeed in the exosomes released by these cells. In addition, we aim to identify the fusion proteins in the supernatant of the cell lines using Western blotting and a newly developed ELISA assay. In AML and neuroblastoma, NM23-H1 is released into the serum, moreover in AML and neuroblastoma patients with poor prognosis NM23-H1 serum level is elevated. We are interested to know whether NM23-H1 can also be detected in the serum of patients suffering in colorectal carcinoma (CRC). We will examine NM23 levels in a complete series of serum samples derived from CRC patients at different stages of tumor progression. We are interested to see whether serum

NM23 levels correlate with the appearance of metastases (can NM23 used as a biomarker?). A sensitive ELISA system will be established to measure serum NM23-H1 and H2 levels.

Panel ID: 744 Clustering in medical tourism – model of choice?

Panel convenors: Vladimir Mozetič (Polyclinic Medico, Rijeka, Croatia), Alfred Franković (Kvarner Health Tourism Cluster, Opatija, Croatia)

Clusters in medical tourism are associations with the goal to promote the region as a health tourism destination, with the aim to connect the leading experts in fields of health, tourism and related supporting activities in order to improve the overall health tourism offer while being competitive on the international market. The Cluster members are usually medical facilities, educational-scientific institutions (Faculties), travel agencies, hotel management companies and the Tourist Board. The Cluster with its members can provide a full range of medical, educational-scientific and tourism services. Medical facilities can provide a vast range of services – various types of preventive medicine programs (annual check-ups), rehabilitation, dental services, general and plastic surgery, as well as various health care programs dedicated to reaching a better state of mind and body. The faculties should have international programs for students and may offer cooperation on scientific projects with similar entities. The travel agencies and hotels, as part of the Cluster, may provide travel and accommodation services, as well attractive holiday programs, from cruising, sport and cultural programs.

Non medical measures for improving hospital stay

Davor Štimac (University Hospital Center Rijeka, Croatia)

Hospital care expenses are mostly based on service, accommodation and medical treatment. Hospital management is usually oriented to efficient medical treatment and patients satisfaction with shortest length of stay.

There are many measures that can improve hospital stay like room service, TV programmes and Wi Fi, exhibitions, music and art, hospital newspaper, libraries for patients, religious programmes. Idea of being in hospital where you feel like at home is mostly connected with high quality communication with hospital staff, but also a feeling that you are at place that could be your alternative home. Non medical measures are an important factor in improving satisfaction of patients with medical care.

Kvarner health tourism cluster-model of choice

Vladimir Mozetič (Polyclinic Medico, Rijeka, Croatia), Alfred Franković (Kvarner Health Tourism Cluster, Opatija, Croatia)

The purpose of the health, tourism and the educational institutions clustering is the common appearance on the global market that is more productive and cost effective. Cluster contains a vast number of complementary medical and tourism services with competitive prices. It can provide to its customers a complete health-tourism service so they can find all in one place. The other reasons and needs for clustering are an exchange and development of the high quality ideas between providers and reduction of the regional disparities and urban-rural divide which refers to the availability of services to all citizens. It comes to the unification of resources, technology, skills, information and knowledge for the development of a joint marketing strategy. It can improve the quality standards through training and certification. Cluster institutions can also jointly present their region and country on the world's leading health tourism expos and conferences in order to attract more people from the abroad and thus branded and positioned their destination on the global health map. For the wider community, clustering enables faster destination development and a prolongation of the tourist season increasing the capacity occupancy and the income. It is also increasing the availability of funds through the local, national and international sources, and facilitates purchase of the

equipment to all members. There is much easier to control the Cluster and it is setting a big health and tourism standards for the rest of the country, which leads the other institutions to associate in order to improve their facilities.

The importance of natural health remedies and environmental health in medical and natural health resort tourism

Albert Cattunar, Vladimir Mićović, Željko Linšak, Mirna Čoklo, Dobrica Rončević (Teaching Institute of Public Health of Primorsko-goranska county, Rijeka, Croatia)

Natural health remedies are parts of natural attractions that have a favorable effect on preservation and improvement of health and the quality of life, as well as prevention, treatment, and rehabilitation of disease (talassotherapy, climathotherapy, balneotherapy). Environmental health is by definition is the branch of public health that is concerned with aspects of the natural and built environment that may affect human health. We anonymously ask 100 employees of the Teaching Institute of Public health of Primorsko-goranska county as medical tourists to fulfill a questionnaire and choose between the same medical procedures in natural health resort destination which offers natural health remedies and some other destination, with of course the same cost of travel and accommodation. Also we ask if they will stay a day or two longer in natural health resort destination if they choose that destination. In the questionnaire 56% choose natural health resort destination also 57.1 % of them choose to stay longer. We conclude that potential tourist in medical tourism will choose more often the same medical procedure with the same costs in natural health resort destination also that he/she will have tendency to stay for a longer time, which will benefit the natural resort destination. We need law regulations that when natural health resort is regarded as one, it must have above standards in environmental health with continuous following of health promotion indicators.

Panel ID: 737 The anthropology of food and public concerns (IUAES Commission on the Anthropology of Food and Nutrition)

Panel convenors: Frederic Duhart (Basque Culinary Center, Mondragon University, San Sebastián, Spain), Bruno Beljak (Medical University of Vienna, Austria), F. Xavier Medina (Universitat Oberta de Catalunya, Barcelona, Spain)

The Commission on the Anthropology of Food and Nutrition (ICAF) proposes consideration of the theme The Anthropology of Food and Public Concerns within the framework of this inter-congress. Most food anthropologists are involved in issues of concern to the general public, such as those associated with health and nutrition, differential access to food, food security, food quality, environmental impacts of food production and distribution, promotion of traditional foods, technological changes and food waste (among others). ICAF encourages a cross-disciplinary approach to these issues from diverse anthropological perspectives. Food anthropologists are concerned with all aspects of food production, consumption and distribution in both industrialised and developing parts of the world. Applied food anthropology emerged during the 1960s in attempts to understand changes in traditional food systems, food security questions, causes of undernutrition and famine, primarily in less developed economies. More recently, food anthropologists became concerned with the problems of obesity, overeating, food waste, and the deleterious effects of processed food. The quest for 'pure' and 'authentic' foods, free of inorganic adulterations, GMO, etc., food sustainability and the environmental impact of food production and distribution have become major concerns for anthropologists and the public. Most, who work on these themes, whether in governmental or non-governmental roles, have an applied focus, using their research to help develop appropriate interventions. Some food anthropologists have cultivated a media profile to reach the public. Finally, some food anthropologists are involved in

the promotion of local or ethnic traditional food products, thereby contributing to local economic development.

Food, health and sustainability. Mallorca as a case study

Maria Antonia Monserrat Mas (Universitat Rovira i Virgili, Tarragona, Spain)

This is a presentation of the author's PhD project proposal, which is directed by Dra. Mabel Gracia and placed into the doctoral program in Anthropology and Communication of the URV in the research line of Medical Anthropology and Global Health. The main objective of this research will be to analyse the change in eating behaviours around two emerging pillars of current social concern: health and sustainability. This phenomenon is taking place worldwide. An increasing number of people show their sensitivity to both, understanding that human health is linked to "environmental health". These considerations are pointing to global food system limitations, and make new discourses emerge around research and practices about the production, distribution and consumption of food, rescuing knowledge, local and ecological production and consumption. Mallorca, located in the Mediterranean area (which has been considered to have a healthy diet and therefore recognized as intangible heritage of humanity by UNESCO) and bounded by the sea (natural barrier that delimits the study area) is taken as a strategic point that offers particularities, but also many similarities to be compared with other places in the world in this subject.

Food, tourism and the promotion of local production: Doing fieldwork in the food market

F. Xavier Medina (Universitat Oberta de Catalunya, Barcelona, Spain)

It is no surprise that urban food markets have become in the past two decades into a tourist attraction of the first order. This communication seeks to draw attention to new situations regarding public and private interventions in food markets, in the framework of new urban demands and negotiations. From primarily qualitative methodologies, in this paper we will analyze cases like the Boqueria Market in Barcelona or the Central Market of Budapest (Hungary). In the last two decades, the Boqueria has become one of the most popular (if not the most popular) cultural assets for tourism in the city, which has caused tensions between professionals and customers of the market and a growing flow of visitors influencing the daily functioning of the market in different ways. On the other hand, the Central Market of Budapest is right now in a less confrontational situation, but walking a path quite similar to the previous one. This public spaces devoted to local trade are actually redefining their activities, challenges and opportunities, structures and social functions to accommodate a changing social demand that tourism has become a major factor. Local (but not only) political urban and tourism management it's more and more urgent, to respond to changing problems and need increasingly urgent responses.

Panel ID: 735 Analytical chemistry in anthropology

Panel convenor: Miran Čoklo (Institute for Anthropological Research, Zagreb, Croatia)

Analytical chemistry, as a study of the chemical composition of natural and artificial materials, is not restricted to any particular type of chemical compound or reaction. As such, it takes advantage of the vast array of instrumental methods of chemical analysis (organic, inorganic, as well as isotope analysis) to provide additional information to enrich anthropological knowledge on a variety of subjects – for example, nutritional and other habits, environmental exposure to various chemical compounds or elements, analysis of disease and skeletal trauma on archeological skeletal remains, population studies, proteomic and metabolomics analyses etc. This panel is aiming at promoting analytical chemistry as an integral part of an interdisciplinary anthropological approach.

Assessment of minerals and trace elements in biological samples

Ana-Marija Domijan (Faculty of Pharmacy and Biochemistry, University of Zagreb, Croatia), Jasna Jablan (Faculty of Pharmacy and Biochemistry, University of Zagreb, Croatia), Suzana Inić (Faculty of Pharmacy and Biochemistry, University of Zagreb, Croatia), Maja Ortner Hadžiabdić (Faculty of Pharmacy and Biochemistry, University of Zagreb, Croatia), Lovorka Vujić (Faculty of Pharmacy and Biochemistry, University of Zagreb, Croatia), Miran Čoklo (Institute for Anthropological Research, Zagreb, Croatia)

Minerals and trace elements are involved in many of the physiological processes. Minerals such as Na, Mg, P, K, and Ca are integrated in atomic structure and are important for metabolic balance, while trace elements such as Zn, Se, Mn, Cu, Fe and Co, as enzyme component, are important in chemical reactions within the cell. Any change in body's homeostasis is reflected as change in minerals and trace elements level in plasma or urine. Therefore, subtle changes in the level of minerals and trace elements in plasma or urine could be an early marker of disease and could serve in early diagnosis of the disease.

Analytical chemistry and anthropology

Adela Krivohlavek (Andrija Štampar Teaching Institute of Public Health, Zagreb, Croatia)

The role of analytical chemistry in anthropology is becoming increasingly important due to the major developments in analytical instrumentations and softwares. Instrumental methods for chemical analysis of organic and inorganic, known and unknown substances are providing additional information to enrich anthropological knowledge on a variety of subjects. Nutrition and environmental exposure to various chemical compounds or elements are in the focus of our interest. Analytical chemistry is an important tier of environmental protection and has been traditionally linked to compliance and/or exposure monitoring activities for environmental contaminants. Specific techniques discussed include stable association liquid chromatography electrospray mass spectrometry (LC-ESI-MS), gas chromatography-mass spectrometry (GC-MS), inductively coupled plasma mass spectrometry (ICP-MS), isotope ratio mass spectrometry (IRMS), direct sample analyses coupled with time of flight (DSA-TOF) and polymerase chain reaction (PCR) to determinate teratogenic, genotoxic, mutagen and carcinogen substances. Specific analytes include rare and toxic metals, metalloids and nanoparticles, pesticides, mycotoxines, other toxic organic compounds (benzene, naphthalene, benzo(a)pyrene, phtalates, polychlorinated biphenyls, dioxins and furans, etc.).

Analytical chemistry in anthropology and archaeology

Miran Čoklo (Institute for Anthropological Research, Zagreb, Croatia)

Analytical chemistry, as a study of the chemical composition of natural and artificial materials, is not restricted to any particular type of chemical compound or reaction. As such, it takes advantage of the vast array of instrumental methods of chemical analysis (organic, inorganic, as well as isotope analysis) to provide additional information to enrich anthropological knowledge on a variety of subjects – for example, nutritional and other habits, environmental exposure to various chemical compounds or elements, analysis of disease and skeletal trauma on archeological skeletal remains, population studies, proteomic and metabolomics analyses etc. Ways of promoting analytical chemistry as an integral part of an interdisciplinary anthropological approach will be analyzed.

Panel ID: 703 Anthropological approach to diabetes, obesity and hypertension

Panel convenors: Dario Rahelić (Clinical Hospital Dubrava, Zagreb, Croatia), Miran Čoklo (Institute for Anthropological Research, Zagreb, Croatia)

The relevance of diabetes, obesity and hypertension, as important public health challenges, is increasing worldwide. The growing prevalence of obesity is increasingly recognized as one of the most important risk factors for the development of hypertension. This epidemic of obesity and obesity-related hypertension is paralleled by an alarming increase in the incidence of diabetes mellitus and chronic kidney disease. Patient compliance and attitudes towards their disease are extremely important in management of such patients. Medical anthropology or “applied anthropology in medicine” developed as a distinct subfield of anthropology aiming at studying human health and disease, healthcare systems, and biocultural adaptation. It tends to focus on the interaction of social, environmental and biological factors which influence health and illness both in the individual and the community as a whole. Integrative, interdisciplinary and holistic approach, enables medical anthropology to have a wider scope and understand that healthcare system can only be effective in a population if it reflects specific cultural values and norms. Such an approach increases patient compliance and influences attitudes towards their disease, thus enabling more cost-effective disease prevention, preventive measures specific from population to an individual (personalized), early disease prevention that may start even before a person is born. Medical anthropology based interventions in healthcare system organization can optimize its usage and increase its availability, patient compliance and consequentially treatment effectiveness. This is of the utmost importance today, when healthcare systems face many problems, with increased costs, limited resources and its effectiveness constantly being questioned.

The effect of higher BMI on risk for asthma and treatment success in children- a specific asthma phenotype?

Ivana Banić, Sandra Bulat Lokas, Jelena Živković, Davor Plavec, Mirjana Turkalj (Children`s Hospital Srebrnjak, Zagreb, Croatia)

Background: Asthma and obesity have a considerable impact on public health. Obesity is a risk factor for asthma and it can reduce pulmonary compliance and lung volumes. The increase in the normal functioning of adipose tissue in obese subjects leads to a systemic proinflammatory state.

Objectives: To assess the effect of higher BMI on the risk for asthma, levels of inflammation and treatment success in asthmatic children.

Methods: A cohort of 475 children with asthma was recruited. They underwent physical examination, basic anthropometric measurements, blood sampling and lung function tests. We clinically assessed their health status and treatment outcomes at the point of diagnosis and after 6 and 12 months.

Results: Increased body weight was more prevalent in male participants than in female. Baseline levels of hsCRP were elevated both in overweight and obese participants, compared to children with normal BMI. When treatment success was assessed by changes in airway inflammation after 6 months, FeNO levels were higher in “poor” responders compared to good responders, and in obese children compared to those with normal BMI. The risk for asthma was higher in overweight participants compared to children with normal BMI, but not in the obese.

Conclusions: Overweightness increases the risk for asthma and obesity rather increases the level of airway and systemic inflammation and potentially affects the level of disease control and response to asthma treatment. Obesity can also contribute to a more severe asthma phenotype and thus bodyweight management might have a beneficial effect on disease severity.

Obesity and hypertension in subadults

Annamaria Zsakaj, Virag P. Feher, Eva B. Bodzsar (Eötvös Loránd University, Budapest, Hungary)

The association of high blood pressure and obesity in adulthood is evidenced by many epidemiological studies. This relationship needs further analysis in childhood and adolescence. The main purpose was to analyse the relationship between blood pressure parameters and nutritional status along chronological age in Hungarian children and adolescents. Altogether 6458 children aged 7-18 were examined in the study. Nutritional status was assessed by IOTF BMI age-dependent cut-off values, body fat percentage, abdominal adiposity and somatotype. All the studied parameters of nutritional status were found to have significant influence on blood pressure parameters: blood pressure increased in the order of nutritional status categories (wasted-normal-preobese-obese); abdominal adiposity was associated with higher levels of blood pressures; the higher fat content, the more endomorph body shape the higher blood pressure parameters were found. The multinomial regression analysis confirmed the influence of nutritional status on the risk of elevated blood pressure. The relationship between blood pressure parameters and nutritional status has been evidenced in adulthood, mostly in obese subjects. Our results (1) confirmed this relationship in childhood and adolescence as well, but (2) covered not only childhood obesity and elevated blood pressure, since more types and categories of nutritional status were considered.

The subversive empowerment? Anthropological approach towards health policy analysis and engagement with diabetes management in Slovenia

Denis Oprešnik (University of Ljubljana, Slovenia)

In light of increasing burden of diabetes the Slovenian government in 2010 passed the National program for diabetes management proposed by Ministry of Health. At the core of its content lies the notion of empowered patient which supposedly brings together the dispersed health actors in an organisationally demanding environment which includes multiple levels of care. The notion of empowerment was first brought to public health by Robert M. Anderson and Martha M. Funnell who developed empowerment in accordance to Freire's critical pedagogy. The latter presupposed the education process as something that either integrates generations into the existent relations of power structures either it implies a practice of freedom, a critical endeavour in changing one's world. Empowered patient is thus the one who has the structural capacity to make informed decisions regarding his everyday disease management in accordance with his own cultural perceptions and needs. But how is this highly ambiguous term implemented in healthcare policies? How do health professionals interpret and appropriate the process of empowerment? And finally, is the empowerment just another technique of population management, an element of Foucaultian dispositif or could it have a subversive effect in reorganising power structures with its hierarchized and highly professionalised knowledge that seems to leave little room to patient's illness experience, extending far beyond its biological aspects into the blurred domain of society and culture?

Cultural selection and maladaptive consumptions behaviours in the Albanian population

Ani Bajrami, Merita Rumano, Merita Xhetani (University of Tirana, Albania)

A condition of obesity is caused by an interaction of genetic and cultural or behavioural predispositions. Thus, both genes and culture are products of evolutionary processes, hence cultural selection acting on eating behaviours and perceptions. Nowadays scientific studies regarding obesogenic phenomena are due to health concerns rising in Western countries and Eastern European countries which in the last decades have had a cultural shift in food consumption and perceptions about what it is considered healthy. Heredity, changes in diet, leisure time behaviours and the quality of physical activity are the main factors involved in overweight and obesity. Additionally, other factors involved in obesogenic phenomena are related to family, economic factors, the way of living, the kind of food preferred and nutritional beliefs regarding food consumption. There is considerably

cross-cultural variation, even among different ethnicities living in the same geographical area and cultural selection is the principle cause. In a previous study taken in Albanian citizens from age 2 years old to 20 years old it has been shown that Albanians children and adolescents values regarding overweight and obesity are one of the highest in Europe (Agolli 2013). Overweight and obesity are caused by food habits and cultural perceptions regarding health. Genetics play a significant role but mostly major cultural shifts in post communist countries are responsible for obesogenic phenomena. Consumption behaviours regarding food and health in Albania are the principal factors in obesogenic phenomena spreading in the post communism state.

Panel ID: 639 Participative research-action in health: how anthropology could involve people to improve health, well-being and quality of life in a practical way

Panel convenors: Natalia Lledo Carceller Maicas, Angel Martinez-Hernaez, Martin Correa-Urquiza (Universitat Rovira i Virgili, Tarragona, Spain)

Inside this each day more privatized world health sector is an important point to attend. Is not only that private health sector is increasing, but knowledge and management of public sector is each day more distant from public opinions and needs. In front of this context, participative research-action configures itself as an optimum way to face health inequalities, because it allows us to work in a collaborative way joint with general population to improve health, wellbeing and quality of life. To work in a proactive way to solve health problems we need to give voice to all the parts involved and promote a horizontal dialogue between them; collecting all the points of view to have a complete view of the phenomenon. In this kind of projects all the knowledge (lay and expert) is heard and valued in the same way, and all the participants have an active role during the entire project.

Participative research-action is thus the best way to work to integrate the voices of the groups involved in health problems; overcoming the asymmetry that privatization makes creating instead horizontal relations to deal with health care problems in a holistic, public and integrative way. Moreover the use of participative methodologies, as a way of approaching anthropological research, contributes finally to create collaborative forms of anthropological knowledge which turns the private into public. Anthropological participative experiences in health are welcome to this panel to continue working together to increase public knowledge and health.

Listening to the children's voices: How to know the way in which children manage the meanings about health

Araceli Muñoz (University of Barcelona, Spain)

An active participation and a significant role of children in the research are important when we investigate their health experiences. The use of narratives and categories from children themselves allow us to deepen our knowledge on their everyday experiences, focusing the analysis on children's perspective and recognizing them as narrators of their own experiences. Thus, we must keep in mind an approach to health experiences derived from the children's own perspective and consider them not only as discoverers of the meanings that come from their reality but also as creators of these meanings through their own understandings and interpretations. The way in which children manage the meanings concerning health in their everyday experiences and understand their and the other people's body reality in the elaboration of what is a healthy or unhealthy body is linked to a series of representations of cultural and moral categories of knowledge of the society in which they live. However, the different existing discourses about health are also subjectified by children, whom not only reproduce but also reconstruct and reinvent those discourses, and therefore, do not always assign to health the same meaning, significance or links as institutions and experts. Based on these considerations, this paper goes into more depth on the study of narratives and drawings of a group

of children between 6 and 12 years of primary school in Barcelona to analyse how they manage the meanings about health in their everyday experiences.

Participative research-action in youth mental health: When researchers and informants work together

Natalia Lledo Carceller Maicas (Universitat Rovira i Virgili, Tarragona, Spain)

If public health sector is distant from public opinions and needs, the situation in youth mental health area is even more disquieting. In this case the gap between lay and expert knowledge caused by the omnipotence of biomedical hegemonic power is not the only main reason of this aforementioned distance. There is other key reason that contributes to increase the existing distance between young users and mental health care professionals: the gap between youth and adulthood. In order to overcome those obstacles and work together in a horizontal way to improve young people mental health, wellbeing and quality of life, participative research-action research becomes the most recommendable solution. The implementation of this kind of participative and collaborative methodologies in anthropological research allow us to collect and to integrate the different points of view and the voices of all the groups involved in the existing problems in youth mental health assistance. This methodology situates everybody (researchers, health care professionals, and young people) in the same place, creating horizontal relations where all the knowledge (lay and expert, adult and youth) is valued equally. Based on our own experience implementing participative research-action projects in youth mental health in Spain we are going to reflect on the potentialities that the use of this kind of methodology brings us to our anthropological research; allowing us to create collaborative forms of anthropological knowledge which turned the private into public.

Dementia, subjective experience and quality life: The voice of the patient

Maria-Antonia Martorell-Poveda (Universitat Rovira i Virgili, Tarragona, Spain)

Individuals with dementia experience this process twenty-four hours a day seven days a week. This is why it is so important for researchers to use the perspectives and experiences of people with dementia as a source of knowledge and as a means of co-creating such knowledge. Aligning ourselves with this principle set out by the Scottish Dementia Working Group research sub-group, we have designed a mixed methodology project to analyse the life experiences and quality of life among individuals with mild to moderate dementia in Tarragona, Spain. We believe that this will allow us to develop and promote a care model for dementia that is centred on the needs of the individual and their experience of the illness. At the same time, we believe it will also involve the individual as an active subject in the progress of their illness, thus reinforcing their self-esteem and their capacities to deal with and find meaning in their daily lives, which in turn imbues the individual and their life with a greater level of dignity. Given that the research is in its initial phase, the present article is primarily intended to present the project's theoretical and methodological design, although we also hope to be able to offer a case analysis.

Cooperation between doctors and practitioners of CAM therapies - possibilities for participative action-research toward holistic health in Japan

Yuri Nonami (Otemae University, Mino, Japan)

With the rise of complementary and alternative medicine (CAM) in developed countries in last decades, various kinds of practitioners of CAM therapies contribute to improve health, wellbeing and quality of life. However, medical doctors sometimes doubt their abilities without medical knowledge, and it may cause tension between doctors and practitioners. To serve optimum treatments for patients, cooperation between doctors and practitioners of CAM practitioners is essential. Participate action-research including doctors, practitioners and patients may contribute to solve this problem. This paper explores the possibilities of participative action-research in communities of

complementary and alternative medicine in Japan from the ethnographic data of CAM therapies in Japan. Especially, I focus on cooperation between professional, folk and popular sectors (Kleinman 1980). I argue that the research contribute to fill the gap between doctors and practitioners and to comprehend patients' expectations from the viewpoint of the socio-cultural context.

Researching with people: Yoga of action as a participatory method

Krzysztof Bierski (Free University Berlin, Berlin, Germany)

During his time in Trobriand Islands, Malinowski provided a range of medical services to his research participants. Nowadays, anthropologists are more likely to collaborate with medical practitioners in implementing biomedical treatment in context sensitive ways or enhancing epidemiological data with 'native' perspectives on healing. Increasingly frequently, however, we hear of prospective participants declining cooperation, often because they do not consider a proposed research to be worthwhile. In this paper, I consider how we might be able to address this issue by recognising that a genuinely participatory research is necessarily cooperative. I draw on a multi-sited investigation of therapeutic uses of yoga in mental health problems that, as part of its methodology, entailed the practice of called karma yoga or yoga of action. Karma yoga, which roughly translates as volunteering, selfless or community service, took place at a special needs school in Maharashtra, India, a psychiatric hospital in Tamil Nadu and secular ashrams in India and Europe. In each location, it helped in building trust with research participants, understanding their hopes and daily struggle whilst working collectively to improve the delivery and experience of yoga classes. For example, volunteering with children experiencing developmental difficulties inspired cooperation between special schools, yoga institutions and a university hospital. By discussing how both yoga and anthropology strive for an integrative contemplation of human condition in action and how observation is necessarily participatory I suggest that we might consider 'collaborative participation' as a methodological basis for a research with, and not about, people.

Voices on-line: Exploring digital health as a form of participatory action

Jana Šimenc (Sociomedical Institute, Research Centre of the Slovenian Academy of Sciences and Arts, Ljubljana, Slovenia)

It is no longer possible to understand the dynamics of contemporary social worlds without the inclusion of internet galaxy and digital technologies in it. Continuous technological development contributes intensely to the transformation of the fundamental dispositions of our knowledge, understanding, relationships, and actions in the healthcare arena. The technological shifts and developments in healthcare are extremely dynamic and rapid. According to Lupton (2014a) the third wave of digital technology adaptation in healthcare is emerging: the process moves beyond the digitization, transmission and efficient management of health information towards the interaction (active involvement) and exchange of data between different users, institutions, systems, and stakeholders from different sectors. With the developments of eHealth and more recently mHealth, the patients/users are being encouraged to voluntarily employ different self-tracking, self-monitoring techniques. They are becoming engaged co-designers of their disease prevention, management and health itineraries. What is more, with shared online data, patients/users are active participations in creation of the health care practices. We can observe a number of consumer driven bussiness models in the digital medical field, contributing to digital commodification of the health: namely, digital health applications co-create over-medicalized social reality, commercialization and commodification of health. The paper will tackle question like what does it mean to be engaged ethnographic researcher of the digital health care practices? How do on-line voices participate in transformations and improvements of contemporary health care? Is engaged digital participation an illusion?

Panel ID: 614 Residents and immigrants: how changes in way of life influence on development of chronic non-communicable diseases in both populations?

Panel convenors: Eva Pavić (University Hospital Centre Zagreb, Croatia), Vladimir Vuksan (Department of Nutrition, Faculty of Medicine, University of Toronto, Canada), Valentina Uroić (University Hospital Centre Zagreb, Croatia)

There are number of different reasons why people migrate. Today globalization has increased the need for workers, so many people with their families move to economically more stable countries in search for better economic situation. Also people migrate because they are forced to it as a result of violence, oppression. Whatever the reason is it affects on way of life, including eating habits, on permanent population (residents) and immigrants. With the arrival of new, occurs the point of mixing with existing culture, which at the end leads, on both sides, on changing in knowledge's, beliefs, customs, habits. Traditional food will be replaced by food that fit the speed of urban life and are based on consumption of ready-made and processed foods, often high in saturated fats, salt, and sugars and usually low in vitamins, minerals and fibers. The question that arises is how will this change of way of life influence on development of chronic non-communicable diseases? To date many papers were published on how migration affects on immigrants, and United States are the best example. Question is how migrations will affect Europe countries (especially Middle Europe), and what are the best solutions for a good quality of life and to prevent development of chronic non-communicable diseases in future generations? As we look in today's way of life, we have to ask will this globalization of economy, fast food industry, lack of physical activity, dependence on electrical devices influence on raising of obesity both on permanent population (residents) and immigrants?

Diabetes among indigenous people in rapidly developing area; A case report from Papua, Indonesia

Yumi Kimura (Kyoto University, Japan), Tetsuya Inamura (Open University Japan, Chiba, Japan)

In Southeast Asia, lifestyle changes, including those brought about by colonization, may particularly affect the health of indigenous people. We report a case provides a lesson from our field study in local Papua, located in the south-western section of New Guinea Island, and is rapidly developing a market economy in place of the traditional lifestyle. The local native ethnicity is Auyu; however, rubber plantations have recently attracted a large number of migrants to the town. Our survey revealed high lifestyle disease prevalence with dietary shift in staple food (sago to rice). People had a strong belief about healthy diet which is the misunderstood thought that rice is the healthiest food. The case involves a 69-year-old woman who was eating only rice with sprinkled sugar for past 2 years. Blood tests revealed her diabetic status: blood glucose, 196mg/dl; HbA1c, 7•0%. She was also obese with the body mass index was 34kg/m³. Her total energy intake was 1907 kcal/day, with excessive carbohydrate and low protein intake. Her food choice was related to poor health-related knowledge and not monetary issues. We conducted an educational intervention and one-year follow up, the woman's diabetes had improved, as had several other health outcomes. This case indicated a serious problem of potential misunderstanding regarding healthy diet exists in remote areas undergoing urbanization, due in part to drastic shifts in staple foods. Health education is very important for lifestyle diseases, especially for elderly people in remote areas who are vulnerable to new foods and lifestyle change.

Parental education, SES (socioeconomic status) and nutritional health in a Cape Verdean community living in Portugal

Ana Andre (Centre for Global Health and Human Development, Loughborough University, UK), Cristina Maria Padez (Centre for Anthropology and Health, Coimbra, Portugal), Vitor Manuel Rosado Marques (Departamento de Ciências Humanas, Instituto de Investigação Científica Tropical Lisboa, Portugal), Paula Griffiths (Centre for Global Health and Human Development, Loughborough University, UK), Maria Ines Varela Silva (Centre for Global Health and Human Development, Loughborough University, UK)

Socioeconomic status (SES) has been considered one of the most powerful predictors of health and a low SES has been associated with worst health indicators. Cape Verdeans living in Portugal are most affected by social inequalities and low educational levels. In Cape Verde nutritional transition is well established with high caloric intake and high over nutrition levels. Less is known about nutrition transition among the Cape Verdean community in Portugal. The aim for this presentation is to determine how Cape Verdean households SES reflect on their children's nutritional status. Data were collected from November 2013 to January 2014 in 63 households of Cova da Moura Neighbourhood in Lisbon, Portugal. The head of the household reported current living conditions and children's anthropometric data were also collected including height, weight, skinfolds, arm and waist circumferences. Children were defined as overweight and obese using international references based on body mass index (BMI), stunting and underweight. Results show that despite high levels of socioeconomic deprivation in Cape Verdean households their children seem to present good nutritional status (low overweight and obesity rates) indicating that the nutrition transition is less well established in this community. Socioeconomic variables did not show significant effect on children's nutritional status. Targeted interventions should focus on improving parental education to further improve the health of this community. The challenge will be to support SES improvements whilst preserving cultural practices that are currently protecting children transitioning to unhealthy dietary practices and obesity related health problems in this community.

Bone properties as measured by quantitative ultrasound (QUS) of UK Bangladeshi (BD) women: Comparison with indigenous British (IB) women

Diane Harper, Barry Bogin, Katherine Brooke-Wavell (Loughborough University, UK)

Background: Bone quality is poorer in immigrant UK South Asian (SA) postmenopausal women compared to indigenous British (IB) but it is not clear whether this difference reflects ethnic differences or effects of adverse conditions during early development in first generation migrants. Aim: To determine whether bone health differs between generation and/or ethnicity in Bangladeshi (BD) and IB mothers and daughters.

Methods: Participants were 40 BD and 21 IB mother-daughter pairs. Mothers were postmenopausal whilst daughters were premenopausal and aged over 18. BD mothers were all born in BD, migrating at median age 33.5. 23 BD daughters migrated at median age 8.0 whilst the remainder were UK born. Knee height was assessed as a marker of environment in early life. Quantitative ultrasound parameters, broadband ultrasound attenuation (BUA) and speed of sound (SOS) were measured at the calcaneus as markers of bone health.

Results: BD women, especially those born in BD, had knee height ~8% shorter than IB women ($p < 0.001$). Postmenopausal BD women had lower BUA (-11%, $p = 0.029$), but not SOS, scores than their IB counterparts. BUA of premenopausal women did not differ significantly according to ethnicity or birthplace.

Conclusion: Postmenopausal women showed ethnic differences in knee height and BUA score whereas premenopausal women showed ethnic differences in knee height but not QUS score. In premenopausal BD women knee height but not bone health differed according to birthplace possibly because bone health is influenced more by later environmental insults than those that affect knee height, e.g. during puberty.

Panel ID: 598 Worldwide variation in age at primiparity, its covariates and life history consequences (IUAES Commission on Anthropology of Women)

Panel convenors: Maria Kaczmarek (Adam Mickiewicz University in Poznań, Poland), Wu Ga (The School of Business Administration, Chinese University of Hong Kong, China)

Recent studies have demonstrated new trends in family structure and dynamics worldwide. The birth rate has largely been declining due to rapid decline in fertility rates and changes in fertility patterns, both primarily associated with three aspects of reproductive behaviour: giving first birth at more advanced ages, substantial limitation of offspring, and increasingly often choice to remain childless. The age when a woman bears her first child is an important predictor of the size, composition and future growth of population because it influences the number of children a woman will bear throughout her reproductive period and a wide range of birth outcomes such as birth weight, multiple births, and birth defects. It is also an important indicator for maternal and infant health. Early childbearing is associated with bad prenatal health care, lower birth weights, earlier weaning, and higher mortality, especially during the second year of life. Delaying first birth is associated with a reduction in female total fertility and the rise in labour force participation. The objective of this panel is to discuss the issue of first-birth age variation with a special focus on modifiable socio-economic and cultural covariates and its life-history consequences using a multifactorial approach in cross-cultural research and different explanatory models. It is expected that panel discussion will bring the framework for the final conclusion and recommendations addressed to women, social welfare officers and health policymakers.

Feminist anthropology as academic major at universities: Emerging feminist anthropological studies in China and Western countries

Ga Wu (Yunnan Academy of Social Sciences, Kunming, China), Xinhong Hao (Institute of Central Asia Research, Xinjiang University, Urumqi, China)

We will share our thoughts on following issues: 1) Feminist development/consultant/policy/applied anthropological scholarship: Feminist consulting researches: 1.1. Encouraging knowledge to be used for political advices; 1.2. Western social economic models were questioned; 1.3. Major anthropological branches; 1.4. Legal anthropological studies and 1984 minority autonomous law; 1.5. Translating basic research results into operable policy strategies; 2) Reading Resource: 2.1. Writings published by first world scholars (Sherry Ortner) that dealt with various non-Western traditions; 2.2. Reports by UNDP, WB, IMF on Africa/South America experiences; 2.3. Female knowledge/writings in 18th century (Olympe de Gouges 1748; Roland 1754; Wollstonecraft 1759 Austin); 2.4. 19th (G Sang 1804; Stowe 1811; Bronte 1816; Emily 1818, Anne 1820; Dickinson 1830; Zetkin 1857; Wharton 1862; Voynich 1864; Luxemburg 1871; 3. Н. Гиппиус 1869; Цветаева Марина Ивановна 1889; ЦветаеваМаринаИвановна 1892; Virginia Woolf 1882 Manthfield 1888; 葛健豪 1865; 向警予 1895; 宋霭龄 1889; 宋庆龄 1893; 宋美龄 1897); 2.5. 20th (Mitchell 1900; Beauvoir 1908; Bishop 1911; Duras 1914; 蔡畅 1900; 冰心 1900; 邓颖超 1904; 丁玲和林微因 1904; 萧红 1911 ; 张爱玲 1920); 3) Efforts by earlier generation leaders/scholars (Fei Xiaotong, Lin Yaohua, Song Shuhua). 3.1. Combining social/ natural sciences; 3.2. Interdisciplinary research/multidisciplinary projects; 3.3. Building Bio/cultural/social/linguistic/archaeology-Four/Five sections studies programs in GD/FJ. 4) Ethnology paradigm shifts in 1990s: 4.1. The concept of SNAC was replaced by SEAC; 4.2. Nationality has been replaced by ethnicity; 4.3. New reflecting papers/books on concepts of nationality and ethnicity; 5) Post-1985 new academic exchange with other countries; 5.1. Free right to select text-books by professors; 5.2. But neoliberal practices also influenced both culture and academia. Other issues related to feminist anthropological studies in China will be discussed also.

Due to changes in 2015 new marriage and family planning policy, the age for Chinese mother's first time birth will be changed also

Guojiang Yan, Ga Wu (Yunnan Academy of Social Sciences, Kunming, China)

This paper summarizes newly changed child-birth related family planning and marriage policy in China's 34 provinces. 1) 2015 new birth policy will have big impact on age of first-timing birth mothers. 2) One child per family policy's enforcement is not easy and second child birth is legalized. 3) The compensation packages for one child family, for older aged marriage couples have been changed and maternity leave in Yunnan extended to 60 days. National fertility policies are different from province to province. In Shanghai, 93 days. 5) Appropriate age for marriage is changing since past rewards/encouragement/benefits are disappearing. For some provinces, old rewards are still available, but not enough in other provinces. Some revoked the rewards others reduced subsidies. Delayed-aged marriage special holiday trips rewards, delayed aged-mother's first-time birth rewards, longer holiday for older aged marriage couple have been reduced. This paper describes the impact of these new policy changes on Chinese mothers and other citizens. Positive and negative reaction, reflection and understanding will be discussed. In conclusion: 1) Two types of delayed marriage and childbearing policy changes will bring a new changed national population static datas; 2) Age of mother's first birth will be younger; 3) Wedlock birth policy has been relaxed. Children born from unwedded mother can be accounted as legal citizen. 4) Positive birth policy will bring social harmony to the state of China; 5) Older-aged couples' marriage holiday benefits cutting policy together with the second child birth permission policy changes will build stronger middle class families in China.

Delayed age at first childbirth in Poland is associated with transition to a market economy: The effects of educational attainment and economic context

Maria Kaczmarek (Adam Mickiewicz University in Poznań, Poland)

The mean age at first childbirth for a woman increased considerably since the beginning of the transition to a market economy in the 1990s, from 23.0 years in 1990 to 27.2 years in 2013. As a delayed first childbirth significantly increases risk of breast cancer, the search for its potential modifiable factors has implications for public health. In the present study we evaluate age at first childbirth impacts of socio-economic and cultural factors in a cohort of women giving first childbirth during post-economic transition period. In a sample of 8,921 women aged 25-65 years, multivariate models were used to determine the relationship between the age at first childbirth and socio-economic and cultural covariates. General pattern of the relationship shown in the plot of multiple correspondence analysis revealed that large city residents without financial strain, physically active, never smoked a cigarette nor alcohol used, maintaining normal weight, oral contraceptive users were clustered around older age at first childbirth. The adjusted odds ratio indicated a five times greater probability of having first child at older age for women with tertiary (academic) level of education (OR=5.2), two to 1.5 times higher for women living in large cities (OR=1.58), being currently employed (OR=1.50) and with income adequacy (OR=1.88), never smoked (OR=1.45) and oral contraceptive users than among their counterparts. This study confirmed a strong relationship between maternal first birth age and determinants of social context. Key sets of modifiable predictor factors may be used as a setting for maternity promotion programmes in Poland.

Delayed age of maternity and birth outcome in Spain (2007-2014): The consequences of the economic crisis

José Manuel Terán de Frutos (Universidad Autónoma de Madrid, Spain), Carlos Varea (Universidad Autónoma de Madrid, Spain), Cristina Bernis (Universidad Autónoma de Madrid, Spain), Barry Bogin (Loughborough University, UK)

Throughout the last decades, Spanish mothers have become predominately primiparous with an increasing mean age at first maternity. Delayed maternity, especially if associated with primiparity, increases the risk of negative pregnancy outcome as well as of obstetric intervention, as our analysis of Spanish hospital data has confirmed. These trends of an increasing contribution of considered “risk profile” women and a growing obstetric interventionism have been proposed to explain the rises in preterm births and low birth weight (LBW) rates described in European countries before the economic crisis. Data from the Spanish Birth Certificate for the period 2007-2014 confirm that from 2007 onwards the current economic crisis is strengthening previous trends in the socio-demographic profile of the Spanish mothers in relation to parity, age and occupation. The group of Spanish mothers over 34 years old increased significantly from 31.37% in 2007 to 42.93 in 2014. However, Spanish mothers were in 2014 mainly professional and administrative employees (54.1%), a profile which is correlated with greater stability and resources, and maternal education, which affect positively birth outcome. Finally there is some evidence that primiparity is decreasing as a consequence of the growing contribution of wealthy women to national childbearing. This communication evaluates the impact of these trends on several indicators of birth outcome.

Panel ID: 589 Health perceptions from anthropological interpretations: between constructed, shared and used anthropological knowledge

Panel convenors: Vera Mendonça (Centro de Estudos Transdisciplinares para o Desenvolvimento, Universidade de Trás-os-Montes e Alto Douro, Vila Real, Portugal), Héléne Hoarau (Teaching Hospital of Bordeaux, France)

Anthropology and other social sciences in contact with health share many concerns in the attempt to understand the human behaviour, their social problems or the social intervention. Often, anthropological objects overlap certain manifestations commonly envisioned as social problems. As such, these problems become the focus of constant public debates as well as the subject of wide political framing and lawmaking initiative; the very same problems often targeted by specialized technical intervention through multiple agencies and professionals. Anthropology and its methodological instruments offer very important reflexive insights to health, if not to redefine, the very own problematic nature of the issues subject of social intervention. Bring the importance of knowledge grounded on empirical close contact with social actors, agencies and institutions that uphold social policies and carry out intervention programs and measures can help the social intervention professionals (e.g. social workers). So, this panel invites also contributors to questioning the ways in which anthropologists participate in health programs and health services (e.g. hospitals), that is to say the use of the knowledge they bring, and the way they compose with “health institution”, “carer” and others health professionals. This panel invites researchers whose focus on social problems wants to bring alternative understandings to conventional public debate assumptions.

Giving voice to the silence of pain: Ethnography with mothers of hospitalized children

Vera Mendonça (Centro de Estudos Transdisciplinares para o Desenvolvimento, Universidade de Trás-os-Montes e Alto Douro, Vila Real, Portugal)

The hospitalization of a child is not considered to be a common situation in a family setting. The daily life in the hospital plus the pain and anguish caused by the separation from "outside world" provides

a new expression in the mother-child as one. The mother figure is binding as well as required for the monitoring during hospitalization, and may become more vulnerable to experience a gnawing feeling of impotence. Ethnographic data shows a gap in the foundations that support how is oriented the reception and monitoring, being not a greater or lesser capacity of the health care team, but the indispensability of a previous elaborated plan that will sustain how it has to be done and implemented. The ethnography about this moments and mothers gives us the information that should be used to a critical analysis and possible changes.

Medical anthropology and the international Hearing Voices Network

Juž Škraban (Faculty of Medicine, University of Coimbra, Portugal)

Recent researches in medical anthropology and many consumer/survivor/ex-patient/ movements in mental health may share at least two starting points – a “native” point of view and the emphasis on lived experience. Based on a personal experience of the author, this paper explores how medical anthropology and the Hearing Voices Network could inform one another. Medical anthropology has produced many concepts to understand illness experience. Which of them and how can be “useful” also for research of hearing voices experience? On the other hand, The Hearing Voices Network has developed many methods of working with voice-hearers (for example The Maastricht interview and the Voice dialogue), which could be of anthropological interest both theoretically and practically. How?

MODAP, a research about a therapeutic education program in cancer context: The role of anthropologists between public health requirements and caregivers

Helene Hoarau – Uny (Centre Hospitalier Universitaire, Bordeaux, France), Stephane Pujos (University of Bordeaux, Teaching Hospital of Bordeaux, France), Elodie Crouigneau (Laboratory of Psychology, Health and Quality of Life EA 4139, University of Bordeaux, France), Agathe Larrieu (Clinical Research and Innovation Department, Teaching Hospital of Bordeaux, France), Lucie Pollet (Medical Oncology Department, Teaching Hospital of Bordeaux, France), Marine Gross-Goupil (Medical Oncology Department, Teaching Hospital of Bordeaux, France)

To help patients and their relatives to understand cancer and its treatments, the French National Cancer Institute (INCa) tries to implant therapeutic education in health care. That’s why three nurses and two doctors create a program of therapeutic education (TE) focused on patient with a metastatic renal cancer treated by oral therapy. They integrate in the reflection process an anthropologist who has been worked about cancer patient compliance and enlightens the educational program from a biographical approach of patients’ itinerary that is to say from an anthropological knowledge. From a productive collaboration, the anthropologist elaborates a research project (MODAP) to analyze the implementation of the educational program in the health service (granted by INCa_8155). In the context of health and care standardization, MODAP strives to apprehend TE from its model – the international and national standards - to its adaptations in care unit, through multidisciplinary approach gathered psychologists, epidemiologists, nurses and doctors. First, this research experiment questions the anthropologist’s participation in health services, studying the balance between care and education. Then, we explore anthropologists’ implication in health programs, in particular the use of the knowledge that anthropologists bring to caregivers by trying to 1- contextualize TE in cancer context, 2- define the roles of specialized nurses for TE (social implications). Finally we examine the link between researchers and institutions and question the anthropologist’s role and recommendations about the practice of national TE programs in cancer treatment.

From praxis to personal experiences: Obesity at a Portuguese ward

Marta Roriz (Research Centre for Anthropology and Health, University of Coimbra, Portugal)

Obesity, constituted as a medical category recently, has been medicalized within metabolic diseases based on the observation of the epidemiological relation between excess body weight and disease risk (diabetes, cardiovascular disease, cancer, etc). As it has been largely acknowledged by medical anthropologists, biomedicine has the tendency to isolate and to study diseases as distinct from their social contexts, transforming social structure problems in individual problems subjected to medical control (Clarke et al. 2003, Rose 2007). If on one hand medicalisation processes permit to acknowledge a particular health problem, on the other hand, biomedicalisation entails to absorb wider causes under the jurisdiction of biomedical treatment. From preliminary results of an ongoing hospital ethnography at Portuguese obesity ward, this paper aims to highlight obesity's multiplicity. Based on ethnographic observations and in depth interviews conducted at the hospital ward we offer contrasting views on the problem that come to the fore. Patient narratives and patients explanatory models, based on lived experience constitutes a body of knowledge worth to juxtapose to the more reductionist and technical medical explanations. An ethnography that combines a praxiography of obesity and bariatric surgery, the gathering of experts and patients' explanatory models allowing comparison between them as well as cross-fertilizations might be an important contribution if we aim to have a broad and critical analysis of this health and social problem as well as its consequences.

Panel ID: 553 Psychological and social indicators of well being: perception of quality life

Panel convenors: Richa Chowdhary (Delhi University, India), Vibha Agnihotri (Nari Shiksha Niketan Degree College, Lucknow, India)

"Quality of life" is one of the Buzz word among practitioners working in the field of "physical and mental health." Before 1980's quality of life had not been adequately defined and was not reliably measured, so the 'word' does not have its credibility in the field of scientific communities. But now it's become very popular and relevant. To evaluate changes in the life conditions of people, after giving thrust in the area of improvement in their psychological and social conditions for their better adjustment with life and their societal roles, there is a big need to study about social and psychological indicators of wellbeing. As we all know there are many approaches to understand and describe an "appropriate or deserving life" of human being in this world. We can take some of the approaches as philosophical and religious, mental satisfaction of preferences, desires and experiences of individual as parameters to establish our norms regarding deserving life.

Plight of abused girl children in slums of Bhubaneswar, Odisha, India

Itishree Padhi (B.J.B. Autonomous College, Bhubaneswar, Odisha, India)

Abuse of any form is always bad. If such abuse is sexual in nature, it is worse and if it is a small girl child, it is the worst. It is shocking but true that abuse of children has become a wide spread phenomenon in both developing and developed countries. Most pathetic situation is that such heinous and abhorrent cases of sexual assault and child abuse are on increase. And in most cases such assaults are committed within the home and that too by members of family or close relations. Keeping in view the alarming increase in sex offence committed to children, especially to girl children, present paper tries to study the impact of abuse on those girl children who have had painful experience of sexual abuse during childhood. The paper tries to find out both physical and psychological impact of sexual abuse on children when they reach their teenage or adolescence. It will also throw some light on why a child is targeted and the major factors responsible for child

abuse.

The study has been conducted in a Dalit slum of Bhubaneswar, Odisha, where sexual abuse of girl children is a common phenomenon. The subject matter being delicate and sensitive, data will be collected through personal interviews mostly and few intensive case studies will be presented in detail revealing real trauma of the victims. The suggestive measures, it is hoped, may help to reduce child abuse especially on girl children in slums of cities in India at large.

Meeting psychosocial needs of “human beings”: Social work perspectives (Role of health care organizations)

Richa Chowdhary (Delhi University, India)

Psychological needs accumulate over all sound health perspectives of human being. When a person is happy and well-adjusted to his environment, social and professional life with all compliances, then he/she is leading a good and well-adjusted life, and to be considered as healthy wellbeing. And to achieve goal “To maintain a person’s healthy well-being” every health institution has to take the responsibility of good care of human being out and within the organization. These organizations have to take care of upliftment of quality of life of the people within and outside country. For this they have to prepare and maintain one very strategically built road map for the future perspectives to achieve the goal. One’s quality life depend on holistic care only, so health care organizations and social work have very vital role to improve quality of health, obtain positive state of health and provide the opportunities to facilitate better life for everyone. Social work is performing it’s role, as Medical Social Worker or Medical Social Welfare Officer in health care organizations and consider it as “We, the people of the world, are one family and it is our home, where we are sharing our collective responsibilities to make our world wonderfully suitable place to live and to see that all members of this family are getting required care and facility.” So with the mere vision, “every human being has all the rights to live a meaningful life with the realization of their best potentials”.

Panel ID: 542 Anthropology of sports

Panel convenors: Elena Godina (Institute and Museum of Anthropology, Lomonosov Moscow State University, Russian Federation), Robert Malina (University of Texas, Austin, USA)

Sports anthropology is a fast developing interdisciplinary branch of scientific knowledge, which embraces many different approaches and methods: anthropological, genetical, psychological, physiological, sociological, etc. A lot of topics interesting not only for academics but also for the general public will be discussed at the panel. Among the most important issues will be the following: influence of physical activity and different kinds of sports on growth and development of children (gender, age, ethnic aspects); obesity epidemics in the framework of changes in modern lifestyle; morphological and functional adaptations in sports of high qualification; genetic polymorphic systems associated with morphofunctional characteristics of athletes in different sport specializations; secular trends in sports – direction and differences from the general pattern, etc. The panel will appeal to participants from various fields of science: anthropology, genetics, sports science.

Knee injuries in physically active Lithuanian males and females (analysis of 2004 arthroscopic cases)

Vytautas Tutkus, Jonas Tutkus (Faculty of medicine, Vilnius University, Lithuania)

Due to changing lifestyles, more people get involved in the active and dangerous sports (mountain skiing, basketball, soccer, etc.). Besides, the increasing number of elderly people leads to a higher

incidence of knee injuries also. The correlation between the patient's age, gender and the prevalence of traumas at the knee joint is controversial. Several studies showed that female athletes injure their knee joints more frequently than male athletes. However, there is a lack of data on knee injuries in non-professional athletes, but among physically active society members. For this purpose, we analysed arthroscopic data of 2004 physically active males and females with the knee injuries. The present study covered the analysis of 16-75 y. old patients. Males suffered from knee injuries twice often than female patients. However, the proportion of male and female patients was different at the different age groups. Two thirds of all the patients had a meniscus injuries, besides, the meniscus injuries in men (72.9% of male patients) were higher than in women (56.7% of female patients). Medial meniscus injuries were found three times more frequently than the lateral meniscus tears. Women suffered from the anterior cruciate ligament ruptures less frequently than men. However, patellofemoral problems were more common in females than male patients (30.9% / 8.4% respectively). In conclusion, the prevalence of the knee injuries in non-athletes, but physically active society members differed from traumas provided in the literature for professional athletes.

Some differences in body composition in Moscow adolescent children according to the level of their physical activity: Bioelectrical impedance method

Liudmila Zadorozhnaya (Moscow State University, Russian Federation), Irena Khomyakova (Institute and Museum of Anthropology, Moscow State University, Russian Federation)

The data for the present study were collected in 2005 in different Moscow schools. 195 girls and 259 boys from 12 to 17 years old were investigated cross-sectionally and divided into three groups according to their physical activity status: 1 – those who did not take part in regular physical exercise (44 boys and 50 girls); 2 – those who took part in special sports programs in general education schools (82 boys and 82 girls); 3 – students of special sports schools with high sports ranking (133 boys and 63 girls). All children were of the same ethnicity (Russians). According to the level of physical activity they were divided into three groups: 1 – those who did not take part into regular physical exercise (44 boys and 50 girls); 2 - those who took part in special sports programs in general education schools (82 boys and 82 girls); 3 – students of special sports schools with high sports ranking (133 boys and 63 girls). The program included anthropometric measurements. For the study of body composition the bioelectrical impedance analysis (BIA) was used. For fat components these estimates are highly correlated both in boys and in girls and equal 0.85-0.88 correspondingly. Age changes of BIA measurements and body components were analyzed. The degree of physical activity has a strong effect on body components: the contents of FFM and TBW are significantly increasing, and the FM is decreasing.

Competitive success in Mongolian national wrestling: morphological and genetical aspects

Elvira Bondareva (Moscow State University, Russian Federation)

Mongolian wrestling is a specific form of combat sports, which differs from other varieties of wrestling in such characteristics as, e.g., absence of weight categories, no limitations in the duration of the clash. Aim of the paper was to study morphological and genetical characteristics of athletes with different level of competitive success in Mongolian wrestling. In 2013, 187 ethnic Mongolian males 18-24 years old were investigated in Ulaanbaatar: 87 athletes, participants in wrestling competition, and 100 non-athletes, control group. The program included anthropometric survey and genetical analysis of I/D polymorphic system of the ACE gene. All athletes were divided into 5 subgroups according to their results in the competition. It was shown that athletes who reached quarter-finals and higher stages of the competition, were taller, heavier, had larger values of thigh circumference. Statistically significant differences were found in the frequencies of ACE alleles between experimental and control groups ($\chi^2= 8.29$ $p=.004$). Odd ratios for Mongolian athletes revealed the advantages of I-allele carriers (OR=2,287, 95%CI 1,329-3,930). These results demonstrate that among factors influencing competitive success in Mongolian wrestling were height

and weight, as well as the presence of an insertion allele of ACE gene, which was associated with higher aerobic capacities.

Somatotype differences in elite youth soccer players U12 with regard to team's performance

Martin Musalek (Faculty of Physical Education and Sport, Charles University, Prague, Czech Republic)

Previous research showed that a significant relationship exists between a somatotype profile and the level of team's performance in selected adult sport population. The aim of this study is to determine whether such relationship exists also in youth soccer players aged U12. The research sample consisted of two design selected teams $n = 40$, age $\bar{x} = 11.53 \pm 0.07$ with different level of performance in the 1st youth league; namely elite club AC Sparta Praha (1st place) and SK Motorlet Praha (12th place). The somatotype was determined using the Heath & Carter (1967) method. The results proved an objectively significant difference between the two teams' somatotypes $\omega^2 > 0.06$; AC Sparta Praha 2.7 – 5.1 – 3.5 players, SK Motorlet Praha players 3.2 – 4.4 – 3.9. It was also interesting to note that the AC Sparta Praha players showed higher somatotype homogeneity in all assessed components – endomorpha, mesomorpha and ectomorpha. We assume that the level of skeletal muscular development in youth players and the somatotype homogeneity could be one of the indicators linked to the current performance of the team.

Body height and its estimation utilizing arm span measurements in male adolescents from Herzeg-Bosnia entity in Bosnia and Herzegovina

Stevo Popović (Faculty for Sport and Physical Education, University of Montenegro, Nikšić, Montenegro), Duško Bjelica (Faculty for Sport and Physical Education, University of Montenegro, Nikšić, Montenegro), Rajko Milašinić (Faculty for Sport and Physical Education, University of Montenegro, Nikšić, Montenegro), Jovan Gardašević (Faculty for Sport and Physical Education, University of Montenegro, Nikšić, Montenegro), Faris Rašidagić (Faculty of Sport and Physical Education, University of Sarajevo, Bosnia and Herzegovina)

The purpose of this study was to examine the body height in Bosnian and Herzegovinian adults as well as its relationship with arm span as an alternative to estimating the body height, which vary in different ethnic and racial groups. The nature and scope of this study analyses 193 male students (aged 20.84 ± 2.08) from the University of Sarajevo and University of Mostar to be subjects. The anthropometric measurements were taken according to the protocol of the ISAK. Means and standard deviations were obtained. The relationships between body height and arm span were determined using simple correlation coefficients and their 95% confidence interval. Then a linear regression analysis was performed to examine the extent to which the arm span can reliably predict body height. The results have shown that male Bosnian and Herzegovinians from Herzeg-Bosnia entity are 183.84 ± 6.41 cm tall and have an arm span of 185.65 ± 7.55 cm. Compared to other studies, the results of this one make Bosnian and Herzegovinian population one of the tallest nations on the earth, maybe the tallest one. Moreover, the arm span reliably predicts body height in this gender. However, the estimation equations, which were obtained in Bosnian and Herzegovinians from mentioned entity, are substantially different alike in the population from other entity, since arm span was not close to body heights (1.81 ± 1.17 cm more than the body height). This confirms the necessity for developing separate height models for each population.

Bodies, selves, and the boom of long-distance running in Estonia

Toomas Gross (University of Helsinki, Finland)

Estonia is currently experiencing a veritable boom of long-distance running. Since the turn of the millennium, the number of people running at least one marathon a year has grown nearly twentyfold. My broader aim in this project is to understand the corollaries of such "boom" and its links to socio-economic and value changes in the country, as well as to novel ideals of health, wealth,

welfare, and success. The focus in this paper, however, is more specifically on the “runner’s body”. Drawing on 50 narrative interviews with recreational runners, the content analysis of dozens of runners’ blogs, as well as the ideas of Bourdieu, Foucault, and the phenomenological tradition in anthropology I approach the topic of “runner’s body” from four different angles. These are: “bodies for selves,” “bodies for others,” “bodiless selves,” and “body as an arena of experimentation”. As I will argue, subjecting one’s body to regular physical strain corresponds to various class-specific ideals of self-discipline, motivation, success, and perseverance. Also, runners increasingly subject their bodies to constant self-monitoring and measurement by means of modern technology. Such technologically enhanced and informed “optimisation of the self” constitutes a new form of biopolitics that fits with the neoliberal values of efficiency and productivity. But many dedicated runners go beyond the conventional bodies for selves/others motives by learning how to distance themselves from their bodies to withstand pain, and some, ultimately, become “hooked on the unknown,” turning their bodies into “arenas of experimentation”.

Morphology and molecular genetics of highly qualified athletes: The case of rock-climbers

Elena Godina (Institute and Museum of Anthropology, Lomonosov Moscow State University, Russian Federation), Elvira Bondareva (Institute and Museum of Anthropology, Moscow, Russian Federation), Irina Khomyakova (Institute and Museum of Anthropology, Moscow, Russian Federation)

The aim of the research was to study the associations between some genetic polymorphic systems and morphological traits in rock-climbers of high qualification. 55 rock-climbers (22 women and 33 men) aged from 16 to 33 years took part in the investigation. 56 women and 72 men, non-athletes, aged from 16 to 35 years, formed a control group. The program included anthropometric measurements (35), bioimpedance analysis, and the collection of buccal smears for genetical analysis. Genotypes of DNA samples for the polymorphic systems of ACE, FTO and VDR genes were determined by the minisequencing method with the following detection by MALDI-TOF. Significant differences were revealed in morphological traits: in male athletes height and leg length, as well as knee and ankle breadths were decreased, while corpus length and elbow breadth were increased. Skinfold thickness (measured at 9 points) was significantly smaller both in male and female athletes. Hand grip strength in rock-climbers was almost doubled when compared to the control group. Alleles and genotypes frequencies also demonstrated significant differences: in the group of rock-climbers there were no carriers of GG genotype, and the GA genotype frequency of the VDR gene was twice as more as the AA one (69.2% vs 30.8%). So the increase of heterozygous genotype could be explained as an adaptation to the specific sports activity, which demands lighter bone mass, decreased stature and fat layer, and better developed muscles.

Rethinking health dimensions at the Paralympic Games

Luiz Fernando Rojo Mattos (Universidade Federal Fluminense, Niterói, Brazil)

The Paralympic Games began with the aims of physical rehabilitation and social inclusion through sportive practices for those with spinal cord injuries. Taking advantage of the attention on the Olympic Games in London, in 1948, the first edition after World War II, Ludwig Guttman, a doctor at the Stoke Mandeville hospital, organized an archery demonstration with sixteen people in wheelchairs, which is considered the starting point of the Paralympic Games. From this humble beginning to today, the Paralympic Games have become one of the greatest sportive events in the world, with high performance athletes with different kinds of disabilities. In this paper, I’ll analyze the impacts on health conceptions of these changes such as the increasing of injuries arising from intensive training, pointing out how these transformations dialogue with a parallel change in health definition, from an emphasis on physical conditions or as an absence of illness to the current perception of health, defined by the World Health Organization (WHO) as “the state of complete physical, mental, and social well-being and not merely the absence of disease”. To do it, I’ll depart from the data constructed in my current research with one of the most important Brazilian NGOs

working in rehabilitation and high performance training with disabled people, the Niterói Association of the Physically Disabled (ANDEF), where I have been conducting fieldwork since 2013.

Panel ID: 343 Effect of urbanization on environment, health and quality of life

Panel convenors: Vibha Agnihotri (Nari Siksha Niketan Degree College, Lucknow, India), Itishree Padhi (B.J.B. Autonomous College, Bhubaneswar, Odisha, India)

Health, well-being and quality of life are subject to an impressive number of factors, including psychological, social and environment-related aspects. The significant differences in the quality of the environment across world depend on the varying pressures related, for example, to urbanization, globalization, pollution and natural resource use. Among them, urbanization is a process of different parts of the world, which constitutes a major demographic issue of the twenty-first century. The result of urbanization is a large section of the population living in poverty in overcrowded slums. Urbanization represent the process through which people become urban dwellers; with all its physical and mental consequences. A rural-urban inequality is formed as a result of urbanization. However, they have often had a particular impact on the health. Therefore, health, environment and social inequalities are linked together. Health and well being are essential for quality of life and are fundamental preconditions for learning and development and is a much larger domain, which affects all aspects of human existence. It has a wider implication for social, economic and political life of an individual and indeed cannot be fully understood within the sphere of medical models. Thus, in above urgency present panel tries to explore how urbanization and globalization effects the social, physical and psychological environment of the society, which effects the, health and quality of life.

Impact of working hours and work stress on subjective well-being of software professionals

Vinamrata Agnihotri (University of Delhi India), Vibha Agnihotri (Nari Shiksha Niketan P. G. Degree College, Lucknow, India)

The effects of number of working hours and work stress were examined on subjective well being (life satisfaction and life happiness) of 90 software professionals. Along with personal and demographic questionnaires, all the participants of the research were administered Workplace Stress Scale (Marlin Company and the American Institute, 2001), Satisfaction with Life Scale (Diener et al., 1985) and Subjective Happiness Scale (Lyubormisky, 1994). In-depth interviews were also conducted on 20 employees. Analysis employing correlation, t- test revealed a significant effect of working hours as well as work stress on subjective well- being of the software professionals. The others factors found responsible for these results were unfriendly work-environment, family-work conflict, work overload, lack of spouse support, responsibilities etc. The present paper exposes the impacts of the fast paced lives of individuals in todays urbanized times and how it all effects the overall well-being of the individuals.

Impact of urbanization on girl child laborer in beedi company of Sambalpur District: A case study

Arpita Sabath (Dhenkanal Mahila Mahavidyalaya & Govt. Junior Women's College, Dhenkanal, India)

Introduction: Population particularly affected are in developing countries where rapid urban growth has been accompanied by massive urban poverty. In India most of the people live in poverty line. This study is conducted on beedi workers i.e on two sisters aged 10 years and 12 years who left school after sixth class due to poverty, urbanization. These two girls became the victims of their cruel destiny.

Objectives: 1. To asses the percentage of positive and negative aspects on the Five Point Scale of open observation questionnaire. 2. To determine the difference in both positive and negative aspects of the scale. 3. To analyze the influence of negative aspects of the scale on child worker lives.

Method of Study: The study is based on survey method. The sample consists of two child girl laborers engaged in beedi rolling.

Findings: The percentages of score in case of negative aspects of the scale are more than positive aspects. Another negative aspect found in the interview that the unhealthy tobacco in hailing atmosphere which leads to vulnerable diseases like T.B, Cancer, respiratory, etc. The process of urbanization could be described a one of the major global environmental changes directly affecting health today. These two girls symbolizing thousands of women beedi rollers in the areas, whose poverty, lack of awareness and urbanization forced them to be part of this exploitative business. These two girls don't smoke but they can't breathe.

The research about the cultural space of belief in the Vegetarian restaurant: Taking L vegetarian restaurant in Nanjing for example

YuanLu Gu, Li Bai (Nanjing Normal University, China)

As a vegetarian diet trend across the globe, vegetarianism is becoming the way and the idea of fashion, health and environmental protection. Vegetarian restaurant also is also becoming the cultural space as a carrier to convey the idea. Through running the restaurant business, the operator not only is conveying and penetrating the concept of the vegetarian, or the idea of health, environmental protection and the compassion to animal protection, but also promoting a spirit of "big love" which is the attention to people's physical and mental health, to the love about harmony between people, people and animals, man and nature. All these idea operators attempting to convey has its religious penetration and support, and in terms of vegetarian itself has become a religion. Furthermore, this kind of spirit is essentially not only a humanistic care to an individual itself but also to the overall development trend of the whole human being. Thus, the image showing of promoting vegetarianism when the operators cater to the society is substantially the practice of love feelings and the ideal detached from the religion, and is fundamentally a kind of humanistic care. Based on the field work on L vegetarian restaurant from three aspects such as the environmental design of restaurant space, corporate culture and social service activities, the research paper intends to discuss what the operator conveys in the restaurant business and how to convey this belief, idea, as well as the essential motives.

Yogasana and Pranayama as a traditional healing system for improving health and well being

Indu Kumari (Nari Siksha Niketan P. G. College, Lucknow, India)

Urbanization, globalization and pollution affect not only the health, wellbeing and quality of life but also all the aspects of human existence. Due to which, several types of health related problems have arisen. These problems can be eradicated. Yoga and Pranayama as a system of physical exercise has been in existence in India since very ancient times. Thousands of years ago, the people of ancient Greece believed in the principle of "a sound mind in a sound body". The whole system of their education was based on this principle of Yogasanas which are simple activities for keeping the internal and external part of the body in good health. No activity can be performed well so long as the internal and external parts of the body are not in good health.

The effects of social, physical and psychological environment on the health and quality of life of adolescent girls in India

Vibha Agnihotri (Nari Shiksha Niketan P. G. College, Lucknow, India)

Health, well-being and quality of life are subject to an impressive number of factors, including psychological, social and environment-related aspects. The significant differences in the quality of the environment across world depend on the varying pressures related with caste, class and region. Despite progress in gender equity from a legal standpoint, in practice many women and female children still lack opportunities and support for the socio-economic advancement. Because of the sex

preference of male child in India, female children are deemed of resources in the areas of health and education. The above inequalities severely constrain the abilities of women and adolescent girls to acquire good health and woman-centred health services. Thus, in the above urgency, the present paper tries to explore how social, physical and psychological environment of the society effects the health and quality of life.

A tribe on urban fringe: Crisis of identity, livelihood and role of state

Saamyata Pandey (Lucknow University, India)

There are many indigenous communities in India, victimised by our political system. Kol are one among them. Kol is an adivasi community inhabiting districts of U.P and M.P. While in M.P. they have been acknowledged as schedule tribes, in U.P. due to this identity crisis they have been exploited at large, majorly by restricting them from accessing forests. Thousand hectares of land given to Kol under land distribution program by revenue department has proved to be mere mirage as the forest department refused to accept the entitlement. Successive governments have not paid heed to pitiable landless nomadic conditions of the people. Even Forest Right Act 2006 proved highly sceptical and dismaying. The Act asks the forest dwellers to furnish a proof of presence in forest of 75 years but technically the modern Indian states came into being later. These tribals when unheard have captured the forest land and are forcefully managing their livelihood. Despite inhabiting forests for generations, the government and bureaucracy for vested motives want to allot land to mafias and baba. Acres of land is allotted to some Baba Argadanand for lavish ashrams. Despite low literacy rate, lack of employment opportunities and restrictions on residential rights they are fighting against diplomatic policies and bureaucracy. The women have been leading the struggle by opposing the government authorities militantly. In the name of development these people have been betrayed.

Panel ID: 331 Medical anthropology: data-driven approaches to population studies

Panel convenor: Davide Barbieri (University of Ferrara, Italy)

Large amounts of available data and computational resources may improve traditional data analysis as it has been performed till today, in terms of accuracy, reliability and statistical significance, but also point to more data-driven approaches, which place side by side inferential statistics and machine learning.

A broader concept of data analysis may include data mining and exploration techniques, which could generate new, possibly counter-intuitive and more creative hypotheses – identifying potentially useful correlations and information – as opposed to more conventional, purely deductive frameworks, where hypotheses are only tested. Statistical learning and classification techniques have found their way into scientific methodology, and researchers are looking at them in order to enrich their data analysis toolbox.

Medical anthropology and medical decision making may benefit from these approaches in understanding the way health, well-being and quality of life may be improved in the population under study. Results can be leveraged by public administrations, national health services and hospitals in order to optimize their spending. Also, data-driven research tends to comply with an evidence based framework, which will be of benefit when science will engage the public, in terms of improved transparency, objectivity and reliability.

Cardiovascular risk assessment in athletes by means of statistical learning

Davide Barbieri, Luciana Zaccagni (University of Ferrara, Italy)

According to the World Health Organization, cardiovascular diseases (CVDs) are among the main causes of death worldwide. They are usually related to obesity and lack of physical activity. Therefore, CVDs are quite rare among athletes who train consistently. Nonetheless, these subjects

may be at risk because of repeated and intense efforts. For this reason, they are routinely monitored during sport medical examinations by means of electrocardiography (ECG). In case of a positive ECG, they are warned against intense sport practice. The purpose of this study was to assess cardiovascular risk in athletes, in order to find the optimal trade-off between the necessity of CVDs' prevention and that of sustainable public health policies. Logistic regression was applied to biomedical data collected from a large sample of Croatian male individuals engaged in intense sport practice, classifying them as either at risk or not. Statistical analyses confirmed the correlation between a set of covariates which can be easily collected by family practitioners, with cheap and commonly available medical devices. Thus, physicians will be able to use the regression model to predict the cardiovascular risk of a new patient and to support the decision to prescribe further screening (and eventually save a life), or to dismiss the patient at no added cost for tax payers.

Does medical school training relate to practice? Evidence from big data

Keith Feldman, Nitesh Chawla (University of Notre Dame, USA)

The procedures physicians' perform are for the most part not novel, but rather recommended, observed, and studied. However, a physician's decision to advocate for a specific procedure is somewhat discretionary. While some patients may require a clear course of action, others might benefit from a variety of options. While a physician's procedure options are based on extensive medical research, the factors contributing to the procedure selection remain largely unknown. It has already been established that a physician's characteristics such as age, experience, and salary structure have an influence on their overall practice patterns. Prior studies have also noted that significant differences between physicians' service intensity, including the ordering of laboratory tests, may be related to differences in teaching philosophy or practice patterns. As experiences throughout medical school have shown a pronounced effect on a physician's personal and career development, we then raise another question: Do influential experiences during training reach further than career trajectory, extending into the physician's practice decisions? We have demonstrated how big data can be aggregated from multiple sources to provide insights into highly complex matters such as procedure choice in what we believe is the first multi-source analysis of the recently released CMS Medicare data. We performed two analyses. First, an evaluation of medical school similarity based on three statistics: total quantity of procedures performed, average charge billed, and payment received for alumni of each institution. Secondly, a geographic distribution analysis of medical school procedure payments and charges, highlighting a potential deviation.

Panel ID: 320 Early life programming and child development – insights from birth cohort and long-term follow-up studies

Panel convenors: Saša Missoni (Institute for Anthropological Research, Zagreb, Croatia), Noel Cameron (Loughborough University, UK)

Early-life exposures, such as environmental and maternal lifestyle factors during intrauterine development can influence growth and development not only in fetal life, but also during childhood, with repercussion on health outcomes later in life. It is now widely accepted that adverse intrauterine factors are associated with predisposition to non-communicable diseases (NCD) later in life: a phenomenon termed 'early life programming'. The influence of genetic, epigenetic, and environmental factors in early-life programming are still to be elucidated. . Well established birth cohorts studies together with long-term follow-up studies can provide a unique opportunity to monitor early-life factors associated with variation in growth and development and the risk for NCDs in children. Collaboration between scientists dealing with the different fields of early and young childhood life can provide a wide variety of comprehensive data that could represent a fruitful approach to the search for these relationships. The results of such collaborations and data exchange could provide benefits both for the individuals and populations in general. In this panel current

relevant data and research designs relating to different stages and aspects of the lifecourse will be discussed.

Reconciling sexuality, reproduction and work in migrant mothers – does it have differential costs for their health?

Cristina Bernis, Carlos Varea (Universidad Autónoma, Madrid, Spain)

One of the fundamental aspects which affects women's health is the capacity to decide on their lives, bodies, sexuality and reproduction. This capacity has to do with genetic, ethnic and class factors. Despite a considerable return of immigrants to their own countries as a result of the economic crisis which started in 2007, 18% of births in Spain in 2014 were to foreign mothers. Our group detected, in different publications, important differences among immigrant groups and the native population in reference to unwanted births and the use of the health service during pregnancy. Their deliveries, as is the case with Spanish mothers, are mainly in the Maternity ward although differences have been found in the frequency of interventions and the kind of intervention depending on the mother's origin. Finally, significant differences were detected in birth outcome (viability, gestational age and anthropometrics of neonates) and in the satisfaction with the attention received during delivery. The results provide important information, awareness of which will break down deep-rooted prejudices in sectors of the host population, while empowering those women who volunteered to take part in the research and to whom we agreed to send the results. The idea is to incorporate suggestions from participating experts in this panel, and a first draft is offered here to increase awareness through computer technologies, following a first contact with social media professionals and some social networks.

Dynamic phenotype: An individual growth model based on physiological principles

Martin Čuta (Masaryk University, Brno, Czech Republic)

Introduction: Dynamic Phenotype is a three-component parametric model which focuses on individual growth. Its mathematical foundation lies in the physiological principles of growth – the balance between anabolic and catabolic processes. The model provides output variables with clear biological interpretation and can be used to calculate the amount of energy utilized for growth at any point of the curve.

Material: Model growth curves of 157 boys and girls were constructed using Dynamic Phenotype approach. Participants were born between 1991 and 1992 in Brno (CZ) and were followed longitudinally until 19 years of age.

Methods: Model application and utilization is demonstrated on 157 model growth curves. The modeled curve is combined from three components; Infancy, Childhood and Puberty. I component is modeled by an exponential (Gompertz) function while C and P components are modeled by separate logistical (Verhulst) functions.

Results: All 157 growth curves created based on empirical longitudinal data using DP fit empirical data with 95 % confidence. Several DP utilization possibilities were tested successfully:

- individual growth formulas (numerical classification 1 – 5 by Lebl and Krásničanová) agreement with DP output parameters
- sexual maturation and its association with P component onset
- for inter-individual comparisons summary graphical display (10 growth curves in one chart) was successfully used

Dynamic Phenotype is a reliable modelling and analytical method based on physiological principles. It has been proven that it fits empirical data with 95 % confidence and can be used to model individual growth and analyze it from different perspectives.

The influence of mother's maternal age and marital status on birth weight and birth length of newborns in different legal environments in Tuzla Canton

Amela Begić (Biology Department, Faculty of Science and Mathematics, University of Tuzla, Meša Selimović' High school, Tuzla, Bosnia and Herzegovina), Jasminka Halilović (Biology Department, Faculty of Science and Mathematics, University of Tuzla, Bosnia and Herzegovina), Zlatan Begić (Faculty of Law, University of Tuzla, Bosnia and Herzegovina)

Understanding of the anthropological characteristics of infants in each human population has a highlighted cultural, scientific and applicative character. Since different factors influence the anthropometric parameters at birth the aim of this study was to determine the influence of maternal age and marital status on the tested birth weight and birth length of newborns in different legal environments in Tuzla Canton. This researching is a retrospective study in which data from the Book of Protocol of the Obstetrics and Gynecology Clinic in Tuzla have been used. The study involved 18,748 infants (9,743 male and 9,005 female) born in the socialist system (1976 and 1987) and democracy (1997 and 2007). In relation to the age of mothers, newborns sample is divided into 5 groups, and in relation to marital status the sample years is divided on the marital and extramarital newborns in all tested. Statistical significance was tested by standard procedure ANOVA. Results: In most cases, the "heaviest" newborns were born by mothers aged between 30 and 34. Younger mothers, in all observed years in the total sample, gave birth to significantly smaller infants. Infants who were born in marriage had significantly higher values of birth weight and birth length than extramarital infants. Discussion: The higher values of anthropometric parameters at birth of infants by mothers of older age are directly related to the fact that these children are often second born, third born, etc. Improved socio-economic living conditions of women who are married directly affect the anthropometric parameters of infants.

The impact of prenatal tobacco smoke exposure and breastfeeding on programming overweight in 4-6 years old children

Regina Grazuleviciene (Vytauto Didziojo Universitetas, Kaunas, Lithuania)

Background. Prenatal and early life tobacco smoke exposure may influence foetus and infants development, inducing changes in immune system and metabolism. The aim of this study was to assess the effect of prenatal tobacco smoke exposure on programming overweight in 4–6-years children and to evaluate breastfeeding impact on these associations. Methods. This KANC cohort study (Kaunas, Lithuania) recruited 1,489 pregnant women and followed the live single births for 4–6 years. Overweight was assessed by the standardised questionnaires. Logistic regression models were fitted to examine the associations as odds ratios (OR) between prenatal tobacco smoke exposure, breastfeeding and risk of overweight adjusted for relevant covariates. Results. As many as 92.4% of the mothers reported never having smoked. Children exposed to maternal smoking during pregnancy had a statistically significant increased prevalence of overweight at 4–6 years age, while breastfeeding was associated with the lower prevalence of overweight. The multivariate model showed that, with reference to the group of non-exposed to tobacco and a breastfed more than 3 months, tobacco exposure was found to be a statistically significant risk factor for overweight in 4–6 years children breastfed less than 3 months (OR 2.71; 95% CI 1.21–6.07). Conclusions. Maternal tobacco smoking and a short duration of breastfed may be predictors of overweight and obesity throughout the developmental trajectory of childhood. A longer than 3 months breastfeeding and abandon smoking should be encouraged among pregnant women.

Ethnographies of home visiting: Culture, context, and measuring health outcomes

Rodolfo Maggio (Department of Psychiatry, University of Oxford, UK)

Home Visiting (HV) always takes place in highly specific contexts. Culture can deeply influence the behaviours, attitudes, and reactions of parents who are enrolled in early intervention programmes.

In the past few years, a systematic examination of the participants' perspectives encouraged scholars to develop new methods of assessing the developmental and health outcomes of these initiatives. Given their highly contextual and culturally specific character, ethnographic methods have become increasingly popular in this endeavour. Rather than drawing exclusively on external measurements to evaluate and act upon the individual situations of parents and children, an approach based on qualitative methods seemed to yield the kind of insights that can inform a more case-to-case type of intervention. For example, in rural Australia, using culturally competent care workers has been found to "deliver better developmental outcomes for children and improve maternal health and family functioning". However, since communities in urban contexts seldom share a single culture, and their members are often very numerous, ethnographic methods might be difficult to use and ultimately inefficient. In this paper, I propose to reflect upon the combination of ethnographic and statistical methods to understand the influence of multiple cultures of motherhood in the context of HIV programmes. My aim is to illustrate the potentials and the limits of statistical and ethnographic methods for the purpose of imagining early intervention initiatives that are both more effective and ethical.

Panel ID: 304 Isolated populations in anthropology and public healthcare

Panel convenor: Maruška Vidovič (National Institute of Public Health, Ljubljana, Slovenia)

The gene frequencies in isolated populations are influenced by geographical and other barriers; the population is maintained in a relatively permanent environment, and its genetic pool remains unaffected by external circumstances, evolving with evolutionary forces and other accidental processes. Some of the characteristics are: reproduction within the population group, geographical and culturally limited area, and special forms of social habits, connected with the type of diseases. The anthropological and biomedical research is also much simpler – the observed phenomena is easier to measure because it is less complex in terms of interaction than in large cosmopolitan populations with numerous variables that make analyses more difficult. Populations with a high level of endogamy and population relations, as well as an extremely low level of immigration and emigration throughout history, provide an insightful overview of historical, political, cultural, economical, migration, medical, epidemiological and other events in the past. Research of "natural experiments" has already led to important anthropological and biomedical discoveries; it has shed a light on unknown diseases, connected with ecological and cultural peculiarities. Isolated populations share a common biological occurrence of rare diseases, which are typical for each isolated group. Gene transference can be tracked in several generations to the population founder, and it can be determined which ancestors are responsible for the domination of certain genes. It is also possible to track micro-evolutionary processes, which can occur within few generations in isolated populations with the present effects of a genetic drift.

Turkish population currently residing in Sarajevo, Bosnia and Herzegovina – a synopsis of population genetics studies

Serkan Dogan, Adna Ašić, Gulsen Dogan, Larisa Bešić, Damir Marjanović (Department of Genetics and Bioengineering, International Burch University, Sarajevo, Bosnia and Herzegovina)

Turkish population residing in Sarajevo, Bosnia and Herzegovina, has recently been a focus of research interest. Three most important studies of this population include those done over 15 autosomal STR loci contained in PowerPlex 16 kit, a study of 23 Y-STR loci and prediction of Y-chromosomal haplogroups from Y-STR data. An investigation of allele frequencies in 15 autosomal STR loci revealed the fact that the Turkish population residing in BiH genetically resembles the native Turkish population residing in Turkey. On the basis of autosomal STRs, the Turkish population residing in BiH was similar to the populations of Macedonia and Greece, while it was genetically distant from the Korean, Russian and Japanese populations. Additionally, 23 Y-STR loci were

informative enough to produce 100 unique profiles from 100 tested individuals. The most informative locus was found to be DYS458, while the least polymorphic one was DYS391. On the basis of these Y-linked lineage markers, the Turkish population was similar to Iraqi and Lebanese populations, while it showed statistically significant differences when compared to the populations from the Balkan Peninsula. Finally, Y haplogroup prediction on based on Y-STRs offered very interesting results. The most prevalent haplogroups in the study population were haplogroups J2a (26%), R1b (15%) and G2a (12%). These results indicate possible routes in historical migrations of the Turkish population, since each of these haplogroups is characteristic for a certain migration pattern.

Endangered and isolated ethnic groups of the Omo river valley in south Ethiopia

Arne Hodalič (National geographic, Ljubljana, Slovenia), Katja Bidovec (Photographer journalist, Ljubljana, Slovenia)

After three visits in the Omo valley region with my colleague and talented studio photographer Katja Bidovec, we decided to document the isolated ethnic groups living on eastern and western banks of the Omo River and in the vicinity of Lake Turkana. These ethnic groups and their culture are gradually disappearing due to large-scale irrigation and cotton plantations, as well as hydroelectric projects along the river.

The basic idea was to photograph people in a portable studio which enables uniform studio-quality lighting regardless of the position of the sun and the available light. It is a kind of homage to Edward S. Curtis native American photos. For this purpose, we used a mobile black tent and two studio off camera strobes so we were able to light the portraits in a very precise way. We wanted to get an effect as if they were shot in a real photographic studio, although this was carried out in very remote, hard-to-reach places where conditions were harsh and available resources were very basic. The people of all age were selected randomly and we didn't add or remove anything from their dresses, outfits or objects that they were carrying with them at the time of shooting.

We proceed with the project globally and recently, we did the same in the restricted areas at the outskirts of Himalaya in Arunachal Pradesh/India where some 80 isolated ethnic groups are still living.

Growth, development, and physical exercise capacity of preterm and full-term individuals

Tatjana Robič (Department of Biology, Biotechnical Faculty, University of Ljubljana, Slovenia), Gregor Starc (Department of Physical Education, Faculty of Sport, University of Ljubljana, Slovenia), Janko Strel (Department of Physical Education, Faculty of Sport, University of Ljubljana, Slovenia), Marjeta Kovač (Department of Physical Education, Faculty of Sport, University of Ljubljana, Slovenia), Janez Babnik (Unit for Neonatal Intensive Care, Clinical Department of Perinatology, Maternity Hospital of the University Medical Centre, Ljubljana, Slovenia), Petra Golja (Department of Biology, Biotechnical Faculty, University of Ljubljana, Slovenia)

Background and aims: Effects of preterm birth (PT; gestation <37th weeks), especially of very preterm birth (VPT; gestation <32nd weeks), on physical characteristics and exercise capacity have not been fully described yet. We therefore compared these parameters between PT and full-term (FT) individuals throughout their schooling years. Methods: 396 newborns (N of VPT, moderately preterm (MPT; gestation: 32nd to 37th week), FT males: 22/76/125; N of VPT/MPT/FT females: 15/65/93) were enrolled into a long-term longitudinal study in 1987. Data on their growth, an/aerobic motor performance, and agility- were obtained yearly with a SLOfit system. A one-way-ANOVA was used for analysis. The study was approved by the Slovenian Ethics Committee. Results: Body height was lower ($p < 0.05$) in VPT individuals, as compared to their MPT and FT peers up to the age of 17 (males) and 18 (females) years. Up to adolescence, body mass and body mass index of MPT males were larger ($p < 0.05$) than in peers. FT individuals performed the majority of aerobic, anaerobic, and agility-motor tests better ($p < 0.05$) than PT individuals. However, VPT

performed the agility-motor tests better ($p < 0.05$) than FT females before puberty. Conclusions: Results demonstrate that in comparison to peers early prematurity limits individuals' height and accelerates mass gain. Up to early adulthood, an/aerobic performance, as well as agility, is generally hindered in PT individuals, as compared to FT peers. For the agility, this is especially prominent after the onset of puberty.

Disease epidemics with the possible impact on the genetic structure of contemporary Kvarner islanders - clues from mitochondrial DNA diversity

Dubravka Havaš Auguštin (Institute for Anthropological Research, Zagreb, Croatia), Natalija Novokmet (Institute for Anthropological Research, Zagreb, Croatia), Jelena Šarac (Institute for Anthropological Research, Zagreb, Croatia), Tena Šarić (Institute for Anthropological Research, Zagreb, Croatia), Saša Missoni (Institute for Anthropological Research, Zagreb, Croatia), Pavao Rudan (Croatian Academy of Sciences and Arts)

The Kvarner Islands are situated in the Northern Adriatic Sea and have been populated since prehistory. Different historical events have shaped the population structure of those islands. Here we present a possible evidence of strong impact of certain disease epidemics on the genetic diversity and structure of the contemporary Kvarner islanders. Although the analysis of mitochondrial DNA haplogroups of autochthonous inhabitants from different islands showed relatively high level of haplogroup and haplotype diversity in the maternal gene pool, certain lineages become very abundant and represent a large portion of total haplogroups diversity. Generally decreased genetic diversity and gene flow in the Kvarner area can be explained by founder effect due to geographic isolation, as well as by strong bottleneck effects in particular periods of islands' history. The strongest founder effect is recorded for the islands of Rab and Cres where one single haplotype accounts for more than 20% of the population. For instance, every fourth contemporary Rab Islander has one particular haplotype of U4d2 haplogroup, which is so far the most frequent finding of this haplogroup ever reported in any population. One possible explanation of such deviation from average European frequency could be due to several epidemics of plague in 15th and 16th century when a vast majority of population died, in some cases almost 90 % of some settlements were devastated. A high deviation from standard frequency of haplogroups in certain Krk island settlements could be also connected to the epidemics of cholera during the 19th century.

Overview of recent human population-genetic studies in Bosnia and Herzegovina: Small country, great diversity

Lejla Lasić, Jasmina Čakar, Gabrijela Radosavljević, Belma Kalamujić, Naris Pojskić (Institute for Genetic Engineering and Biotechnology, University of Sarajevo, Bosnia and Herzegovina)

Modern Bosnia and Herzegovina is a multinational and multireligious country, situated in the western part of the Balkan peninsula in Southeastern Europe. According to recent archeological findings, Bosnia and Herzegovina has been occupied by modern humans since the Paleolithic period. The structure of Bosnia-Herzegovina populations is very complex and specific, due to which it is interesting for various population-genetic surveys. The population of Bosnia and Herzegovina has been the focus of bio-anthropological and population genetics studies since the 19th century. The first known bio-anthropological analyses of Bosnia-Herzegovina population were primarily based on the observation of some phenotypic traits. Later examinations include cytogenetic and DNA based molecular markers (autosomal, X, Y mtDNA). The results of all studies which have been done to date showed no statistically significant genetic difference among the populations or geographical regions of Bosnia and Herzegovina, and also our population is closely related to other populations in the Balkans. However, there are still many interesting features hidden within the existing diversity of local human populations that are still waiting to be discovered and described.

Comprehensive holistic anthropological studies of Selška valley isolated population

Maruška Vidovič (National Institute of Public Health, Ljubljana, Slovenia)

This article presents a research model of the isolated population in Slovenia and a retrospective of comprehensive holistic anthropological studies and their most prominent results, and perspective of new research of the specific population of the enclosed mountain valley, the Selška Valley. Our natural research model includes 9 settlements – 5 lie at the bottom of the hill and 4 on the mountain slope. Those have preserved the most of their authenticity. The area was populated during various colonisations after the 10th century. Historical events and geographical barriers prevented cultural contact and gene flow among different population groups, which was confirmed by our migration analyses and marriage patterns. The population is situated in a special ecological niche, thus we conducted an evaluation of various ecological, biological, genetic and sociocultural factors and their interaction on the population structure. We estimated the isolation of individual settlements and relationship coefficient within them and among them, which was established as very high particularly in the mountain area. Due to its geographical and reproductive isolation the population is a valuable model in researching human population differentiation, in particular in genetic drift populations for observing micro-evolutionary processes via group parameters. Our study of the observed population with presence of consanguinity also included research on lifestyle and health, ageing and population weakness. The ongoing molecular genetics research on population diversity is presented separately. The results up to this point have already demonstrated guidelines for public health campaigns and great potential for genetic epidemiological studies.

The partnership of anthropology and public health

Marjetka Jelenc (National Institute of Public Health, Ljubljana, Slovenia)

Anthropology mostly focuses on the research of groups of people, especially in local communities. Focus on community/population represents a strong foundation for the link between anthropology and public health. Anthropology is divided in more subfields. The most important for public health is biological/medical anthropology. It emerged as a subdiscipline more than fifty years ago and now it represents one of the key areas of research within anthropology. The capacity of anthropology to translate scientific knowledge into practice at the population level is one of the key approaches of contribution to public health. There are also many methodological contributions to the field of public health that anthropology has made, for example the integration of quantitative with qualitative procedures, utilisation of ethnography for the collection of data, use of qualitative methods for collection/analysis of formative, descriptive and interpretative data. Anthropology can contribute to most community/population studies in public health, including studies in isolated populations. As with both public health and anthropology the basic element of research in ecology is population and medical-ecological approach results in important contribution to understanding health and disease as community based adaptive processes. The combination of anthropological and epidemiological approaches is frequently used and represents a huge methodological benefit. Furthermore, with its new critical and reflexive perspective, anthropology has a lot to contribute to the development of health policy: integrated perspective of culture, holism, critical perspective and qualitative analysis. Anthropology's distinct character gives it an important role in encouraging health policy.

Genetic structure of an isolated rural population in North Albania evaluated through isonymic method

Ilija Mikerezi, Muhamir Shyqeriu (University of Tirana, Albania)

The genetic structure of Kukës district, a rural isolated population in North Albania, was analyzed through the surnames distribution. The data suitable for this analysis were obtained from Electoral Register (2009) offered by Central Election Commission of Albania. In order to estimate the population diversity, the information from the population of 10 administrative units (communes) for

a total of 1768 surnames belonging to 39571 individuals was used. Indicators of genetic structure such as Fisher's α , an estimate of surname diversity, F_{ST} and R_{ST} the average within group a priori and conditional kinships respectively, were obtained. It was shown that generally, the above indicators of genetic structure of populations were related to sample sizes. Different genetic distances between all possible pairs of 10 communes were obtained and the correlation with geographic distance was tested. Lasker's and Euclidean distances were positively correlated with geographic distance, indicating the presence of isolation by distance. In addition, the application of multivariate analysis such as Cluster and Principal Components to isonymic distance matrices revealed that the trend of genetic relationships among the investigated populations was according to their geographic locations. This is an important indication that geographic distance could be a determinant factor in the definition of the above population's genetic structure.

Panel ID: 260 Health systems and illness experiences: the results of hybrid human and non-human experiences

Panel convenor: Maria Beldi de Alcantara (University of Sao Paulo, Brazil)

This interdisciplinary session based on post-colonial anthropological, sociological and psychological theories, will explore different approaches to the intersection between diverse religiosities (ethnic world visions, popular religiosities, new hybrid spiritualities, charismatic movements, spiritisms, neo-Indianisms, etc.) and health care. Health care will be treated in the plural so that, curative pathways may be seen as cutting across hegemonic biological knowledge. This knowledge will be viewed as being in dialogue with various health care models, from institutionalized medicine through varied therapeutic circuits such as allopathic medicine, homeopathy, shamanism, alternative therapies, bioenergetic practices, pastoral and spiritual care, all of which are in turn linked to the 'psy' family ... psychology, psychoanalysis. These 'new' therapeutic models will be interpreted as products of changes in various areas of knowledge related to health, illness, treatment and, above all, experiences of life and death.

The dialogue among indigenous cure practices and western health

Maria Beldi de Alcantara (University of Sao Paulo, Brazil)

This paper presents the dialogue among indigenous cure practices and the physicians working at Dourados` Reservation, Mato Grosso do Sul, Brazil. The Dourados reservation has physicians formed from the western society working with the indigenous people. Most of them can not understand the illness classifications coming from the indigenous culture. The worst of them is the witchcraft. To the physicians, it means "ignorance", " popular culture" and many of the pejorative meanings. But to indigenous people represents the worse of the illness, and they need someone who can understand their culture. The results of this misunderstand are the no adhesion to the medical treatment; the physicians complain a lot because of this. In the words of indigenous: " they can not believe in doctors because they do not understand anything about witchcraft and worse, they do not believe in us". Most of the indigenous abandoned the treatment to go to the pajé, the unique person who can understand them. How can we try to teach the physicians the importance of the others illness classifications? How can build some cultural dialogue among of them? Those are the questions this paper wants to answer.

Interpreting health and challenging the official health care system in the context of contemporary spiritual health practices

Katre Koppel (University of Tartu, Estonia)

This paper focuses on contemporary spiritual health practices by introducing fieldwork data collected between 2011 and 2014 in the Source Breathwork community in Estonia. Being intertwined to a

wholesome and complex system, the teachings of Source Breathwork community is formed by Western and Eastern religious and Esoteric traditions, on the one hand, and by interpretations of modern sciences like psychology and biology, on the other. Taking the Source Breathwork community as an example the paper examines the concept of health and seeks for answers to the question how is health constructed and contextualised in contemporary spirituality. In addition, the members of the community emphasise the importance of birth, which is seen as the 'source experience' that is believed to influence deeply a person's consequent life. Hence, the attitudes of the community members towards biomedicine, modern medical equipment and health care professionals, and expectations to official health care system regarding childbirth are taken under scrutiny. The Source community's interaction with biomedicine can be observed as an interaction between two different discourses and spheres.

Panel ID: 255 Strengthening the role of the public health institutions in different European regions regarding the food safety

Panel convenor: Josip Čulig (Andrija Stampar Teaching Institute of Public Health, Zagreb, Croatia)

Food safety is a scientific discipline describing handling, preparation, and storage of food in ways that prevent foodborne illness and other severe health hazards. Control of food safety includes laboratory testing of contaminants in food (nitrates, mycotoxins, heavy metals, PAH compounds, dioxins, and PCBs), natural plant alkaloids, residues of pesticides and veterinary drugs, microbiological contamination and GMO foods. Informing consumers is regulated by special regulations, which facilitate consumer access to ingredients and product quality, nutritional value and the presence of additives and allergens. Each food business operator is required to provide and implement a food safety management system (HACCP), and implement self-control of raw materials and products thereof. The parliament of the European Union (EU) makes legislation in the form of directives and regulations, many of which are mandatory for member states and which therefore must be incorporated into individual countries' national legislation.

The States in South-East Europe were in the past politically and economically connected. Food safety were in past regulated by the same directives. Nowadays, those countries are politically independent and they belong to different political and economical associations (EU, CEFTA). Food Safety Directives applied in each country might be different. A formation of the Regional South East European Network for Food Safety will ensure easier placement of proven products and stronger role of the public health institutions in education of both, producers and consumers.

Mycotoxins in food and agriculture

Adela Krivohlavek, Martina Ivesic, Jasna Bošir, Sandra Šikić (Andrija Stampar Teaching Institute of Public Health, Zagreb, Croatia)

Mycotoxins are secondary metabolites of moulds. There are about 100 species of toxic molds which produce these mycotoxins and over 200 known types of mycotoxins. However, the study of mycotoxins is relatively new, so there are many more mycotoxins to be discovered. The most important mycotoxin types are: Aflatoxins, Deoxynivalenol, Fumonisin, Ochratoxin A, Patulin, Trichothecene, Zearalenone. Mycotoxins are extremely toxic to humans and animals. They have caused great problems in agriculture. Over 25% of the world's agricultural production is contaminated by mycotoxins. Mycotoxins often grow on crops like corn, wheat and peanuts, for example and can then end up in food. Because of that there are limits set for the amount of mycotoxins in food. Each country has to collect data about the official mycotoxins controls in food and feed performed by authorized laboratories. Minister of Agriculture issues decisions on the authorization of official and reference laboratories for food and feed based on Food Law (NN 46/07, 84/08, 55/11), Law on official controls performed in accordance with food, animal feed, health and

welfare (NN 81/13), Regulation on authorization of official and reference laboratories for food and feed (NN 86/10, 07/11 and 74/13) and Law on General Administrative Procedure (NN 47/09).

Food safety and quality control - South East European network

Matijana Jergović, Sandra Šikić, Adela Krivohlavek (Andrija Stampar Teaching Institute of Public Health, Zagreb, Croatia)

The Andrija Stampar Teaching Institute of Public Health initiated the establishment of the South East European Network for Food Safety and Quality Control (SEEN-FSQC). The Network includes institutions from 11 countries in the Region and the numerous expert groups with the common purpose of the knowledge sharing, training, help for decision-makers, and application of scientific and professional projects. Network tasks are consumer safety, environmental, market and health protection. In order to promote preventive analysis during the production and distribution of goods equalization of the legislation in the food safety field and establishment of the independent and uniform authentication of security, stability and quality of food products were done. And all of that for the health protection and prevention of unnecessary exposures of consumers to chemical and biological contaminants. The Network will help in positioning of the Network members as south European regional leaders in the independent quality control of food, consumer goods and environment. Strengthening the coordination and advisory role of Network members will lead to building partner organizations through the exchange of knowledge and in encouraging the development of internationally understandable communication. The Network will establish regional cross-border project of controlled quality as European project with stronger exchange and adaptation of existing projects through higher scientific cooperation, development of the new project proposals, harmonization of the different regional food safety standards with the EU standards, protection and strengthening the competitiveness of local producers, creation of Network data management system, cooperation with leading laboratories in the world and experience sharing.

The role of regional network of public health institutions in food product improvement across the borders

Milka Popović, Vladimir Petrović (Institute of Public Health of Vojvodina, Novi Sad, Serbia)

The prevalence of diet and lifestyle-related non-communicable diseases in European population is high. NCDs are the leading cause of death in the WHO European Region, and account for 77% of the burden of disease. Rise of overweight and obesity, particularly among children, is a serious concern. Besides high energy intake and lack of physical activity, overall diet of many Europeans contains high levels of salt, added sugars, as well as saturated and trans-fats, in addition to insufficient intake of fruits, vegetables and dietary fibers. Processed food products are major contributors to high-density food and consequent diseases. World Health Organization and European Food Safety Agency set nutritional targets to achieve population nutrient goals: 30% relative reduction of population's salt intake, reduction of added sugars to less than 10% of energy intake, with an additional benefit with less than 5%, and lowest possible levels of saturated and trans fatty acids within the context of a nutritionally adequate diet. Considering common European market, synchronized long-term food reformulation policies and actions are needed to achieve sustainable results. Food retailers and manufacturers, together with public health experts should join their efforts to improve composition of food and drinks. The South-East European Network for Food Safety and Quality Control, as a network of experts could and should take a pivotal role in this process. It is of utmost importance that this organization builds and maintains a solid professional grid which will not be limited by any political or geographical borders in this part.

Quality policy for agricultural products and foodstuffs

Božica Rukavina, Edita Volar Pantić (Ministry of Agriculture, Zagreb, Croatia)

The European Union in 1992 adopted a series of regulations which established a system for protection of a traditional and regional food products inspired by existing French and Italian national systems. EU recognized and developed three "quality labels". Two of them have a strong geographical element, and the third refers to traditional production methods. In 2003, harmonization of Croatian legislation with EU quality policy started. The current legislation in the Republic of Croatia has been adopted to ensure the enforcement of Regulation (EU) No. 1151/2012 of the European Parliament and of the Council of 21 November 2012 on quality schemes for agricultural products and foodstuffs. Registration of the product is of a great importance for producers and consumers, as well as for the economy, society and sustainable development of the geographical area in which the product is produced. Because of the reputation and value attached to the name, origin products can be subject to imitations and counterfeiting, thus misleading consumers and create unfair production and commercial practices. Therefore, an efficient system of official controls must be in place. It is necessary to have good equipped laboratories, accredited methods and experienced staff in order to be able to prove the origin of the agricultural products and foodstuffs with protected and registered name.

Public water supply in the city of Zagreb

Sandra Šikić, Sonja Tolić, Adela Krivohlavek, Zvonimir Šostar (Andrija Stampar Teaching Institute of Public Health, Zagreb, Croatia)

Water is the main source of life and civilization. With the development of technology and the exponential demographic growth, the need for water is increasing day by day, but water resources are limited. Although water covers 71% of the Earth's surface, only 2.5% is fresh water. The distribution of water on Earth is very uneven. More than a billion people have no permanent access to safe water. Each year, 15 million people in the world die from unsafe water. Croatia has significant reserves of clean drinking water. Croatia is in the 5th place in Europe and 42nd in the world for the abundance of water resources. The safest way of water supply is public water supply. In Croatia, the water from the public water supply system serves approximately 88% of the population. Public water supply system in Zagreb is the largest water supply system in Croatia and it was founded in 1878. Andrija Stampar Teaching Institute of Public Health conducts water quality monitoring in the City of Zagreb. Institute Laboratories for water testing are fully equipped with modern instruments, professional and technical staff and accredited according to ISO/IEC 17025 from 2003. In the framework of drinking water monitoring from public supply system, 1856 samples were analyzed in 2015. Only 18 samples (1.0%) were non-conforming mainly due to minor microbiological contamination in internal water supply network. According to the results of the water analysis can be concluded that the citizens of the City of Zagreb are drinking safe water.

Food authenticity – is it possible to prevent adulteration?

Dario Lasić, Jasna Bošnjir, Adela Krivohlavek, Marinko Petrović (Andrija Stampar Teaching Institute of

Public Health, Zagreb, Croatia)

Customers always expect safe and quality food on the table. Does this sentiment embraces the authenticity? The European Commission organized in 2015 a control plan coordinated at European Union level to assess the prevalence on the market of honey adulterated with sugars and honeys mislabelled with regard to their botanical source or geographical origin. Results from Croatia were interesting regarding both, quality and authenticity, so there is need to do some more investigation on that matter. Recently, problems have been also identified with fish and horse meat, herbs and spices, wine, vegetable oils and dairy products, amongst others. Should food business operators implement some new rapid methods for detection, are the official laboratories sufficiently equipped

and are inspectors trained enough? Certainly there is a need to establish fingerprint of each authentic foodstuff, and solid cooperation of regional laboratories to improve the control of raw materials and ready to eat food. Also, FoodIntegrity project of EU should also address many of these issues in sense of authenticity and traceability and help the consumer rights worldwide.

Acrylamide levels in food on Slovenian market

Vesna Hrženjak (National Laboratory of Health, Environment and Food, Maribor, Slovenia)

Background: Acrylamide is a process contaminant in food with well – known toxicological properties. It is neurotoxic, reprotoxic, developmental toxic, genotoxic and probably carcinogenic. Therefore dietary exposure to acrylamide rise concern about possible human health risks. Aim of the study: To define the levels of acrylamide in food samples on Slovenian market and to assess the need for implementation of measures to reduce acrylamide levels in foodstuffs. Methods of work: 200 samples of ten different food categories have been taken on Slovenian market and analyzed with LC/MS/MS for the presence of acrylamide. Results: The highest arithmetic mean acrylamide contents were found in potato products, especially in potato crisps and french fries, followed by cereal products, such as biscuits and breakfast cereals. In bread, baby food and roasted coffee very low arithmetic mean acrylamide contents were found in comparison. Differences in acrylamide contents were statistically significant. The highest concentration of acrylamide found was also in potato crisps, followed by biscuits and french fries. Potato crisps also stand out with high number of samples with acrylamide contents above 1000 µg/kg. The lowest maximum acrylamide concentrations were found in jarred baby foods and bread). Both food categories also stand out with high number of samples with acrylamide contents below LOQ. In other food categories the concentrations of acrylamide found were generally below 400 µg/kg. The results of the study have shown that measures to reduce acrylamide levels in food are needed to be implemented in Slovenia too.

Development of risk assessment within the framework of food safety system in Croatia

Andrea Gross-Bošković, Brigita Hengl, Jasenka Petrić, Vlatka Buzjak-Služek (Croatian Food Agency, Osijek, Croatia)

Protecting the health and consumers' interests in accordance with the principle 'from farm to fork', represents a challenge for developed and for developing countries. Food safety is one of the strategic objectives of the Republic of Croatia, based on concept of risk analysis. Therefore, it is important to ensure the free movement of food that does not have harmful effects on human health as a basic feature of trade. It is necessary to equalize the food safety requirements in Member States in order not to distinguish between them and to harmonize concepts, principles and procedures that are implemented in the system of food safety. To achieve that, Member States adopted measures based on the concept of risk analysis, with the basic objective to avoid and reduce the food risk. Within the food safety system in Croatia, the Croatian Food Agency (HAH) is legal entity that performs scientific and technical tasks in the field of food and feed safety and it is national referent point for risk assessment in same area. For high quality and reliable risk assessment cooperation with national laboratories and other institutions within the food safety area as well as with European competent authorities, dealing with the issue of food safety, in the region and beyond, are of utmost importance. It is also necessary to ensure that consumers and all other stakeholders in the system of food safety maintain the confidence in the risk management process to achieve the ultimate goal - protection of health.

Panel ID: 200 Visions of suffering: interdisciplinary analysis of diverse cultural concepts of health

Panel convenor: Maria Beldi de Alcantara (University of Sao Paulo, Brazil)

The aim of this interdisciplinary panel is to create a dialogue between the medical sciences and culturally diverse world views on health and illness, or, in other words, to take a fresh look at cultural diversity and differing representations in relation to the human/non-human body. In this discussion we will be looking at suffering understood according to the words of Marcel Mauss – “a total social fact”. With biomedical hegemony, other discourses about conceptions of the body and therefore about health and illness are obliterated and often silenced. We need open debate about the various representations of suffering encountered to be able to understand them and the symbology contained within them. With this multitude of voices our objective is to initiate an intercultural and holistic dialogue in which human and non-human symbology may form part of the health of descriptions on suffering and avoid them for being interpreted pejoratively. If biomedical medicine wishes to act on the cultural diversity involved in illness and therefore impact on suffering, it must therefore understand this diversity in an attempt to establish an equal and open dialogue.

Anthroposophical medicine in the 21st centuries city milieu

Mare Kõiva (Estonian Literary Museum, Tartu, Estonia)

The presentation examines the recovery of anthroposophical medicine (Waldorf medicine; Steiner medicine) in the late 20th century and its spread in the 21st century in Eastern Europe. The presentation is based on the interviews that took place in 2002-2004 and 2014-2015. In the 1920s Rudolf Steiner's alternative medical direction spread, especially his educational views that predicate on Steiner's anthroposophical philosophy. Already in 1921, the first Steiner-Clinic was opened in Europe, his school system was evaluated as a support to the creative potential and it also enabled the educational practice to the poorest social groups. Steiner's medicine and anthroposophy was popular in Estonia all throughout the 20th century even during the Soviet period. Homeopathic medicines and medical treatments are valuable alternative treatment to many people despite the official medicine denial attitude. Steiner's doctrine about the four dimensions of the human body (physical body, etheric body, astral body and ego), and those plants, minerals and the space that affects them, are at least partially adapted to different therapeutic approaches by the users. The presentation gives an overview of the patients, work in an alternative care center in Tartu. There is no doubt that the practice of the treatment of cancer have been highly valued in the society, as well as the support treatment for persons with chronic or severe disabilities.

Panel ID: 173 Improving health and quality of life in sports and physical activities

Panel convenors: Joško Sindik, Miran Čoklo (Institute for Anthropological Research, Zagreb, Croatia)

Health outcomes are determined by a convergence of social, cultural, and biological factors. The meaning of health and illness (as well as their well-being and quality of life) for people, should be investigated combining various anthropological approaches, to maximally understand each individual's situation. On the other hand, medicine itself is its own culture with socialized roles, beliefs, and practices. Cultural relativity is an important caution to any attempt to measure or compare the quality of life. However, there are also many reasons to conduct such comparisons, combining the measurements with assessments of what the measures mean to the people being measured. A synthetic, deductive association between the findings of natural, social and humanistic sciences are essential to provide comprehensive knowledge about an individual in the sport and physical activities. Currently, the anthropology as a complex, interdisciplinary and holistically oriented scientific discipline is relatively neglected in sport science, except mainly considered aspects of biological anthropology, related to the morphology of athletes' bodies. Social and cultural anthropological aspects of the 'human in motion' should be mirrored in the application of qualitative

methodology in sport and exercise psychology. In fact, each individual (an athlete, top-level, lower-level or recreational) has to consider (by himself/herself, or with a help of the experts) are some common culturally held training 'formulas' applicable to himself/herself, or have to be modified. In other words, application of qualitative anthropological methods, along with holistic interdisciplinary research approach, should enable designing personal training programs for each 'human in motion'.

The relationship between physical activity, community socioeconomic status, and the regional fat distribution of children with European ancestry in England

Hankook Kim, Maria Ines Varela-Silva, Emily Petherick (Loughborough University, UK)

Although obesity has previously been investigated in a number of studies with variables such as physical activity (PA) and the socioeconomic status of children, most studies have been using body mass index rather than the regional fat distribution (RFD). The purpose of this study is to assess how PA and social environments relate to the RFD of children. In total 88 participants (50 boys and 38 girls) who have parents of European origin and aged between 7 and 11 years old have been recruited in Leicestershire, England. The triceps, subscapular, biceps, iliac-crest, supraspinale, abdominal, thigh, and calf skinfolds were measured and the PA level of children was obtained by Actigraph GT3X+ accelerometer for 7 days during school semester in 2015. The acceleration counts were reintegrated into 60s epoch lengths and a minimum 10h per day and 5 valid days were used as the validation standards. Regional fat distribution was calculated using the method of Healy & Tanner (1981). With the method, fatness size and shape (dimension 1, 2, and 3) were obtained. Multiple linear regressions were calculated for the final analysis. The results show that the FS is explained ($F(4,80)=17.107, P<0.005$) with R^2 of 0.461, and shape was partly explained ($F(2,82)=18.270, P<0.005$) with R^2 of 0.308. The significant predictors for FS were the height of the child, vigorous-physical-activity bouts, living environment deprivation index, and the income deprivation index. The D1 was explained with only the height of the child, and vigorous-physical-activity bouts.

Mobility of people aged 65 and older in the city of Dubrovnik: An insight in gender and age group differences

Ankica Džono Boban (Public Health Institute of Dubrovnik-Neretva County, Dubrovnik, Croatia), Joško Sindik (Institute for Anthropological Research, Zagreb, Croatia)

Public Health Institute of Dubrovnik-Neretva County conducted the study on mobility, anxiety and depression in people aged 65 and older, in the city of Dubrovnik, based on the experiences and data collecting methods from the project TTB (Tipping the balance). The main objectives of the study were to determine gender differences in mobility for all participants, as well as stratified for certain age groups. Sample size of overall 273 participants, consisted of 110 men (40.3%) and 163 women (59.7%). For males, mean age was 74.7 (range from age 67 to 93), while for females mean age was 76.2 (range from 66 to 101). All participants were examined by phone survey, while the differences are tested using median test (individual questions) and t-test (composite measures) for independent samples. The results revealed that in composite measure of mobility statistically significant differences are found only for the age group from ages 70 to 75, in direction of better mobility of men. However, when multifactorial ANOVA is applied using composite measure of mobility, it could be noticed that there are statistically significant interaction ($p<0.05$) between gender and age group. Females are more mobile in the youngest (65-70) and the oldest (81 and older) age group, while males are more mobile in the age groups 71-75 and 76-80. In the age group 71-75, the most individual statistically significant differences are found. The results obtained offer a guidelines for prevention and intervention measures, which can be gender- and age group- adjusted to a certain population.

Bias in assessing dietary habits and nutrition-related lifestyle

Olgica Martinis (Education and Teacher Training Agency, Zagreb, Croatia), Saša Missoni (Institute for Anthropological Research, Zagreb, Croatia), Željko Romić (Clinical Hospital Dubrava, Zagreb, Croatia), Biserka Orehovec (Clinical Hospital Dubrava, Zagreb, Croatia)

The scope of this study is an attempt to construct new measuring instruments, aimed to avoid the bias during assessing dietary habits and nutrition-related lifestyle, which is very often found. Practically, goals of this study were to determine the construct validity and reliability of the questionnaires that covers relevant areas of this research (dietary habits and nutrition-related lifestyle). The main general assumption is linked with our methods of data collection: using Likert-type scale (similar as in sociological or psychological research) probably could make the bias lower, as compared with food frequency questionnaires (FFQ) or daily intakes (DI). Cross-sectional study included a total of 165 female students (110 from island Hvar and 55 from Baranja) and 47 male students (37 from Hvar, 10 from Baranja). Dietary habits and nutrition-related lifestyle were measured by specially designed questionnaires. The construct validity and reliability of the questionnaires that covers relevant areas of this research showed mainly satisfactory metric characteristics, except the reliability for the dimension body mass control as the aspect of nutrition-related lifestyle. This could be very good initial point to compare the results of the self-assessment of adolescents' dietary habits and nutrition-related lifestyle with other methods with for the self-assessment (FFQ or DI, for example). Namely, psychological causes (self-concept) or misconception of quantity measures or/and specific kinds of food (in FFQ or DI) could more deviate from real situation than Likert-type estimations. Therefore, this study could be the guideline in researchers' attempts to avoid bias when study adolescents in their "sensitive" issues.

Physiological and biochemical characteristics of the population on the island of Rab

Vanda Pribačić Ambrožić, Joško Sindik (Institute for Anthropological Research, Zagreb, Croatia)

The scope of this study is focused on univariate and multivariate analyses of the physiological and biochemical characteristics in the population of the inhabitants on the island of Rab (IR) (as the part of a holistic anthropological interdisciplinary project about the population structure of the inhabitants of IR). The goals of the study were directed to determine population differences in a geographically limited area of IR, based on physiological and biochemical characteristics. A representative sample of 601 adult persons (aged 18–75 years) from the settlements of Banjol, Barbat, Lopar, Rab and Supetarska Draga was examined. The analysis included 8 physiological variables, as well as 7 biochemical variables (standardized by age, body height and body weight). Analysing the factors of differences in these two subsets of variables provided the clear insight that the examined population is heterogeneous, in the space of the investigated physiological and biochemical for both sexes in certain sets of variables. All discrimination functions' indicators were statistically significant, in male and female population, both in sets of physiological and biochemical variables. Univariate analyses in certain subsets of data revealed that in males 6 of 8 physiological variables and in 3 of 7 biochemical variables, statistically significant differences were found. In females, statistically significant differences were found in 7 of 8 physiological variables and in 3 of 7 biochemical variables.

Effect of swimming on body mass index in athletes winning the medal at the London 2012 Summer Olympics

Rajko Milašinović, Stevo Popović, Duško Bjelica, Jovan Gardašević (Faculty for Sport and Physical Education, University of Montenegro, Nikšić, Montenegro)

The purpose of this study was to describe body height, body weight and BMI of swimmers winning the medal at the London 2012 summer Olympics and to detect possible differences in relation to sedentary subjects. Forty males were enrolled in the study. They were divided into two groups:

nineteen swimmers who won medal(s) at London 2012 summer Olympics (24.47 ± 2.82 yrs.) and twenty-one healthy sedentary subjects from Montenegro (20.94 ± 3.10 yrs.). All subjects were assessed for the anthropometric measures, using the standardized procedure recommended by IBP standards. Height and weight were measured and the BMI was calculated respectively. Independent-samples T-test was carried out to detect the effects of swimming on each variable. The mean of the body height was 192.47 ± 0.07 cm for swimmers and 184.14 ± 0.07 for non-athletes, body weight was 87.16 ± 9.28 (swimmers) and 82.66 ± 14.11 (non-athletes) and BMI was 23.48 ± 1.58 (swimmers) and 24.34 ± 3.71 (non-athletes). A significant difference was found for body height, while it was not found for body weight and body mass index. The results of this study revealed that although most of the sedentary subjects are not regularly trained; they didn't show significant differences in body weight, which is an interesting finding, due to the reason swimmers are much taller than general population in Montenegro. Hence, these findings confirmed the necessity of specific body composition of swimmers that is represented in gentle and unexpressed relief as well as elongated shape harmoniously developed. On the other hand, the sedentary boys in Montenegro shown great body composition assessment and confirmed again they are obese.

Swim speed tests as a method for differentiating the profiles of young swimmers

Klara Šiljeg (Faculty of Kinesiology, Zagreb, Croatia), Joško Sindik (Institute for Anthropological Research, Zagreb, Croatia)

Swimming tests are used in every training cycle and seasons with a purpose to estimate a swimming aerobic and anaerobic capacity and evaluate certain type of training. The focus of the study is an attempt to distinguish between the potential short distance and longer distance swimmers, as well as the swimmers who could be desirable profiles for particular swimming styles. For this purpose, several aims are given: to determine the latent dimensions of the performances in ST, conducted on various distances and performed using different swimming techniques (1); to determine the profiles of swimmers, based on the latent dimensions revealed (2); to determine the correlations between speeds on various distances using different swimming styles (3); to determine the differences in various distance speeds at the same swimmers (4). Male swimmers ($N=68$), aged 14 to 16 from 5 Zagreb clubs were tested. Four tests were used to measure speed (25m freestyle, backstroke, breaststroke, butterfly and 50m freestyle), four measured speed endurance (100m freestyle, backstroke, breaststroke, butterfly) and one test measured endurance (800m freestyle). The results revealed two interpretable and highly reliable latent dimensions of ST. Factor analysis of the ST differentiated the variables of ST that describe breaststrokes (BS) and other strokes (OS), while cluster analysis differentiate typical BS and OS. Most of ST are positively correlated (in range 0.25-0.85), while no differences in various distance speeds at the same swimmers are found. The results indicate the importance of using ST, especially in BS techniques, because of their specific motor structure.

Prevalence of and sport factors associated with substance use and misuse among Kosovar adolescents

Enver Tahiraj (Ministry of Youth, Priština, Kosovo), Ognjen Uljević (Faculty of Kinesiology, Split, Croatia), Nataša Zenić (Faculty of Kinesiology, Split, Croatia), Jelena Rodek (Faculty of Kinesiology, Split, Croatia)

The aim of this investigation was to investigate the problem of substance use and misuse (SUM) and to establish sport factors potentially associated with SUM in Kosovar adolescents. This study enrolled 980 randomly selected 17- to 18-year-old adolescents (623 females) at the end of their high school education. The variables included prevalence of smoking, alcohol drinking and consumption of illegal drugs (dependent variables) and socio-demographic, scholastic, sports- and familial-related factors (independent variables). The statistics included counts and percentages and analyses of the differences between genders. Logistic regressions were applied to determine the associations

between independent and dependent variables. The 16% of boys and 9% of girls are smoke cigarettes on a daily basis (OR = 1.85, 95%CI 1.25-2.75), harmful alcohol drinking is alarming (41% and 37% for boys and girls, respectively; OR = 1.13, 95%CI = 0.87-1.48), while 17% boys and 9% of girls consume illegal drugs (OR = 2.01, 95%CI = 1.35-2.95). In boys, sports achievement decreases the likelihood of daily smoking. The prevalence of SUM in Kosovar adolescents is as expected. However, the prevalence of harmful alcohol drinking in girls is alarming and requires serious intervention. The factors associated with SUM should be disseminated among sports and school authorities.

Sport factors associated with substance use and misuse among rural and urban adolescents: Cross-sectional analysis in Bosnia and Herzegovina

Admir Terzić (University of Tuzla, Bosnia and Herzegovina), Mia Perić (University of Split, Croatia), Haris Pojskić (Mid Sweden University, Östersund, Sweden), Damir Sekulić (Faculty of Kinesiology, University of Split, Croatia)

The community of residence (i.e., urban vs. rural) is one of the known factors of influence on substance-use-and-misuse (SUM). The aim of this study was to explore the community-specific prevalence of SUM and the associations between sport-factors with SUM in adolescents from Bosnia-and-Herzegovina. The participants were 957 17- to 18-year-old adolescents (485; 50.6% females) from Bosnia-and-Herzegovina. The independent variables were sport-factors which included questions on amount of time they have spent in sports (in years) and their most significant competitive achievements in sports. The dependent variables consisted of questions on cigarette smoking and alcohol consumption. We have calculated differences between groups of participants (gender, community). To determine the associations between the independent variables and the dependent criteria (harmful drinking = HD, cigarette smoking = CS, and simultaneous smoking and harmful drinking = multiple SUM), logistic-regressions were applied. The prevalence of SUM remains high, with 31% CS, and 42% boys and 27% girls involved in HD. In urban-community, CS is more prevalent in girls (OR=2.05; 95%CI=1.27-3.35), while HD is more prevalent in boys (OR=2.07; 95%CI=1.59-2.73). The HD is more prevalent in urban-boys (OR=1.97; 95%CI=1.31-2.95), cigarette smoking is more frequent in rural boys (OR=1.61; 95%CI=1.04-2.39), and urban girls misuse substances to a greater extent than rural girls (OR=1.70; 95%CI=1.16-2.51, OR=2.85; 95%CI=1.88-4.31, OR=2.78; 95%CI=1.67-4.61 for CS, HD, and multiple-SUM, respectively). Sports factors are specifically correlated to SUM for urban girls (long involvement with low competitive achievement). Living in an urban-environment should be considered as a higher risk factor for SUM in girls.

Sport factors associated to narghile-, cigarette-, and dual-smoking among Muslim adolescents in Bosnia and Herzegovina

Nedim Šišić (University of Split, Croatia), Miodrag Spasić (University of Split, Croatia), Karma McKelvey (Florida International University, Miami, USA), Ljerka Ostojić (University of Mostar, Bosnia and Herzegovina), Nataša Zenić (Faculty of Kinesiology, University of Split, Croatia)

Narghile (waterpipe) smoking among adolescents is increasing around the globe and has been associated with Muslim culture. We examined prevalence of and correlates of narghile and cigarette smoking among adolescents in Bosnia/Herzegovina. We enrolled 518 Muslim high school seniors from Zenica-Doboj Canton in Bosnia/Herzegovina (17.32±0.7 years old, 65% female) in a cross-sectional study. We surveyed their narghile and cigarette smoking behaviors, scholastic achievement, sport participation, familial conflict, and socioeconomic status using the previously validated questionnaire. To establish the differences between genders the Kruskal-Wallis test and Odds Ratio were calculated. Logistic regressions were applied to determine the associations between covariates and smoking methods. Almost 40% participants were smokers, over 40% of participants reported narghile smoking and over 20% reported simultaneous narghile and cigarette smoking ("dual use"). There was no significant difference in prevalence of any type of smoking between genders. Smoking was generally less prevalent in those children currently involved in sports. The highest prevalence of

cigarette smoking, narghile smoking and dual use is found for those children who quitted sports. The high prevalence of all smoking and lack of gender differences in prevalence of smoking among adolescents indicate a need for targeted prevention and cessation interventions.

Panel ID: 162 Health and wellbeing of the nomadic people – world knowledge platform for global action

Panel convenors: Thangam Muthu Sudalaiyandi (Sarah Tucker College, Tirunelveli, India), Jagadeesh Vislawath (Karnatak Arts College, Karnatak University, Dharwad, India)

Nomadic people are members of communities who move from one place to another, rather than settling in one location. They are listed in the categories of economic specialization as hunter-gatherers, pastoral nomads and peripatetic nomads. There are an estimated 30 – 40 million nomads in the world. Nomadic people worldwide inhabit unsuitable infrastructural development. They experience poorer health than do majority groups. They make optimal use of unhygienic food and water available nearer with often disastrous consequences for their health. As per research findings the infant mortality is higher among nomadic than the neighboring populations. They are marginalized and subject to discrimination. Health initiatives and interventions at national levels neglect nomadic population because of their geographic isolation. Existing health care systems are in the hands of settled populations and rarely have access to nomads. They lag behind settled people in education, access to public services and thus lacking political empowerment. They have to contend with globalization, industrialization, climate change, the allure of modern technology, disease and changed diets, and alcoholism. Disputed conceptual understandings of nomads, a history of discriminatory colonial and postcolonial policies, and non-recognition of these groups by some governments complicate the situation. This panel will create world knowledge platform to collect nomadic people's health data at the global level, focus their wellbeing, and address various determinants affecting their health and health priorities for global action.

Nomads of India anthropological perspective

Jagadeesh (Karnatak Arts College, Dharwad, India)

Nomads are known as a group of communities who travel from place to place for their livelihood. Some are salt traders, fortune-tellers, conjurers, ayurvedic healers, jugglers, acrobats, story tellers, snake charmers, animal doctors, tattooists, grindstone makers, or basket makers. All told, anthropologists have identified about 500 nomadic groups in India, numbering perhaps 80 million people - around 7 percent of the country's billion-plus population.

The nomadic communities in India can be broadly divided into three groups hunter gatherers, pastoralists and the peripatetic or non-food producing groups. Among these, peripatetic nomads are the most neglected and discriminated social group in India. They have lost their livelihood niche because of drastic changes in transport, industries, production, entertainment and distribution systems.

Nomadic tribes have always been a source of suspicion to sedentary people. In the colonial period, the British normalized a set of notions about such groups that echoed European ideas about the gypsies, whose origins are in the Indian subcontinent.

Pastoral nomads in India are distinguished from other nomads in India in that they breed animals and this distinguishes them from other groups that which make a living by combining with other itinerant professions such as blacksmithing or selling salt by the Lambadi.

Though very poor and deprived they are still not facilitated with any constitutional safeguard and concern. Statistics show that governments are applying development policies which are basically invented for scheduled tribes or scheduled casts.

An empirical study on the status of health and wellbeing of the Narikuravar, the peripatetic nomads in Tirunelveli, Tamil Nadu, South India

Thangam Muthu Sudalaiyandi (Sarah Tucker College, Tirunelveli, India)

The Narikuravar in Tamil Nadu are thought to have migrated around 400 years ago from Northern India to the South. Since they are non-food producing group, listed in the category of economic specialization as peripatetic nomads and they are one of the most neglected and discriminated social groups in Tamil Nadu. They are expert in hunting, tattooing and selling beaded ornaments, indigenous medicines and forest products. They wander from place to place to find market to earn for their survival and livelihood. Though they possess all the essential characteristics to be identified as Scheduled Tribe, they are yet to be recognized. The major issues which confront them are poverty, illiteracy, diseases and discrimination. One deplorable area of great concern is their health and wellbeing. They inhabit unsuitable, degraded and unsanitary environment with very poor housing facilities. They make optimal use of unhygienic food with poor nutrition and unclean water with often disastrous consequences for their health. They are prone to and victim of many endemic diseases. Most of them are addicted to liquor. Due to poverty, they have no money to spend on health and fighting a constant battle for survival and health. Illiteracy is yet another problem which afflicts this community at large. They are vulnerable and subject to discrimination. This article in its final form will focus on different aspects of health issues faced by the Narikuravar community in Tirunelveli and suggest possible solutions to their wellbeing.

Panel ID: 160 A biosocial approaches to nutrition, health and identity

Panel convenors: Ajeet Jaiswal (Department of Anthropology, Pondicherry University, Kalapet, India)

'You are what you eat' – or do you eat what you are? How do our identities affect what we choose to eat? Food, Health and Identity considers the way in which our eating habits are changing, and shows how our social and personal identities, as well as our perceptions of health and risk, influence our choices. To indicate how biosocial scientists can help us understand why people do what they do. Well-known anthropologists consider themes of change and continuity in the context of the family meal, wedding cakes, nostalgia and the invention of tradition, the mixed food, and increases in vegetarianism and eating out. A second concept i.e identity, with studies of both ethnic minorities and the dominant majority, as well as the construction of individual identity through culinary lifestyle. Finally the questions of health and risk perception will be discussed in relation to current healthy eating' advice and the way in which people respond to it, including a study of recent crises. Panel thus raises issues which are important in the current context such as the relative ineffectiveness of official healthy eating advice. In light of these phenomena, researchers everywhere are grappling with how to comprehend the multiple issues generated by skyrocketing health and nutrition issues like obesity rates and rapid transition of dietary and physical behaviors. Anthropology with its holistic nature and ability to merge multiple paradigms is paramount for the study of health, its impact on multiple levels, and its historical and global causes.

Cardiovascular health in association with nutritional status among urban adults

Satwanti Kapoor (University of Delhi, India)

Overweight/obesity represents one of the global public health problem and is a rapidly growing threat to human health across countries. India is not behind in this aspect. The present data (N=449) was collected among adult males (N=195; mean age: 46.7±7.81 years) and females (N=254; mean age: 44.8±7.92 years) from urban Delhi population. An informed written consent was taken from each subject. General information, household composition (for assessing socio-economic status), health status, physical activity data were collected using structured schedules. Physiological and somatometric variables were measured using standardized protocol. 42.6 % adult males and 45.7%

females were overweight. 28.3% females were found to be obese which was almost double to that of males (15.4%). Females were recorded to have 4.76 times more chances of becoming overweight, if they were hypertensive with respect to SBP. Being hypertensive in association with DBP has been seen to put them 3.22 times at higher odds of becoming overweight. Hypertensive males had 29.25 times more chances of becoming obese with respect to SBP and 6.29 times higher odds in association with DBP whereas pre-hypertensive males had 4.94 times and 4.29 times more chances of becoming obese with respect to SBP and DBP respectively. In majority of the population lifestyle changes are most detrimental to weight control and its maintenance. Interventions to reduce weight gain are particularly warranted among women, and should address social, cultural, and gender-specific aspects of weight gain.

Participatory social marketing to prevent malnutrition in children under 2 years of age in Yucatan, Mexico

Heriberto Cuanalo de la Cerda, D. Mariela Aké Chan, Giovanna A. Díaz Peña (Unidad Mérida del Centro de Investigación y de Estudios Avanzados, México)

In conjunction with twenty participating mothers, we established that child malnutrition in the town of Yaxcaba, Yucatan, is mainly due to the interaction between illness symptoms and food intake. The social marketing goals are to modify the habits of about 900 mothers and grandmothers. Semi structured interviews and group meetings were held with eighteen participating mothers to collect their perception on nutrition, symptoms, causes and prevention. The results were analyzed in cooperation with participating mothers. Four objectives for babies were addressed: 1) improving wellbeing; 2) preventing illness; 3) shortening time of illness; and 4) reducing time of convalescence. Content and messages originate with the participating mothers. A strategy of three successive outreaches is being used to focus the marketing program on the community's mothers and grandmothers. Each outreach includes four stages: 1) presentation and the advantages of prevention; 2) health maintenance, improving eating habits and specific measures for local conditions; 3) intensified care during illness in terms of eating habits, clothing and rest; and 4) emphasize intensive care during convalescence in terms of eating habits, clothing and rest. The first outreach was a one-month period involving posters, flyers and informational graphics. The second is planned to last three months and uses video presentations in public places. The third is planned to last four months and uses video presentations coupled with discussion workshops. Marketing campaign effectiveness is being evaluated first among the participating mothers and then among all the mothers and grandmothers of Yaxcaba.

Ethnicity, identity and health: Dynamics of awareness and understanding

Anup Kapoor (University of Delhi, India)

India has a diverse culture because of various ethnic groups inhabiting in different ecological set-up. Every ethnic group has its own identity which is reflected in their genetic, socio-cultural and environmental set-up. Each ethnic group identified its health pattern and dynamics through health culture and this make them different in health identity. This paper permits the ethnic identity in shaping their health culture focusing on awareness and understanding the selected ethnic groups of India. An analysis has also been done to identify the ethnic identity and relationship with health focusing on cross-cultural comparison.

Health and variability of cardiovascular functions among two tribes of Central Madhya Pradesh

Monika Saini (University of Delhi, India)

Aims: The overall aim was to provide detailed information on the current cardiovascular functions, nutritional status and obesity indices, to study the demographic, socio-economic characteristics of Baiga and Gond tribes of Madhya Pradesh and to compare with other population groups in India.

Methods and Material: A cross-sectional study was carried out among 177 males of Baiga and Gond tribes of Madhya Pradesh ranging in range from 20-50 years. Stature, Weight, circumferences, skinfold thicknesses, body fat percentage and physiological measurement were taken. Obesity indices like body mass index (BMI), waist-hip ratio (WHR), waist-height ratio (WHtR), grand mean thickness (GMT) were computed. Cardiovascular functions were assessed by taking systolic (SBP) and diastolic (DBP) pressure, heart rate and pulse rate. **Results:** Gond males were found to be taller and heavier than Baiga males. Upper arm circumference, waist circumference, hip circumference and chest normal circumference were all found to be significantly higher among Gond males as compared to Baiga males. Among the adiposity measurements only the body mass index (BMI) ($p < 0.01$) and Grand Mean Thickness were found to be more among Gond males as compared to Baiga males. Diastolic blood pressure (DBP), heart rate (HR), pulse rate (PR) was found to have greater mean value among Gond males but the differences were found to be statistically non-significant. **Conclusions:** Subjects belonging to two tribal groups showed marked differences in different body dimensions, adiposity indices and cardiovascular functions. Waist circumference has been found to be a best predictor of cardiovascular functions among both the tribes.

TOPIC: Managing cultural and linguistic diversity and social inequality

Panel ID: 984 Global mobility & aging societies (IUAES Commission on Migration)

Panel convenors: Sophia Thubauville (Frobenius Institute, Frankfurt, Germany), Anand Singh (University of KwaZulu-Natal, Durban, South Africa), Bobby Luthra Sinha (Institute for Social Anthropology, Basel, Switzerland), Mónica Ibáñez Angulo (University of Burgos, Spain), Juan José Bustamante (University of Arkansas, Fayetteville, USA)

Studies about international mobility mostly focus on young or middle-aged people, often at the expense of ignoring elderly and versatile women and men who are still making positive contributions through their careers as migrant workers. With the achievements of modern medicine and an increased life expectancy, elderly people are becoming more mobile than ever. Their increasing mobility is facilitated by the improvements in infrastructural facilities such as air transportation and the myriad of possibilities available through wireless telecommunications such as android mobile phones, namely – email, short message services (sms), What's App, facebook and skype. Their collective advantage being that they somewhat “shorten” distances by affording one the opportunity to stay in constant touch with family and social networks, while, simultaneously providing a sense of security to the users. Yet aged people have other reasons to migrate including serving as positive forces by bringing in their own ideas of respectful aging to their host countries.

This panel – organized by the Commission for Migrant and Diaspora Studies – welcomes contributions on the following themes:

- Life style migration of elderly people;
- Work migration of elderly people;
- Ethnic retirement homes;
- Return migration of elderly people;
- Medical tourism;
- Aged people left behind because of out-migration of young ones;
- Aging in new family structures;
- The role of the nation state in ageing and mobility.

Competing conceptions of age in transnational migration

Monica Ibanez-Angulo (University of Burgos, Spain)

Age is not (or not only) an absolute fact but rather it is a sociocultural construct; indeed, attitudes and behaviours associated to different life-cycles are socially and historically contingent. There is a large corpus of academic research about age (e.g. inequalities between and among different geopolitical areas as regards to life-expectancy); however, comparatively, very little research has engaged in thinking through age, that is, research about how people think of age according to sociocultural models that organize people's lives through life cycles. Thus, to fill this research gap, in this paper I will explore how transnational migrants accommodate their prior understandings of age within the new migratory context: are there competing notions of age here and there? I am, thus, interested both in the production of meaning associated to age and ageing (life cycles), and in the performance of certain practices associated to specific life-cycles (e.g. rites de passage). Drawing from interviews and discussion groups with transnational migrants (mostly coming from areas with a lower life-expectancy rate than Spain and western Europe), I will analyse (i) how migrants reinterpret their notions of age and life-cycles in the migratory context, and how these notions are articulated along specific notions of gender and agency; and (ii) how migrants have responded to these often competing notions of age by developing specific strategies that allow them to resolve (albeit temporarily) the contradictions (e.g. short trips home for certain life-cycle rituals).

“I will stay here as long as my health condition allows me” - Retired Indian professors at Ethiopian universities

Sophia Thubauville (Frobenius Institute, Frankfurt, Germany)

Since the turn of the millennium Ethiopia has brought forward a substantial expansion of its higher education institutions. The explosion of higher education institutions and the brain drain leave a vacuum of expertise at Ethiopian universities for the moment. Only with the help of foreign lecturers and a decrease of the qualification of much of the local university staff a minimal curriculum can be offered. Most of the foreign lecturers, who are in the country today, are from India. While Indian expatriates at newly established universities and departments are young academics without much experience and with doubtful qualifications, many postgraduate programs are started and kept running with the help of well qualified retired Indian professors. As the retirement age in many states of India is quite low, professors look for a meaningful and also lucrative placement afterwards. While in most countries academic positions have age limits, Ethiopia is giving these elderly professors a chance for a second career. The paper will oppose the aged professors to the young academics from India that can be found at Ethiopian universities and ask, if the retired Indian academics are a meaningful option for Ethiopia's universities.

Panel ID: 718 Exploring Geographies of Power in Pastoralist Livelihoods: A Focus on Boundaries and Territory (IUAES Commission on Nomadic People)

Panel convenors: Ariell Ahearn (University of Oxford, UK), Emilia Sulek (Humboldt University, Berlin, Germany)

Recent work on border-making has challenged conventional accounts of “the state” as an analytical category and has opened up new approaches to understanding social organization, political subjectivity and governance in a world characterized by diverse mobilities. This panel examines the social construction of borders and territory through ethnographic investigation of pastoralist economies across dryland Asia. Exploring social performances of borders and boundaries shifts focus away from didactic understandings of state-society relations and towards a more relational approach to understanding the operationalization of power. The papers highlight how territorial rights are negotiated and shaped through everyday practices and relations of power by exploring contemporary, transnational patron-client relations, herder protest strategies, moralities, and government administrative events. These papers advance debates on the anthropology of the state and reflect on how anthropological knowledge can contribute to building improved grassland management models.

Animalising territory: Boundaries, herding and the economy in pastoral Mongolia

Joseph Bristley (University College London, UK)

Whilst a large body of Mongolian scholarship focuses on ideas of territory in political terms, this paper explores how boundaries and territory are engaged with and experienced through a set of pastoral practices. A salient feature of post-socialist Mongolian life is the economic significance of livestock herding, which has been mirrored by a large increase in the numbers of livestock since the privatization of collective herds in the early 1990s. Drawing on fieldwork in a pastoral area of central Mongolia I explore how the optimal carrying capacity of pastureland (belcheeriin daats) has been significantly exceeded in recent years. By focusing on local conceptions of territory within specific boundaries in terms of its (in)ability to sustain certain numbers of animals, I examine how these are intimately related to a fundamental tension within local practices of power and economic ideas: on one hand, between an emphasis on the growth of herds articulated with State systems of awards and titles for herders with lots of animals; and on the other hand, a nagging recognition amongst some that herding in its present form involves too many animals and is essentially impossible to regulate.

In this way, I explore the complex nexus linking territory, power, and perceptions of animals in a post-privatization context.

A top-down invasion: A research on an agriculture-nomad village during its government-led reconstruction

Siyu Liao, Jun Sahn (Tsinghua University, Beijing, China)

The paper studies the impact of government-led reconstruction on an agriculture-nomad village in Inner Mongolia in China. By comparing the old village and the newly-build village, we discover that the physical environment of living has improved in spaciousness and day-lighting. However, the reconstruction has brought bigger problem of increased energy consumption and the invisible change of the village's psycho-culture. The consumption of energy has dramatically increased. In the cold and long winter, the old rammed-earth houses with thick walls made good heat preservation. A house consisted of small individual rooms, each with an independent stove system to supply heat, which was very efficient. In the new house, the brick walls are thin with poor insulation. The centralized layout and its central heat supply system makes the heating slower and more consumptive, and the increased floor-age and height make it even worse. The villagers' sense of territory and collective has also been effected. In previous village, there was no fence. The open ground around the buildings worked as the courtyard, where the owner's personal properties were placed. The sheep were free-ranged and the relationship among the village was based on the common sense of territory and trust. In the new village, each house is defined by solid enclosure walls and the villagers' livestock are placed in separate pens in the public farm. The boundaries among individuals and between individuals and collective are unnecessarily emphasized. The paper reveals the fact that the government-led reconstruction is actually a top-down invasion.

Post resettlement of Tibetan pastoralists in Nagqu prefecture: A snapshot of changing lives

Gail Berg (Mountain Research Consulting, Windermere, Canada)

Many changes have been imposed on Tibetan pastoralists in the last twenty years. Resettlement and land reforms such as privatization of grazing areas, grassland restoration, destocking rangeland and compensation for ecological services have been introduced to herders across the Tibetan Plateau. The reforms have had lasting impacts on herders requiring them to search out alternative lifestyles and income generation strategies. Some change has been reluctantly embraced while others have been harder to adopt. The residents of Jamlong village were participants of a Chinese/Canadian Basic Human Needs Project between 2002 and 2006. This paper is a glimpse into their journey in adapting to their new reality.

Panel ID: 716 Global comparative perspectives on the conflict between culture, religion and crime

Panel convenor: Jacques Mathee (North-West University, Potchefstroom, South Africa)

Culture and religion have always formed part of the matrix of humanity. Although culture and religion develops through the process of cultural and religious transmission, it does not, and cannot, remain stagnant. In fact, the adherents of a particular culture or religion frequently vary their beliefs and practices to suit current societal changes, needs and development; sometimes inadvertently and sometimes deliberately. It is undeniable that cultural and religious beliefs and practices are paramount to maintaining the identity of a particular group, both from a social and legal perspective. However, more often than not cultural and religious groups find themselves in the minority due to factors such as migration and acculturation. This results in a legal conundrum, namely whether these minority groups should be expected, encouraged or compelled to conform and to assimilate, or whether they should be expected, encouraged or permitted to maintain their cultural and religious identities. This conundrum is particularly evident in the field of criminal law. In fact, since the earliest of times multicultural and pluralistic societies across the globe have been confronted with situations

where cultural and religious beliefs and practices have resulted in the commission of crime viewed from the dominant legal system. The aim of this panel is to open a dialogue on the approaches dealing with the conflicts between multicultural and pluralistic societies in the context of criminal law.

Religious freedom or police cases: Afro-Brazilian movements across the Atlantic

Clara Saraiva (Center for Research in Anthropology, Lisboa, Portugal)

The recently arrived Afro-Brazilian religions are growing and becoming more popular in Portugal. I want to explore some aspects, both positive and negative ones, of the transnational dialogue established between Brazil and Portugal when religion, goods and people move across the Atlantic. One important aspect deals with the fact that these religions trigger discussions and public controversies concerning the use of public space which arise public, legal and criminal issues. Many of their ceremonies are seen by the Portuguese as atheist rituals which pollute the forests and the public space and provoke vivid discussions in newspapers, radio and television. In a country where ecological principles have only recently acquired visibility in the public sphere, there is a clear clash between the principles stated in the constitution concerning freedom of religion and the idea that the public space needs to be protected from actions that may endanger it. Such is the case of ceremonies involving candles and fire which may set the forests on fire, or rituals involving animal remains which are left in the crossroads and one can trip upon in a stroll through the forest path. Other more serious cases involve the handling and sacrificing animals for rituals, in a country where the EU laws forbids the killing of animals outside the formalized places to do it. Some cases become criminal cases, when individuals make public complaints to the public authorities. How does the Portuguese society, traditionally Catholic and abiding to EU rules, deal with such issues?

Social conflict resolution in Ambon Maluku region, Indonesia: A lesson learned

Dadan Umar Daihani (Trisakti University, Jakarta, Indonesia), Nyayu Fatimah (Research Center for Society and Culture, Jakarta, Indonesia)

Indonesia is one of the world's largest archipelago. A total of approximately 17 845 islands which span in the middle of the equator are inhabited by around 255 million. Indonesia is also a multi-ethnic country consisting of 931 ethnic groups with 731 different local languages. It is indeed a great achievement for the founders of Indonesia who were able to unite the various ethnic groups in the Unitary Republic of Indonesia. Since the time of independence (1945), no major social conflict between ethnic, religious fairly large was recorded. At the end of Suharto's regime (1998), social conflicts linking to religious and ethnic groups occurs in several areas, including in Sambas Borneo between Dayak tribe (non-Muslims) and the Tribe Madura (Muslims), in Ambon and Poso between the Muslim and Christian. This paper outlines issues of social conflict in Ambon occurred last January 1999. The conditions in the districts of West Seram was considered as safe. Once a small church in Papora was burnt down, riots occurred. In the later period when the situation remained "calm" an explosion of social unrest happened 18th August 1999 starting in Piru. To resolve these social conflicts, the Indonesian government has put so many efforts, but the most effective ways was an agreement among the conflicted members. This experience, hopefully could be a lesson to all of us that the involvement and participation of all components of society plays a key factor on realization of social conflict reconciliation.

Panel ID: 708 Re-negotiating intimacy, care and family ties in indigenous South America

Panel convenor: Aleksandra Wierucka (University of Gdańsk, Poland)

During last decades the family life in the Amazon has changed rapidly mostly due to the influence of growing industry. The main aim of the panel is to present cross-disciplinary portrayal of contemporary every-day negotiations that are undertaken in indigenous families across the Amazon basin in order to shed some light on the structure of the changes in local understanding of relatedness.

People rely on their family ties in various ways – in gendered work, in leisure, in undertaking everyday chores as well as in facing the challenges of the modern world. Almost all aspects of life adjust to the challenge and are shaped to meet the need of the people. Relationships between mothers and children, husbands and wives and people of power and others have to be re-negotiated as people engage in new activities and new social obligations. This panel seeks to explore the alteration in relations between people in the family and other groups they belong to. Changes are induced by different factors nevertheless people's reaction to them can (but do not have to-) differ. Formal and "traditional" building of relatedness creates dynamic social interactions on individual as well as group level. The panel will try to address some of the following questions: What is the influence of different globalization processes on the ways in which kinship and care are maintained? What is the role of gendered kinship and care responsibilities in small-scale societies? How the contemporary challenges influenced the every-day care and intimate relations?

Boarding schools: The impact of separation on Amerindian family life

Courtney Stafford-Walter (University of St. Andrews, UK)

Based on thirteen months of fieldwork in Sand Creek, Guyana, a community with a boarding school, I will compare forms of relating between home life in a village and school life based in dorms and non-natal villages. This paper focuses on Amerindian family life as it is reflectively discussed by people based on their experiences and understandings surrounding the importance and ambiguity inherent to boarding school education. While all villages in the Guyanese hinterland have a government built primary school, most students must leave to gain a secondary school education. As Guyanese beliefs link education directly to ideas about development and modernity, there is an increasing social pressure for Amerindian youth to leave their home communities to attend boarding schools, sometimes from the age of 10. This leaves smaller communities nearly devoid of young people, and poses challenges to families, as they balance education and more traditional ways of life. Intimate kinship networks are not only crucial for mutual care and the transmission of knowledge, but also, in the past, parents relied heavily on their older children for assistance with child care and farm work. The shift in education raises questions about how long term separation impacts Amerindian families and communities and the ways in which people navigate these changes. By focusing on boarding schools as one manifestation of a complex socio-economic system, this paper explores how modernity and development reveal tensions regarding changing forms of relatedness.

Changes in family care and work distribution among the Huaorani of Eastern Ecuador

Aleksandra Wierucka (University of Gdańsk, Poland)

Amazonian small-scale societies face many challenges due to dynamic global influences of the twenty first century. Many different cultural aspects might be questioned or put to test in the process as indigenous people try to adjust to quickly changing reality. Huaorani of Eastern Ecuador have only fifty years of practice in being a part of an Ecuadorian nation and changes induced by the fact are possible to observe in everyday life, including gendered division of labor, caretaking of the young and elderly as well as in the social structure and power distribution. Drawing on the fieldwork conducted between 2007 and 2012 this paper will focus on challenges that Huaorani face due to oil companies'

working in the area they live in as well as accessibility of new media and means of transport. The egalitarian social structure is being tested as Huaorani men undertake regular jobs and are being seen as main breadwinners while women are expected to take a role of home maker and a child bearer. Changes are going even deeper as women - as a consequence of well-preserved independence of individuals in this culture – initiated the activities of their own on the modern market and earning their own money. Taking this all into account, the paper will investigate the changes that Huaorani culture is undergoing in the area of socially vertical and horizontal division of labor.

Panel ID: 700 Socio-cultural diversity and linguistic inequality among the people of India

Panel convenors: Rajashekara Reddy. K (Department of Studies in Anthropology, University of Mysore, India), Bhaskara Ramesh (Karnataka State Open University, Mukhtagangotri, India), Shivalingappa Parasanna (SJM College, India), Manjunath Hullenahalli R (Study Center, University of Mysore, India), Srikantaswamy Shivanna (Department of Studies in Environment Science, University of Mysore, India)

India is a land of unity in diversity. The high mountain ranges, vast seas, large river-irrigated lands, countless rivers and streams, dark forests, sandy deserts, all these have adorned India with an exceptional diversity. Among the people there are numerous races, religions and languages. Local, national and global cultures have been transformed by an intensification of human migration, mobility and multi-culture with multiple and complex claims of home, identity and belonging. Diversity is reflected in thousands of caste groups, each having its own rituals, rites, rules and customs. It can be seen in terms of linguistic, religious and other ethnic variations. The styles of life differ from region to region and vary even between different castes and religious groups within the same village. The Indian cultural tradition is unique. In India now total of 4,635 communities of different religions having different traits having different religious rites, rituals, art and culture are found in among the people of India. However in social context the meaning is more specific; it means collective differences among people, that is, those differences which mark off one group of people from another. These differences may be of any sort: biological, religious, linguistic etc. On the basis of biological differences, for example, we have racial diversity. On the basis of religious differences, similarly, we have religious diversity. The point to note is that diversity refers to collective differences.

The election system and kinship relationships: The case of mountain people in North India

Chihiro Nakayashiki (Kyoto University, Japan)

This presentation aims to clarify how the meaning of kinship has changed and been reconstituted under the influence of elections in Spiti, North India. India is said to be the largest democratic country. Since it attained independence from Britain in 1947, a democratic political system has been maintained in spite of its various and complex ethnic groups and economic inequality. However, from the practical point of view, India's democratic political system has not to become like the system established in Western countries. In Spiti, both political systems and kinship systems influence each other and acquire new meanings and functions. Especially, indigenous systems have changed under the influence of political campaigns and have become to function in an original way. There is a category of kinship called "nirin (kindred)" which has grown in importance as a form of kinship sustaining people's daily lives in Spiti. This nirin differs from patrilineal descent that used to be dominant over domains. Nirin have tended to be utilized politically for election campaigns when the local election system was introduced in Spiti by the Indian government. The boundaries of nirin change in election campaigns and one nirin became an interest corporation for elections, though it is typically a category of recognition. That is to say, the principle of nirin in Spiti has changed through

the implementation of elections. This is one kind of social transformation. In addition to this, this presentation indicates how this case represents more complicated issues dealing with morality.

Panel ID: 686 Sexuality and the asylum seeker: crossing borders and boundaries (*European Sexuality, Gender Identity, and Migration Research Network (ESGIM)*)

Panel convenor: Sarah Brennan (Columbia University, New York, USA)

As Europe faces the largest influx of refugees since the Second World War, the EU, individual European states, and local communities struggle to understand the short and long term needs, as well as short and long term consequences, of hundreds of thousands of asylum seekers looking for protection within their borders. While the media and public discourses often portray these individuals as a homogenous mass, a “flood” or “deluge,” they are, of course, vastly diverse in age, class, gender, religion, education, life experience, country-of-origin, and various significant intersubjectivities with different needs, hopes, and experiences. This panel hopes to address the ways in which sexuality in particular impacts upon the refugee experience, examining the journeys of sex minorities, sex workers, victims of sexual assault, and others whose sexualities have put them at particular risk in an already precarious and mortally dangerous situation.

African asylum-seekers and the Israeli ethno-sexual hysteria

Petra Andits (University of Granada, Spain)

During the last few years, Israel has been witnessing an unprecedented level of racism against the African refugee community. In this paper, I attend to a largely overlooked dimension of racism in general, to that of sexuality. I demonstrate that sexuality is a crucial element of the 'gothic populism' in Israel, which turns the presence of African asylum seekers into catastrophic acts of terror. I draw on ethnographic research conducted in South Tel Aviv, to examine the racialised and sexualised representations of African asylum seekers and investigate the ways in which ethno-sexual stereotypes become crucial to the opposition against the refugees. The asylum seekers' very presence, and in particular their public spatial practices in the southern part of Tel Aviv are read as a racial and sexual threat by local residents, politicians, and the media. Objections against Africans center around the male body as potent, sexually violent and morally deviant, leading to the identification of asylum seekers as potential rapists. This selective racialised, gendered and sexualised image turns the southern neighborhoods into spaces of fear. I argue that African migrants' sexualisation in Israel must be understood in relation to constructions of class, urban space, politics, nation and Israeli masculinities.

The power of personal narratives in LGBT Asylum in the Netherlands

Saphinah Batuusa (INCINC, Aalten, Netherlands)

Harmful stereotypes and assumptions are made about sexual minorities, refugees, and the countries they come from; and how sharing stories can be a powerful tool for self-empowerment. Refugees are often regarded as vulnerable people who need to be saved; on the contrary, these people need assistance to get back onto their feet in a less risky country. The difficulties and struggles with strange migration systems in different European countries are frequently deeply misunderstood by European public. Once in the asylum system, LGBTI refugees still live in constant fear in refugee centers, stuck with the same homophobic people from whom they fled, putting their lives at stake all over again. Additionally, they face a rigid asylum system that reinforces stereotypes and dictates how an LGBTI asylum seeker should be, compelling some people to behave in specific ways in order to be granted asylum. While refugees are often seen as masses of helpless people, my story shows that anyone can become a refugee at anytime, and it illustrates the great resilience of many sex minority refugees. I also examine the asylum process of the Netherlands for LGBT refugees, its strengths and

weaknesses, and what can be done to make it a less traumatic, more inclusive system. My methodology centers on narrative, and I use my personal experiences as a lesbian asylum seeker from Uganda, as well as the stories I have heard from other sexual minorities asylum seekers, to explore these questions from the ground level.

Panel ID: 678 Balkans migratory route in the EU: between immigration control and autonomy of migration

Panel convenors: Sarah Lunaček (University of Ljubljana, Slovenia), Uršula Lipovec Čebren (University of Ljubljana, Slovenia), Ela Meh (Institute for Intercultural Research, Belgrade, Serbia)

In a matter of few years, the so-called Balkans migratory route became one of the most important routes into the EU. On the one hand, we have seen an increase in the border controls and a tightening of migratory regimes in the region, especially as a consequence of the securitisation of migration which dominates the EU migration policies and their externalisation on the zones neighbouring the EU. On the other hand, we have seen an increase in the number of people traveling into the EU, despite the strengthened controls. The autonomy of migration and struggles for mobility have been so successful that they have, during the summer of 2015, achieved an opening of many borders, a creation of a »corridor« of migration and severely shook up the national asylum systems and EU regulations, such as the Dublin III, which was (at least temporarily) suspended. In this panel we want to encourage a critical understanding of the recent developments on the Balkans migratory route – in the countries that are part of EU and in those located on its periphery. We welcome contributions that critically re-examine concepts in migration studies, and that are grounded in anthropological fieldwork in the region, or beyond, in cases, where a comparative aspect can be illuminating (such as the Mediterranean route). We hope that the contributions will help us understand the dynamics of control, which arises as a response to the movement of population and a disobedience of the globally imposed (unequal) regimes of mobility.

The Hungarian solution: From the periphery to a political precedent

Annastiina Kallius (Central European University, Budapest, Hungary)

This paper contextualizes and historicizes what I call the “Hungarian Solution,” meaning the de facto abolition of the asylum system in the country in 2015. The moral outcry over the Hungarian government’s announcement that it will build a fence on its border with Serbia shadowed the simultaneous legal modifications, which turned crossing the fence into a crime punishable by 1-8 years in prison and determined Serbia as a safe third country of asylum. I suggest that the acceptance of this “legal fence” marks a shifting position of Hungary in Europe: from a condemned peripheral democracy with an unnatural attraction to authoritarianism, to a political precedent of a strong state that protects its citizens. Building on previous ethnographic research, I suggest that the Hungarian government deliberately – and successfully – mixes different narratives of Europeanness in order to capitalize on its location as a semi-peripheral state. I argue that focusing solely the tangible fence risks overlooking how the Hungarian Solution is intrinsically connected to strategic maneuvering of the different spheres of its constitutive outsides, the Balkans and the EU, on one hand, and differential inclusion of people within the polity, on the other.

Migration movement: Claiming rights vs. normalisation of repression in context of global apartheid

Sarah Lunaček (University of Ljubljana, Slovenia)

In this paper I will discuss the dynamics in Slovenian part of the corridor and its consequences and contexts. From the beginning it was clear that the corridor first function was to control and isolate refugees from other population put in front of humanitarian reasons. Isolation permits government officials and party representatives as well as majority of media to construct refugees as dangerous,

creating atmosphere of fear which allows normalisation of hate speech and fuels fascist mobilisation. Slovenian government used securitisation discourse to put the wired fence on some parts of the border with Croatia and introduced special amendment for authorisation of the army to intervene in state of emergency not only on the borders but also inside of the state territory. In second part I will put situation in Slovenia into a wider perspective of EU borders as borders of global apartheid linked to globalisation of primitive accumulation of capital (Federici, Hage), recognising emancipatory potential of migration movement in claiming universal access to human rights and participation in global wealth redistribution. In these circumstances horizontal solidarities (Kallius et al.) are particularly important.

Moving along networks of trust: Syrian refugees on their way through the Balkans

Sabine Bauer (Institute for Social Anthropology, Austrian Academy of Sciences, Vienna, Austria)

In 2015, more than one million refugees made their way through Europe (EUROSTAT, 2016). For many of them, the route let them via the Balkans during their journey northwards. As the border controls and state security measures represented obstacles, other resources had to be used to facilitate the journey. People had to mobilise their networks of relatives and acquaintances on all passages of the route in order to help them and used modern technology in creative ways. This paper discusses the importance of shifting informal networks along the routes through the Balkans and their interconnection with new technologies. GPS and voice mail were crucial means to gather information for possible next steps, which the people received through informal and permeable networks of trust, including kinship ties, volunteers and local activists, corrupted policemen, as well as professional smugglers. Information became a precious and by times a commodifiable good, as no one knew, when Western European countries would change their refugee policies again. Due to my own time in Damascus in 2011, I found myself to be a part of these networks. Based on insights from participant observation during summer and autumn 2015, I explore how people did not move as loose individuals, but were involved in networks of information and trust that undermined hostile national border policies.

Humanitarian power - rough care, national politics of asylum in the humanitarian (biopolitical) framework

Duško Petrović (Faculty of Humanities and Social Sciences, Zagreb)

Based on a short field research conducted at the refugee transit center in Slavonski Brod, the paper is analyzing the contemporary asylum policies in Croatia. The author is suggesting that the structure and function of the center play a crucial role in the securitization and humanitarization of the asylum policy. The analysis has shown that the asylum policy in Croatia has the same structure as the dominant asylum policies in Europe. Both of them are oscillating between two poles, compassion and repression. Humanitarian policy in Croatia is more restrictive and is based on radical inequality, nationalism, racism, the suspension of rights and normalization of structural violence. Due to its exclusive national context it will not provide any long term solutions for the upcoming refugees in the future.

What happens when a migrant enters a healthcare institution in Slovenia?

Uršula Lipovec Čebren (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia)

The paper deals with some medical aspects of migration by first focusing on legal, economic and socio-cultural barriers that are facing migrants in Slovenia as well as in Serbia. Using the case of Slovenia, I will analyse some of the reasons why, despite apparently formally regulated access to health services, migrants often remain without appropriate health care. Based on the research among Slovenian health care workers which took place between 2014 and 2016, I will present some

of the research findings: how are migrants perceived by health workers? What kind of misunderstandings take place during medical examinations and how they try to solve it.

European migration policy and the construction of “migrants” in Serbia, before summer 2015

Ela Meh (Faculty of Arts, University of Ljubljana, Slovenia)

During the summer of 2015, the unprecedented scale and strength of the liberatory movement of migrants forced the Fortress Europe to open up a corridor for quicker and safer passage through the Balkans, into the EU. But even before that summer, many people were attempting to reach the EU, Serbia being one of the stops where they were stuck for days, weeks or even months. This paper presents the situation of migrants in Serbia, before summer 2015. In exchange of visa liberalisation and approaching the EU, Serbia adopted legislation, harmonising it largely with the requirements of the EU member states. Through the process of externalisation of the EU migration policy, in Serbia too a migration policy that illegalizes, temporarily legalizes, and generally defines the category of “migrants”, was established. This paper looks at the production of the category of migrants, and its concrete consequences in Serbia, leaning on fieldwork conducted there in 2012 and between November 2014 and July 2015. On a case study of two winter in the Subotica's “jungles” – where many people were waiting for their chance to cross into Hungary and further into the EU – I look at how the category of “migrants” is used to justify the repressive treatment of people who fall into it.

Panel ID: 653 The worldwide mobilizations (*IUAES Commission on Global Transformation and Marxian Anthropology*)

Panel convenors: Don Kalb (Central European University, Budapest, Hungary, Utrecht University, Netherlands), Massimiliano Mollona (Goldsmiths University, London, UK)

What is the nature of the contemporary social protest, as evidenced in the recent rounds of “worldwide” urban contentions? What is their class basis, and what are their “class compasses”? Should we see them as revolutionary, reformist, or conservative— or are they rather populist hybrids, open for multiple possible articulations? How can we read these urban phenomena within the broader scalar hierarchies and transformative processes of the state, capital, and the world system? Are they, in all their variety, perhaps aspects and provisional local outcomes of global urban transformations? Or should we refuse to universalize and continue to treat them as separate happenings, occasioned by particular place-based conditions, as they themselves often seem to claim, while freely drawing inspiration from each other? What role does the idea of “the middle class” play here, including the associated symbols of “corruption,” “transparency,” “democracy,” and “the people”? Social scientists and political activists have often looked at these urban protests with optimism—as forms of subaltern uprisings, as organized commoning against the rentier economy of late capitalism, or as the praxes of new constituent subjectivities. But with their hybrid forms—between riot, direct action, peaceful demonstration, and public occupation—and generally middle-class self-identifications, these movements defeat easy interpretations. Moreover, their hopeful starts as “spontaneous rebellions” are often bitterly contradicted by their subsequent co-optation into conservative and right-wing coalitions. What role does the “certified language” of corruption play in this regard? Which factors, general or contingent, help to explain their articulating toward right or left?

“Culture of Capital”: Urban activism and the critique of mega-events in Spanish cities bidding for the European Capital of Culture 2016 title

Alexandra Oanca (Central European University, Budapest, Hungary)

Urban planning is permeated by an aggressive competitive ethos of selling places. Increasingly, contentious politics and urban movements are targeting this widespread ethos of selling the city and

its mega-events and city branding. This presentation will analyze the imaginaries and socio-spatial practices of urban mobilizations which took place in 2010-2011 in the Spanish cities of Burgos, Cordoba, Donostia-San Sebastian and Malaga against the bidding for the European Capital of Culture 2016 title. The struggles against ECOC were not homogeneous and were not part of a coherent movement. Despite that, the activists were mostly counter-cultural (creative) actors, radical and alternative leftists, and young urban actors part of the "new urban precariat." Even though these mobilizations were protesting the same mega-event competition and most of them were concerned with the "culture of capital" and the increasing commodification of the city/culture, these mobilizations raised a variety of issues from accusations of misappropriation of funds, embezzlement and corruption to austerity measures, speculation and infrastructure investments. Although these mobilizations undermined the ideology of harmony underpinning mega-events and urban branding activities, their success proved to be limited as some of the actors and ideas of the struggles were co-opted and appropriated. Despite the fact that this co-optation was actively resisted by most activists through a politics of non-involvement, their discourse and practices ended up being incorporated without their knowledge and/or consent. Through the mechanisms of professional expertise, resistance to mega-events was largely subsumed and made subservient to the logic of competitive bidding and urban politics.

Flexible markets, stable society? A tenants' mobilization in Berlin

Manuela Bojadzije (Leuphana University, Lüneburg, Germany)

The presentation takes as a starting point a tenants' initiative pursued predominantly by migrants in the neighbourhood of Kreuzberg, in the inner city of Berlin. The four-year-long protest will be read within the framework of a series of public urban mobilizations occupations in the aftermath of the financial and debt crisis of 2007/8 in Europe. This allows an investigation of how the dominance of finance in capitalism "hits the ground" and how frontiers of capital open up new territories to establish conditions for accumulation in our cities. The paper focuses on the political technologies that drive policy protocols of "integration" and "social diversity" and arrange the parameters of differential inclusion within which the business of privatisation of real estate and social housing unfolds. It also asks how cultural, political, social contestations develop in urban landscapes in which few areas are unaffected by migration and mobility. In so doing, the article challenges an approach that assumes a national framework of analysis in the study of urban mobilizations and conflicts.

Theorizing protest beyond 'the State': Democracy, sovereignty, and resource politics in Venezuela

Aaron Kappeler (University of Toronto, Canada)

In January 2014, a wave of protests swept Venezuela's urban areas. Sparked by rising food costs and growing frustration with repeated electoral defeats at the hands of the ruling socialist party, a mass movement of students, professionals, business owners, and politicians coalesced to oppose what they saw as 'the erosion of human rights' and the installation of an 'authoritarian dictatorship.' Coinciding with other manifestations of global discontent, the protests seemed to mirror events in Egypt, Syria, Greece, Spain, and the Ukraine, and observers interpreted the protests through much the same lenses. Previously regarded as a touchstone for the global struggle against neoliberalism, the democratic credentials of the Bolivarian Revolution were called into question as sectors of the global left struggled to make sense of an upsurge against an ostensibly 'popular' government. In this paper, I argue that the protests in Venezuela differed qualitatively from other mass mobilizations around the world and that populist analysis which counter-poses 'the sovereignty of the people' to the rule of 'the state' obscures their class composition and specific articulation. Instead, I suggest that the protests might be better understood in terms of the interface of the Venezuelan economy with global markets and ongoing struggles over the nation's oil wealth. Recent election results, which saw an opposition majority seated in the National Assembly, are logical in light of these dynamics,

and I conclude that the current instability reflects the latest stage in a long-running 'war of position' between two competing historic blocs.

Panel ID: 650 Ethnicity and national identity: dynamics and impacts

Panel convenors: Anupama Srivastava, Keya Pandey (University of Lucknow, India)

In the era of globalization, nations are at a threshold of losing their unique cultural identity. Yet there are ethnic communities that have managed to retain and close guard their cultural identities. More recently however these communities stand exposed to modern society be it through media, technology or tourism. Governments of most nations are also keen in bringing the ethnic communities in the mainstream of the economic progress of the nation. The social construct of ethnic communities are in danger of being destroyed in the event of development and progress. Due to liberalization the culture that was once unique to a country stands at a danger of being lost forever. Ethnic characteristics can play a key role in establishing the brand image of a nation. Key players who build and cash on these distinct identities need to keep in mind that progress should not be at the cost of hampering the ethnicity and culture of a community. Any such initiatives should closely analyse the impacts of these on the ethnic communities. Policy decisions should be based on development without endangering the cultural structure of ethnic groups. The papers in this panel can especially address case studies from different parts of the world that reflect on either complete loss of ethnicity due to development and modernization or draw attention to instances where progress of ethnic communities has given strength to the national identity. Discussions under this panel can also contribute in identifying ways of harnessing ethnicity for creating national identity.

Social transformation and tribal identity: Observations from tribal villages

Keya Pandey (University of Lucknow, India)

A century or more ago, anthropologists engaged in fieldwork because of the traditional ethnographic interest in all aspect of culture: including social transformation and its impact on different spheres of the life. The diligence of early anthropologists, and of explorers and missionaries who gathered data on the cultural diversity of people whom they encountered or among whom they worked, is well illustrated by the comparative worldwide survey of beliefs about social changes. The study was undertaken to examine the state of transformation the effect of different factors on society. It was realized that, isolation and poverty influence attitudes with regard to their transformations to a very great extent. The factors affecting the identity of tribals can be divided into two: the first category includes those factors which are responsible for fostering changes in the society and the second category all such factors which affect the people in an indirect way-including attitudes and customs of the community and some demographic features of the population.

Tourism policy of Bhutan: Is the preservation of culture and identity a necessity in the globalised world?

Uttam Kumar (Choudhary Charan Singh University, Ghaziabad, India)

Tourism generates tremendous revenue for developing countries, additionally serves as an instrument for the spread of Western cultural homogeneity. However, the tourism had the potential to both stimulate private sector growth and transform the rural economy, without having a negative impact on its culture and identity (Brunet, Bauer, Lacy, & Tshering, 2001; Gurung & Seeland, 2008; Reinfeld, 2003; Rinzin, Vermeulen & Glasbergen 2007). But many studies agree that the "High Value, Low Volume policy of Bhutan had been successful. However, there are some arguments against this policy especially in regard of tourism causing the cultural and environmental issues (Dorji, 2001), as the increasing numbers of uncontrolled Indian tourists who don't have to pay the daily tariff which according to Nyaupane & Timothy (2010), threatening the policy and country's cultural and ethnic

identity. While Bhutan has experienced some success in its synthesis of tradition and modernity, even though it is likely to face significant challenges in the future. The goal of this article is to provide insight in the positive as well as the negative impacts of Bhutan's controlled tourism policy on its economy, culture and ethnic identity. At last, some recommendations are provided to strengthen Bhutan's tourism policy in light of its attempts to preserve its unique culture and identity.

Using Levene's test for equality of variance to measure ethnocentrism between Vietnam and Thailand

Paul Hughes (Khon Kaen University International College, Thailand)

This research analyzed undergraduate students from Vietnam and Thailand (N = 224) using responses from the Generalized Ethnocentrism (GENE) Scale (Neuliep and McCroskey, 2013). The study investigated both ethnocentric similarities and differences between these two future ASEAN Economic Community (AEC) countries. Results confirmed many similar ethnocentric attitudes and values, with statically significant differences pertaining to "respecting values and customs of other countries" as measured by the scale between the Vietnamese and Thai responses. Future research in understanding regional and national ethnic identities from other ASEAN countries is recommended to help develop the "spirit of unity" envisioned by the AEC founders.

Identity as a discourse: Regional Northern dimension in contemporary Englishness (England, UK)

Dina Karavaeva (Institute of History and Archaeology, Ural Branch of Russian Academy of Sciences, Ekaterinburg, Russian Federation)

Historical and anthropological research of Englishness discourse (complicated "ex-title-nation" identity) in its national, "ethnic" and regional versions (Britishness, Englishness, Northernness), with the Northern England focus, refers to the Englishness in situational and changeable "dialogues", including academic, socio-political, literary, cinematic, sport, music and everyday ones, within the context (immigration, regionalism, etc.). It adverts to individual and collective relations system (ethnodiscourse) closely associated with territorial image and brand. The research includes ethnographic (visual, textual) field materials. The concept of Britishness still contains South-eastern England symbols, imperial symbols and ironically it's associated with British "immigrant communities". The very Englishness today is connected mostly with south-eastern area, the pre-imperial or imperial British past, nostalgic identities of "green pleasant land". With contemporary rise of British national identities (e. g. Scottishness), English population has to create separate identity notion, but England is diverse territory in geographical, linguistic and cultural sense and it further contains different local identities variously saturating or conflicting common Englishness. Northern England (regional) identity discourse takes marginal place in national discourse — with such factors as regional specific and powerful pattern of unequal relations between "northern periphery/country" and "southern metropolis", "beautiful South" and "grim-up North". Basic models of Northernness: "local" — the North as post/industrial, urbanized, working class space with special landscape, conglomerate of local communities historical and cultural heritage and pop-culture; "mainstream" — the North as producing, transit, seaport, cosmopolitan multicultural area.

Ethno development: An elusive Indian experience

Vaishali Saxena (Lucknow University, India)

Indian constitution recognizes the doctrine of cultural pluralism and confers special status to tribes. Persistence of global poverty led various nations to accept in policy and planning of the fact of cultural pluralism. India also follows the policy of reservation and has launched many development schemes specially designed for them. India has responded in terms of development policy towards the widespread problem of disadvantaged based upon ethnicity. State works through affirmative action programmes and suits of policies specially designed to benefit the members of these groups

Unfortunately, more than sixty years elapsed in this direction but scheduled tribes still fall in majority in 'very poor category'. (Very Poor denotes all those persons whose per capita total expenditure is less than 75 percent of State Specific Poverty Line.) and regions of their inhabitation are most backward. HDI is also found very low among them. Institutions and processes of policy making and implementation are dominated by ethnic elite. Hence most of the fruits of the economic development flow into the pockets of tiny ethnic elite which strengthens them in policy power influence arena. This paper portrays ethnicity and development complexity in context to India and also proposes measures for improvement.

Nationalism and national myth in an increasingly corporate context of neo-liberal capitalism

Boris Petrović (Université Paris Sorbonne, France)

Most states in the world nowadays are national states - founded and developed around the idea of national cohesion (based in the common language, culture, history, territory). However, the European Union, announcing itself as a super-state, is a project in development, an administrative body that is to gradually overtake the authority from the national state. On the global level, we see the rise of the international corporation - companies like Google, Apple and Facebook have more resources than most states and operate on the global level. The culture seems to be more and more globalized (usage of social networks, cultural consumption of the same content, usage of the same technology like the smartphones, etc.). With weakening of the national state, what happens with the nationalism and with the national myth? What happens with the national (nationalistic) culture? Do they tend to slowly die off, or the opposite, they tend to reinforce themselves and create a cultural 'ghetto' as a reaction? This question is especially interesting in the context of the post socialist countries of former Yugoslavia, a country itself torn apart by nationalism(s) in the wake of the globalization. Is example of Yugoslavia a show-case of the destructive power of the nationalistic narrative and the national myth? Is the nationalistic narrative "like the dying best, most dangerous when it's wounded"? Or is the globalization actually making the nationalism and the mythical narrative of the national myth even stronger?

Panel ID: 643 Interdisciplinary dialogues on intangible cultural heritage: imagining collective futures (IUAES Commission on Intangible Cultural Heritage)

Panel convenors: Cristina Amescua (Universidad Nacional Autonoma de Mexico, Mexico City, Mexico), Jorge Julio González Olvera (National Institute of Psychiatry Ramón de la Fuente, Mexico City, Mexico)

Today, societies are facing unprecedented challenges. Global interconnectedness, growing social, economic and political inequalities and constant overexploitation of our human and natural environment are increasing our vulnerabilities both at the individual and the social levels. The knowledge generated by all sciences should be put at work to imagine and implement creative solutions to tackle these challenges. Anthropology has played an essential role in helping understand the importance of both culture, and intangible cultural heritage (ICH), in the shaping of the world we imagine and live in. But we now face the challenge of furthering, deepening and disseminating that knowledge in order to face the contemporary challenges of humanity and build the world we wish to live in the near future.

ICH is produced by groups and communities as a representation of their identity, as a building block of their sense of belonging and the root that ties them to the past in order to live in the present and imagine a collective future.

By opening a dialogue between and across different disciplinary perspectives, including the social, the human and the cognitive sciences, we will explore in this panel (1) how does ICH both strengthen local identities while giving a sense of belonging to a global world? (2) How does safeguarding ICH impacts in the construction of individual and social projects linking local and global contexts? (3) How

does ICH works towards building resilience in contexts of social, economic, political and/or environmental vulnerabilities?

Intangible cultural heritage in Montenegro: Imagined projects encountering reality

Danijela Djukić (Museum of the town of Perast, Montenegro)

Intangible Cultural Heritage (ICH) has been recognized in Montenegro since 2009. The first activities started in 2011 with the workshop organized by the Ministry of Culture of Montenegro in Cetinje, led by the trainers from the Ethnographic Museum in Belgrade and UNESCO Office in Venice. Since the listing of ICH started in 2012, a few teams have been included into the project. The outcome of this work was production of a register that included 178 elements out of 300 that had been recorded.

This paper will be based on my own experience of participating in such an ICH project, which comprised ethnologists/anthropologists and art historians from Montenegro, employed in the Ministry of Culture and the local museums. The project dealt with investigating the traditions centered on the Procession/Litiya of St. Jovan Vladimir that starts in the town of Bar, and climbs up to the peak of Mt. Rumija, and in which the local but also larger community participates. This is an account of different project phases and problems that were experienced while doing the fieldwork, collecting documentation, filling the questionnaire, and writing the collective project report. This is in fact a story of how issues of local, religious, ethnic/national, and generally political identities of residents and institutions in Montenegro find their ways into professional disputes over ICH. The paper ends with suggestions as to how the procedures around ICH may be made more professional in an environment where many other spheres of interest and practice are present.

“Dancing Ethiopia“: Performances of intangible culture in Addis Abeba

Kim Glück (Frobenius Institute, Frankfurt, Germany)

My research examines how dance conveys cultural identity in multiethnic Addis Abeba. Ethiopia's capital celebrates the nation's cultural diversity - the country is home to around 80 ethnic groups, who speak between 70 and 100 languages - in different performance venues, such as theatres, Clubs, dance schools and Cultural Restaurants. Here, people use dance to express their identity by displaying a variety of traditional dances from different Ethiopian regions.

To answer the question how culture is represented in dance, it is mandatory to take a closer look at the practical context which includes the different locations and media platforms (such as online video clips) where dance is celebrated as intangible cultural heritage. This includes the different performance venues, actors (dancer, audience and cultural institutions) as well as the repertoire, and the attributes of the shown dances.

Furthermore, it has to be checked, which functions are performed through the represented dances as an expression of intangible culture? How do these dance shows influence a feeling of belonging, on one hand relating to the individual and his ethnic identity, on the other hand relating to its affiliation as part of the multiethnic state Ethiopia (with special regard to the recipient's side). My paper discusses these and other difficulties in capturing the living cultural expression of Ethiopian dance as intangible cultural heritage.

The embodied building of identity and empathy through Mexican folkloric dance: An exploratory study on intangible cultural heritage from the cognitive and anthropological sciences perspective

Jorge Julio González-Olvera (National Institute of Psychiatry Ramón de la Fuente, Mexico City, Mexico), Andrea Ruiz (National Institute of Psychiatry Ramón de la Fuente, Mexico City, Mexico), Cristina Amescua (Universidad Nacional Autónoma de México, Cuernavaca, Mexico)

In all cultures, dancing with the other builds linkages and is an essential way of socialization, which involves sensitivity and emotion. Dance is a form of transmission of mores, traditions, ideologies and

feelings and can be a fundamental element of the intangible heritage of many cultures. Also in certain areas, such as the performing arts, research on the processes of empathy generated through dance provide evidence that it functions as a particularly potent means to incorporate and perceive the frames and states of mind of others in situations involving the human body in motion.

Practice and appreciation of Mexican folkloric dance can promote and enrich qualities such as the ability to physically communicate and express emotions in both performers and audiences; but in the specific case of folkloric dance, other meanings and values are executed since it is based on national identity giving prominence to traditional and indigenous heritages. As a living and embodied knowledge of our cultural heritage it generates cohesive ties that identify us generating an experiential sense of belonging.

This paper aims to build solid research hypotheses through the exploration of differences in the meaning of national identity and the degree of empathy produced by Mexican folkloric dance, among performers, audiences and people completely unrelated to the dance. This will allow us to discuss the relevance of intangible cultural heritage practices and expressions from the standpoint of cognitive sciences, in order to understand better, through further research, its impact in the making of the social brain.

Performing collective selves: Creating new meanings in action or the reshaping of Mexican immigrants' intangible cultural heritage in Atlanta Metropolitan Area

Cristina Amescua (Universidad Nacional Autonoma de Mexico, Cuernavaca Morelos, Mexico)

The interest on intangible cultural heritage has been increasing over the last decade, and anthropologists around the world are becoming more engaged with the subject, either from an ethnographic standpoint, a critical perspective or theoretical and methodological approaches. Nevertheless, there is still a wide array of subjects that are not being addressed yet by anthropological research: one of them is that of intangible cultural heritage in contexts of mobility.

Migration processes involve changes in space, territory and environment. People from different cultures meet in new contact zones thus increasing their awareness of cultural diversity. Immigrants generate transnational practices linking their original territories with the reception areas, and when immigrants engage in a mobility process they do so, carrying their own cultural baggage.

Based on fieldwork in relatively new receiving communities in the U.S. Southeast (Atlanta Metropolitan area), this paper will explore how Mexican immigrants integrate Mexican folkloric dance as an element of their intangible cultural heritage. Migratory experiences shape the ways through which immigrants assign value to specific cultural practices thus including them as part of their heritage. Drawing from Giddens theory of agency and structuration and from Graeber theory of value I will interpret fieldwork data so as to discuss how meaning is built through action generating complex identity formation and enactment processes that are ultimately key in understanding the processes of recognition and cooperation in receiving communities and how ICH practices transform social and cultural spaces in the receiving areas.

Traditional agriculture as cultural heritage in the prevailing discourse of industrialism

Jana Krčmářová (Institute of Ethnology, Czech Academy of Sciences, Prague, Czech Republic)

Rural countrysides of both European and global proveniences are facing multiple demographic and environmental challenges. Many of these might be connected to the industrialisation of agriculture, which – together with other country specific factors, tends to lead both to plight of small and middle sized farmers and consequent change in the rural community, but also to environmental degradation of the landscape. Industrialisation discourse settled as dominant in the land use and agriculture theory and practice and materialised in our countryside. With the shrinkage and even extinctions of traditional – pre-industrial agriculture it is becoming to be seen as a valuable cultural heritage and is revived for a set of various reasons from environmental to aesthetic.

In the presentation a case study of discursive pushing out of a premodern multifunctional practice of using trees in agriculture is shown in the 19th century Czech industrialisation. The analysis presents tax records and 19th century agrarian literature as typical (re)producers of industrialisation discourse while the landscape fieldwork oriented on relics of the agroforestry systems points at the at least 100-year resilience of the common people and their practices to it. Further the agroforestry case study is a good example on the selective forgetting and remembering of certain practices which fit into the contemporary discourse to different degree leading to palpable consequences in both our material and symbolic environments and lifestyles.

Local peasant rituals became transnational intangible cultural heritage

Alin Rus (University of Massachusetts Amherst, USA)

“International migration” was defined as a process of cross-border connections and practices of migrants and non-migrants as well as the creation of networks and organizations that operate beyond the borders of sovereign states, thus creating the premises for transnationalization and the emergence of a transnational social space (Faist, Fauser, Reisenauer, 2013). In this ‘delocalized space’ created by globalization, international migrants lead an existence ‘in-between’, continuously traveling between their communities and their working places sometimes located thousands of kilometers away. But, what happen with intangible cultural heritage of the migrant peasants who live this kind of commuters’ life? In this paper I will analyze how the creation of this transnational space produced the premises for ‘the export’ of the local peasant rituals beyond the borders of the villages where they have been born, practiced and promoted for centuries. Not only the intangible cultural heritage became transnational and lead an existence ‘in-between’ but it also impact the construction of individual identities in a global context. Just like peasants labor migrants, their winter rituals start to lead a new kind of existence “in-between”, crossing the countries’ borders through phone calls, skype and facebook connections as well as international folklore festivals held in other countries. Through this analyze I will try to answer a question of maximum importance for both the emergence of new identities and the transformation of cultural heritage in a global context: how does transnational migration impacts the construction of individual and social projects and identities linking local and global.

Swinging between German romanticism and French enlightenment: Zafimaniry cultural heritage in Madagascar

Taku Iida (National Museum of Ethnology, Osaka, Japan)

The Zafimaniry once was, and partly still is, swidden cultivators inhabiting in a mountainous area in Madagascar. They have developed their woodcrafting skill principally for two reasons: (1) plenty of wood resources protected from commercial logging because of bad access; and (2) necessity to make their wares and tools by their own because of lack of factory-made products. In other words, their woodcrafting skill has been fostered in their isolated environment. From the 1960s on, however, their relation with outer worlds is getting closer and closer. Such changes finally brought about inscription of their skill in the UNESCO representative list of Intangible Cultural Heritage in 2008. This event caused, as a result, craftmaking for everyday necessity to decline, while revitalizing commercial wood ware production.

The Zafimaniry knowledge and skill are swinging between two meanings of culture. On one hand, their skill is means of survival which should be learned through everyday life. Such culture as interface with environment was first defined by German romanticists and later succeeded by American cultural anthropologists. However, the Zafimaniry culture has another side. When factory-made goods permeated into the region, people’s dependence on culture as customs declined abruptly. Instead, “Zafimaniry arts” are appreciated by tourists as visual evidence of their own experience in the Zafimaniry region. This “culture for appreciation” has roots in French and British

use of culture.

Between the two senses of culture, the Zafimaniry have to take their own direction.

The weight of the state: Approaching heritage regimes in Mexico

Julián Carrillo (Indiana University Bloomington, El Paso, USA)

This paper is based on the premise that even in neoliberal globalized countries the State continues to play key roles in mediating local and global relations concerning intangible heritage processes. The paper focuses on the concept of “heritage regimes,” as significant frameworks of power operating and intersecting at the international, national, and local levels that influence and shape dominant ways of conceptualizing, constructing, and in turn, using and abusing heritage. Specifically, the paper introduces the concept of “regime” as used in the social sciences more generally and in anthropology specifically. Following this introduction the paper unpacks the elements, characteristics, and constitution of most modern heritage regimes using examples from the Mexican State and the southern state of Oaxaca in particular. Mexico serves to explore the symbolic power of heritage regimes as the country’s rich cultural and heritage landscape has been historically constructed and is constantly being re-created by a plethora of social actors, institutions, and socio-economic forces involved in heritage production, governance, and management (e.g., UNESCO, anthropology institutions, state bureaucrats, scholars, indigenous groups, the neoliberal market, and civil society). The goal of this paper is to show that as heritage scholars we should keep in mind the ongoing weight of the state manifested through heritage regimes as these frameworks of power conduct significant social, economic, and symbolic work in society; for example, shaping local-global connections, heritage projects, and even resilience-building and vulnerabilities at the grassroots.

Panel ID: 637 Chinese burial grounds and burial culture in South East Asia (IUAES Commission on Enterprise Anthropology)

Panel convenor: Ai Boay Tan (Universiti Tunku Abdul Rahman, Kampar, Malaysia)

The panel will discuss on burial grounds and burial culture of Chinese in South East Asia. As the fortune seekers or coolies flooded into South East Asia especially after 19th century, majority of the Chinese migrant burial in loci. Hence, the Chinese cemetery might kept the earliest record of their migration’s history. It helps to rebuild or reflected their origin, identity, belief and value systems. Besides the historical perspective, the panel also willing to share the findings of the contemporary burial ritual among the Chinese in South East Asia. Death ritual, labeled as “rites of passage” by Van Gennep. The study of mortuary ritual provided the opportunity not only to reassert core cultural values, but also promote the solidarity of the group and help mourners to reaffirm the kinship. By studying the burial culture of Chinese in South East Asia, it shed the light to their sustainable or transformation of Chinese identity. The presenters are comprising anthropologist, historian and religion worker. It will provide the cross-disciplinary knowledge and approach in this topic. Each presenter in this panel will share a case study in Singapore, Malaysia, Thailand and Cambodia. The panel attempt to probe into the similarity and diversity of the Chinese in South East Asia through their burial grounds and burial culture.

Unforgotten identity: The study of Chinese cemetery in Gertak Sanggul, Penang, Malaysia

Ai Boay Tan (Universiti Tunku Abdul Rahman, Kampar, Malaysia)

The evidence of scattered Overseas Chinese lay silently in the Chinese cemetery. With that in mind, the purpose of the research is to study the Overseas Chinese identity through the Chinese cemetery. This is because the cemetery is not only a reflection of the nostalgia of Chinese community to their origins; it is also the symbolic preservation of Chinese culture, belief, values and family networks. The Cemetery of Gertak Sanggul, which is used conclusively by the villagers in Gertak Sanggul, will be

applied as the case study. Gertak Sanggul is a geographically isolated Chinese fishing village located in Penang Island, Malaysia. The oldest readable tomb in the cemetery could be traced back to 1868. The deceased of the village are buried in the cemetery until today. The paper analyses the data which is collected from every tomb in the Chinese cemetery from different perspectives, including their origins, clan network, gender and religion. Furthermore, the paper also scrutinizes the ritual of Qingming, or Tomb-Sweeping Day practised in the cemetery by the Chinese in Gertak Sanggul. This is a cross-discipline study which applies methods for anthropologic and historic research. The study intends to reveal that the Chinese in Malaysia preserve their own distinct ethnic and communal identities which contribute to Malaysian multiculturalism.

Funerals of Yiguan Dao members in Thailand: Reconsidering a transnational “Chinese” religious group

Yu-sheng Lin (Kyoto University, Japan)

Most studies on burial cultures of Chinese in Southeast Asia are concerning about their identities or ethnicities. In addition to either ethnic Chinese or assimilated locals, scholars show that burial cultures of Chinese in Southeast Asia are sometimes related with other identities as well, such as dialect groups or localities. However, I argue that burial cultures should be related more with their religious goals and could show more varieties other than ethnic/dialect identities. I would take two examples of funerals of one transnational ‘Chinese’ religious group, Yiguan Dao, in Thailand as example, to show its religious goals and those varieties.

Panel ID: 587 The European migrant crisis and the sharing economy; moments of learning and convergence

Panel convenor: Inga Treitler (Anthropology Imagination LLC, Knoxville, USA)

Social media and the sharing economy play an ever larger role in contemporary life. In recent years their application is critical in individual, community, and institutional responses to crisis where more traditional institutions and social networks have faltered. What has controversially come to be labelled the “European migrant crisis,” for example, can be viewed as a laboratory of social innovation rooted in the sharing economy, where information and material surpluses are put to life-saving purposes through mobile technology. Individuals and groups in host communities are known to convert popular platforms like Airbnb, Facebook and Whatsapp to humanitarian purposes, and to offer agile and fluid innovations to meet immediate and rapidly changing needs in housing, employment, medical care, clothing, legal issues and border crossing, language, trauma counseling, and more.

From a June 2015 turning point there is a perilous increase in the numbers of people traveling toward perceived safe havens. We speculate that social media profoundly transform human options in such times of crisis. The use of these applications must begin to be systematically documented and examined.

This panel is based on ongoing interactions among volunteers, in the migrant communities and camps, and among technology developers. We will use recent examples to explore further ways to generate solutions that address human crises in real time. In consideration of the rapidly changing conditions and the proliferation of new technology, the panel is organized as a series of short presentations and a round table discussion format to invite open dialogue with the audience.

Lab around refugee route

Joana Breidenbach, Ben Mason (Betterplace lab, Berlin, Germany)

We will be presenting the results of a research trip by the betterplace lab, a think tank in Berlin devoted to the intersection between civil society and digital technology. With the "Lab around Refugee Route" we are continuing our annual field trip around the world focussing on digital technology use and innovation for and by refugees. This March, 6 members of the betterplace lab will be doing short-term exploratory fieldwork in 4 locations (Jordan, Turkey, Northern Iraq and Serbia). We will be presenting our research design and preliminary findings, concerning the following questions: What kinds of digital tools are being used by refugees to help them with orientation, travel itineraries, quality of life, integration? How are existing tools adapted? What tools are local NGOs and humanitarian organisations such as the UNHCR developing and how do they proceed? What are the digital needs of local refugee populations as well as humanitarians?

Report from the field: Artists, diaspora, solidarity, new digital technologies

Katherine Desjardins (University of Chicago, USA)

Increasingly, artists from around the globe are harnessing social media and new digital technologies in order to promote a culture of solidarity with populations in flux who are fleeing from their homes in war-torn areas on our planet. An overview and introduction to a few of these projects organized by artists/refugees in collaboration with/curated by artists from across disciplines and boundaries from around the world will be presented.

Reimagining health; Civilian agency and the European migrant crisis

Emily Frank (At Large, Beaconsfield, Canada)

The best of the so-called sharing economy has tapped into a transforming civilian agency that generates solutions to on the ground problems as they arise. This emerging space enables civilian populations from host countries and migrants moving through, to capture and disperse softer resources such as human labor, temporary lodging, routes for safe passage, and information services to ease integration into host communities. These services highlight three key components that must be leveraged by international organizations seeking to assist these populations in a more formal way. First these services are fluid, agile, and readily adaptable to a changing environment. Second, they tap into the migrant community, leveraging its internal knowledge to help it best generate and disseminate the information most meaningful at the time. Finally, it enhances a sense of agency and hope, decreasing helplessness and encouraging action and responsibility for communities that have been previously rendered helpless victims by situations beyond their control. Precisely, I argue, it is these three factors that have allowed these humanitarian solutions to flourish where more traditional institutional responses have failed.

Untreated chronic diseases such as Type 2 Diabetes, cardiovascular and respiratory diseases, currently cost the economy trillions of dollar in health care and lost productivity. It is estimated that the toll of untreated mental health alone costs the global economy an additional 16 trillion dollars per year. Healthcare for migrant populations has recently arisen as a grave concern by the international community and the current institutional structure is not equipped.

Entrepreneurs and refugees co-creating digital tools in Berlin's sharing economy: Developing HiMate.org

Inga Treitler (Anthropology Imagination LLC, Knoxville, USA)

Use of smart phones as a lifesaving necessity has been widely noted in the global media, for example for sharing breaking news and navigating borders and resources. Once relative physical safety is reached, there are long and difficult periods of transition and uncertainty during which a major

challenge is to reconnect to dignity and humanity. This paper examines the process of co-designing and testing a sharing app and of developing a work process that integrates refugees and hosts. HiMate.org is a mobile sharing app that provides material and social opportunities to build relationships within Berlin's civil society, through the exchange of vouchers for services, events, and items. Host societies need ways to welcome new arrivals, and these exchanges, for example, a membership in a sports club or a music school, create natural ways to connect and find reciprocity, which is fundamental to humanity.

Many refugees are part of a global community that shares knowledge of innovative uses for existing sharing apps, and indeed are creators of digital tools. Tech and entrepreneurial hosts are responding quickly through hackathons and startup pitches to need that can't be met fast enough by the NGO and the government sectors.

Sharing in a "recovery economy": Social media and land rights in Syria

Jon Unruh (McGill University, Montreal, Canada)

A significant aspect of the sharing economy phenomenon is the new spheres of human endeavor in which it is realized. While a good deal of attention has focused on the role of the sharing economy within stable economic settings, this paper instead examines the prospect of the sharing economy being of utility in a 'recovery economy'. The recovery economy of concern here is a war-torn scenario where housing, land and property (HLP) rights - fundamental components of any economy - have been severely compromised. This paper examines the case of Syria and the massive dislocation of civil society from HLP that have resulted from the civil war; and asks, how might people gather and share important evidence of their HLP rights so as to reclaim their HLP after the war, or seek compensation for its destruction?

Tapping into the momentum that social media has generated among Syrian refugee populations in Lebanon, Jordan, Turkey, Iraq and throughout Europe, this research looks at the prospect of refugees being able to - through social media - derive, obtain, prepare, organize and upload a wide variety of evidence for HLP claims while still refugees, for subsequent use in restitution efforts. This research examines how to leverage the foundations of the sharing economy to move beyond conventional processes of restitution of HLP.

Panel ID: 573 Mobility, multilingualism and intercultural dialogue: past lessons and current challenges (*IUAES Commission on Linguistic Anthropology and LINEE+ (Languages in a Network of European Excellence) (IUAES - LINEE+ joint panel)*)

Panel convenor: Zrinjka Glovacki-Bernardi (Faculty of Humanities and Social Sciences, University of Zagreb, Croatia)

While globalization and Europeanization processes have renewed scholarly interest in multilingualism, the increasing recognition that its current practices are not unprecedented, calls for a more empirically grounded research into multilingualism and intercultural dialogue as historically-rooted phenomena. A long view of history suggests that people and languages have always been on the move with consequent intermingling of different societies, cultures and languages. Since antiquity to modern times, there were contact zones of migrants and travellers, particularly in the cities, where this mixture of people had to work out how to organize their social relations and where contests, but also dialogue, took place over their multiple languages. These various consequences of mobility have been shaped and patterned differently by particular social, political and economic contexts. The understanding of these contexts might provide a new way of learning from the past about strategies used to overcome social tensions between the 'self' and the 'other' as potential legacies of intercultural dialogue that can inform current processes of communication and mobility.

Dialogue as global mobility: Interfaith advocacy and the linguistic management of diversity

Marcy Brink-Danan (Hebrew University, Jerusalem, Israel)

Based on ethnolinguistic research conducted among British interfaith dialogue advocates, this paper analyzes the changing value of "diversity talk" in the UK, highlighting new understandings of global religion as a source of communication anxiety. Paradoxically, British dialogue advocates promote Taylorist linguistic prescriptions for religious diversity management across the globe, yet flout the social stratification inherent in managerial logic and giving away expertise freely. I analyze these globally shared techniques, revealing advocates' desire to upscale linguistic prescriptions from the vertical authority of clergy, local and state politicians to what they see as the highest scale: the global ecumene. If "(m)obility in a globalized world is predicated on the capacity to acquire and deploy resources needed to cross from one scale level to another (...)" (Blommaert 2013:8), what to make of a globalized linguistic practice whose scale-crossing practices are seen as a kind of expertise that accrues meaning through its claim to be a public good that erases distinctions, rather than value as a resource to be deployed for purposes of increasing social stratification? This paper suggests that our understanding of recent forms of "diversity talk" and intercultural dialogue efforts benefits from deeper engagement with theories of language and globalization (Blommaert 2010; Blommaert and Verschueren 1998; Chambers, Trudgill and Schilling-Estes 2004; Fairclough 2006; Friedman 2003; Jacquemet 2005; Jaworski and Thurlow 2010) and linguistic commodification (Agha 2011; Cavanaugh and Shankar 2014; Heller 2010), highlighting the ways interfaith dialogue proponents imagine an increasingly complex globalized relationship between religious groups, states, communities and individuals.

Language, gender, and piety in Hasidic communities of New York

Gabi Abramac (Sokrat Language Institute, Zagreb, Croatia)

This paper examines the politics of piety inherent in the performance of language, belonging, and subjectivity, with a particular focus on how gender informs language practices and Hasidic ideology. This research combines the theoretical and methodological framework of language biography with the theory of language ideology in order to explain how the use of language at an individual level reflects larger-scale ideologies in Hasidic communities. The research was conducted through narrative biographical interviewing, supplemented by ethnographic research during which the researcher assumed the role of a participant-observer. Narrative approach to identity construction and social practice has been used because life stories are uniquely suited to inform us about individual and private choices as they are influenced by wider communal beliefs, heritage, and ideology. The reconstruction of language biographies shows how speakers use the triglossic linguistic repertoire (Loshn Koydesh, Yiddish, and English) in negotiating their identity, and how linguistic repertoires are gender-conditioned.

Phantom of neutrality: Ambivalence towards acceptance of cross-religious orthography among non-Christian Lisu in Thailand

Masao Ayabe (Tokyo Metropolitan University, Japan)

This paper aims to examine an attempt to accept markedly Christian orthography as cross-religious orthography among the non-Christian Lisu in Thailand and concomitant psychological barriers to it. Lisu, one of the indigenous populations in northern Thailand, is now facing a serious threat of losing their ritual knowledge based on ancestral worship owing primarily to the lack of efficient method to archive the knowledge with proper orthography. Therefore, regardless of longstanding skepticism towards Christianity rooted in the mindset of non-Christian Lisu that occurred through the process of propagation, they are now inevitably directed towards using "Fraser Script", which was developed for translating the Bible and hymns by a British missionary in early twentieth century, as their common orthography. As a minority with a smaller population, Christian Lisu people basically

welcomed this change, and tried to provide assistance for its diffusion to fill the groove between both sides. It seems this tendency has helped to enhance cross-religiously the pan-Lisu consciousness. At the same time, Christian Lisu, more specifically native missionaries with literacy of Fraser Script, have come to play important roles in bridging the Lisu people in three countries (i.e. China, Myanmar, and Thailand) in recent years using their vast Christian network and literacy of the script. With this success, some native missionaries are losing original incentives for their domestic activities, and consequently inviting return of the old cleavage between both sides. Possibility and impossibility in creating a neutral orthography beyond religions among the Lisu in Thailand will be discussed here.

English language learning demotivation at the University of Dubrovnik

Nives Vidak (University of Dubrovnik, Croatia), Joško Sindik (Institute for Anthropological Research, Zagreb, Croatia)

The theories on second language acquisition (SLA) differently estimate the importance of certain factors in language acquisition. Within those factors the importance of motivation as well as demotivation is essential. Motivation is extremely important during demanding learning process. The first objective of this study is focused on determining the correlations between factors of demotivation (DM) during LEFL with factors of motivation (M), as well as with chosen relevant variables. Second objective is focused on determining the differences between factors of demotivation during LEFL in relation to the gender, the year and the programme of study. The study was conducted among the students enrolled in 3-year undergraduate study programmes at two University Departments: Maritime Department and Mass Communications Department. As the research instrument, the Questionnaire for Measuring Type and Intensity of Motivation of Croatian Students for Learning English as a Foreign Language (Mihaljevic Djigunovic, 1998) has been applied. The results indicate the absence of statistically significant differences in DM factors, according to the gender, the programme and the year of study. However, statistically significant, moderately high and negative association of pragmatic-communicative and affective factors of motivation with demotivation has been established, while the other correlations between DM and M are very low. On the other hand, statistically significant, negative and low correlation with DM factors has been found for the final grade only. The findings suggest the need for further research based on a context-specific approach to understanding motivation in LEFL.

Construction of a questionnaire on foreign language learning strategies in specific Croatian context

Nikolina Božinović (Rochester Institute of Technology, Dubrovnik, Croatia), Joško Sindik (Institute for Anthropological Research, Zagreb, Croatia)

Learning strategies are special thoughts or behaviours that individuals use to understand, learn or retain new information, according to O'Malley; Chamot. The other view, promoted by Oxford, believes learning strategies are specific actions taken by the learner to make learning easier, faster, and more transferrable to new situations of language learning. The use of appropriate strategies ensures greater success in language learning. The aim of the research was to establish metric characteristics of the Questionnaire on learning strategies created by the author, in line with the template of the original SILL questionnaire (Strategy Inventory for Language Learning). The research was conducted at the Rochester Institute of Technology Croatia on a sample of 201 participants learning German, Spanish, French and Italian as a foreign language. The results have shown that one-component latent dimensions which describe the space of foreign language learning strategies according to Oxford's classification, have metric characteristics which are low, but still satisfactory (reliability and validity). All dimensions of learning strategies appeared not to be adequately defined. Therefore, we left out compensation strategies and merged social and affective strategies into social-affective strategies into the unique dimension. Overall, this version of Oxford's original questionnaire, based on Oxford's theoretical construct, applied on Croatian students, clearly shows

that current version of the questionnaire has poor metric characteristics. One of the explanations of the results obtained could be positioned in multicultural context and intercultural dialogue. Namely, particular social, political and economic context in Croatia could shape even foreign language learning strategies.

National ambiguity – a historical perspective

Anja Iveković Martinis (Institute for Anthropological Research, Zagreb, Croatia)

The subject of this paper is the negotiation of national and linguistic identity among Italian-speaking Croats in Austro-Hungarian Pula, based on discourse analysis of newspaper texts from the period. As the main port of the Austro-Hungarian navy, Pula (now in Croatia) became a culturally very mixed city, with the dominant groups being Italian, German and Slavic (Croats, Czechs, Slovenes etc.). The political situation was very complex: national awareness and political activity in the Italian and Slavic groups steadily grew, which led to frequent conflicts and presented a threat to political stability and to the authority of the central imperial power in the city. A Croatian-speaking bourgeoisie and intelligentsia was only gradually developing and the proponents of the national movement sought to win over to their cause people of Croatian ethnic origin who had adopted the traditionally prestigious Italian language and culture and spoke no or very little Croatian. The paper will attempt to analyse how this Croatian-Italian cultural ambiguity was discursively negotiated in multilingual and Italian-language newspapers which advocated the Croatian national movement.

Urban linguistic landscape in historical perspective

Marina Rončević, Tatjana Šepić (Polytechnic of Rijeka, Croatia)

This paper represents an interdisciplinary research of the continuity of cultural pluralism and societal multilingualism in the public sphere of the city of Rijeka through historically varied circumstances from the end of the 19th century to the beginning of this century. The aim of the research is to examine the effects of political changes on language use and choice in the public sphere in the light of socially relevant processes such as industrialization, urbanization and globalization. The paper focuses on the analysis of the historical dynamics of pragmatic and symbolic linguistic dimensions through the research of the linguistic landscape of the city of Rijeka. An overview of the linguistic landscape of the city is given in various historical and social circumstances of its development analyzing how the landscape has changed and developed in the past hundred years. The papers proposes to examine how and under what circumstances in culturally and linguistically heterogeneous urban milieu the attitude towards language, culture, ethnicity, national and territorial affiliation is generated, questioned and changed. The research of language in the public sphere with the emphasis on multilingualism tries to establish the relationship between language and social processes and practice, in particular the way in which linguistic landscape contributes to the construction of social reality. The analysis is based on archival material and popular newspapers in specific historical periods providing an insight into the political, social, economic and, in particular, linguistic situation of the city of Rijeka.

Linguistic characteristics of advertisements and announcements in germanophone newspapers published in Zagreb

Zrinjka Glovacki-Bernardi (Faculty of Humanities and Social Sciences, University of Zagreb, Croatia),
Mirna Jernej Pulić (Institute for Anthropological Research, Zagreb, Croatia)

The aim of this paper is to analyze linguistic characteristics of multilingual advertisements and announcements found in newspapers published in German, in the city of Zagreb, at the turn of the century (1877-1914).

The analysis is based on language policies on the mesolectal level, including the code-switching phenomena and taking in concern three languages: German, Croatian and Hungarian. We assume

that the analysis will demonstrate how the socio-cultural background influenced various linguistic phenomena that were reflected in everyday multilingual practices during the period of the Austro-Hungarian Empire.

Panel ID: 572 The language of privatization and the privatization of language (*IUAES Commission on Linguistic Anthropology and LINEE+ (Languages in a Network of European Excellence) (IUAES – LINEE+ joint panel)*)

Panel convenors: Anita Sujoldžić (Institute for Anthropological Research, Zagreb, Croatia), Alexandre Duchêne (University of Fribourg, Switzerland)

The dominant processes underlying the transformation of life in all current societies have been that of privatization amidst globalization, including the conversion of things, activities and ideas into commodities, or commodification, expanding into all domains of social and cultural life. Not surprisingly, languages are also seen now as commodities that carry different values in the era of globalization, while under economic pressure language practices are used as currency for the flow of capital. These new trends, driven by marketization and privatization, impact different domains of knowledge production and elite formation, from education, the workplace, market and public sphere to digital communication. They deserve closer scrutiny with respect to implications for their critical real-world issues from linguistic, cultural and economic rights to identity. The panel aims to critically examine both the language of privatization and privatization of languages, and how they may lead to issues of exclusion and exacerbate issues of access. It takes a critical approach that makes the workings of power visible arguing that what is often lost in discourses about understandings of knowledge production are questions of who gets to achieve certain type of knowledge. It will focus on the role of language in knowledge production in terms of the privatization of language under conditions of late capitalism, and in relation to notions such as symbolic, cultural and linguistic capital, language ideology and linguistic hierarchy. Case studies tied to specific contexts or more theoretical reflections are welcome to illuminate these questions.

Introduction: The language of privatization and the privatization of language

Anita Sujoldžić (Institute for Anthropological Research, Zagreb, Croatia), Alexandre Duchêne (University of Fribourg, Switzerland)

The dominant processes underlying the transformation of life in all current societies have been that of privatization amidst globalization, including the conversion of things, activities and ideas into commodities, or commodification, expanding into all domains of social and cultural life. Not surprisingly, languages are also seen now as commodities that carry different values in the era of globalization, while under economic pressure language practices are used as currency for the flow of capital. These new trends, driven by marketization and privatization, impact different domains of knowledge production and elite formation, from education, the workplace, market and public sphere to digital communication. They deserve closer scrutiny with respect to implications for their critical real-world issues from linguistic, cultural and economic rights to identity.

Privatization and etatization of plurilingualism in the discourse production of the Council of Europe: Search for internationality and resistance of nationalisms

Zorana Sokolovska (University of Strasbourg, France, University of Fribourg, Switzerland)

This contribution aims to problematize the management of the simultaneous privatization and etatization of plurilingualism in the discourse production of the Council of Europe (CoE), i.e. the processes of placing languages and language practices under or outside state control. The study adopts a critical sociolinguistic discourse analysis approach and draws on a historiography of the discourses on languages produced by CoE's different instances.

I firstly examine the emergence of the expert neoliberal logic of conceptualizing learners and their

individual, independent, and responsible linguistic development. This provided the conditions for the production of discourse on privatization of language practices down to the individual in a Europe imagined as open for circulation of people, capitals and ideas. Secondly, I argue that the neoliberal-inspired rhetoric of privatization (Harvey 2005) of language practices functions as a mask for discursive practices that are about the maintenance, reconstitution and restoration of nation-state power. I look at the debates on “linguistic diversification” in which “mother tongue” and “endangered language” replace the nation-state official language(s) and becomes a terrain of preserving nation-state prerogatives. Finally, I reflect on the CoE’s management of these processes through the knowledge production on plurilingualism. Plurilingualism becomes a terrain of tensions between the search for internationality and the resistance of nationalisms, corresponding to tensions between individual freedom of language choice and fixed and state-oriented education policies as a form of collective governance respectively. The tensions are masked in the celebratory discourse on plurilingualism, which obscures actual language practices and social inequalities.

Audit language and the politics of inclusion

Alfonso Del Percio (University of Oslo, Norway)

Since the 1990s, the arrival of migrants from the African coasts has led to an industrialization of the Italian social economy. While this sector has historically cooperated with the state authorities with respect to the provision of welfare to the impoverished Italian population, today, the billions of Euros sponsored by the EU to finance the migrant’s reception, inclusion or expulsion have led to an accelerated professionalization of these organizations’ activities. These changes also came with an audit culture, i.e. a “language of privatization” quantifying services, measuring performances and performing quality that is imposed by the EU onto the charities, humanitarian organizations and cooperatives of this social economy. The paper problematizes the status of this audit culture for the daily activities of “Integra”, an emblematic organization in this social economy. I demonstrate that this “language of privatization” is perceived by Integra and its social workers both as a bureaucratic discourse complicating its everyday routines as well as a promotional resource that can be exploited within a strategy of distinction in an increasingly deregulated social economy. Further, I demonstrate that this language is used to justify the transformations of the organization’s practices (that increasingly focuses on quantifiable activities that can be widely communicated and easily mediatized). This language also leads to the redefinition of the audiences addressed by the provided services (with an increasing focus on migrants that are meant to be easy to work with) and to an increasing disciplinization and flexibilization of the relational labor produced by this organization’s workers.

Privatizing creativity: Verlan in advertising and political discourse

Catherine Tebaldi (University of Massachusetts Amherst, USA)

Following Hill’s (2005) analysis of the intertextuality of mock Spanish, this paper explores the indexicality of the youth language game Verlan in popular media and advertising. The use of the syllable-inversion game Verlan in advertising re-appropriates a language of student creativity, creating a false urban youth voice that echoes colonial views of language present in earlier advertisements. Oasis juice’s anthropomorphized Verlan-speaking fruit, “Onsfan la Poire”, recalls the raciolinguistic ideologies (Rosa; Flores 2015) of the older Banania tagline “y’a bon...”. Images ranging from academic disinterest to savage illiteracy are ascribed to the “ventriloquized bodies” (Inoue 2003) of students of color in France’s urban peripheries. If advertising both mocks and re-appropriates student linguistic creativity, its false urban voice it reproduces resurfaces in official discourses about young people of color, such as former minister for family and solidarity Nadine Morano’s 2009 speech to the young muslim who she imagines has no job, wears his hat backwards and speaks in Verlan. These discourses reduce social and academic isolation to a lack of mastery of standard French. The false urban voice of “mock Verlan” denigrates the intelligence of students of

color, transforming a language game as a social and identity building practice into a caricature of underachievement, privatizing creativity to sell imitation juice and right wing educational policies.

Flows of capital and language hierarchies amongst “professional Gaels” in contemporary Scotland

Bernadette O'Rourke (Heriot-Watt University, Edinburgh, UK), Gavin McLean (Napier University, Edinburgh, UK)

Contemporary Gaelic language policy has drawn on the potential for the Gaelic language to drive economic development in Scotland (Danson and Chalmers, 2012). The focus on ‘intangibles’ and ‘human capital’ taken by Scottish Enterprise’s economic development policies tied Gaelic language policy with the prominent Creative Industries discourse of the 2000s. These arguments link to wider concerns within sociolinguistics and linguistic anthropology with the commodification of language (e.g., Duchêne and Heller, 2012; Hanks, 2005; Heller, 2010). Gaelic, like other minority languages, can act as a source of value within these economic development policies, particularly with links to tourism, due to the language’s links to identity and authenticity (Heller 2003; Kelly-Holmes, 2010). For Gaelic language workers, revival efforts tied to public sector revival efforts portray Gaelic as a skill tradeable in the labour market. Drawing on a Bourdieusian theoretical approach and empirical data from an organisation implementing a Gaelic language plan, this paper examines the flows of capital and language hierarchies that have developed within the organisation. Specifically, the paper shows how new speakers of the language, who could be considered “professional Gaels” (e.g., McEwan-Fujita, 2005), are able to profit from the Gaelic language in the labour market. Whereas the policy arguments present the Gaelic language as potential source of exchange value for native speakers, this paper demonstrates that the potential is restricted to a particular Gaelic register. The intertwining of economic, cultural and symbolic capitals found within the paper have as we will show wider implications for Gaelic language revival.

Language as accompaniment: The ideologies of limitation in projects of commodification

Christa Burdick (University of Massachusetts, USA)

As valuations of language have changed amidst the shifting grounds of the global, neoliberal economy, so too have conceptions of place, community, and identity become increasingly available and attractive to market processes of commodification. In situations of language decline, minority languages may be marked - and indeed marketed - as locally authentic for export abroad, or as exotic and attractive for a tourist public at home. But what are the values and ideologies that undergird these uses for marketers and producers of marketed representations of minority language? And more specifically, what are the perceived limitations in these processes? In what ways can the privatization of language be limited by local histories or enduring ideologies? In Alsace, France, as in other contexts of minority language decline, the local germanic dialect is often to be found in marketing campaigns, product packaging and posters. Yet notably, such uses of Alsatian dialect are nearly exclusively limited to “clins d’oeil”, or nods to the dialect, and thus do not constitute the majority of the advertisement. Alsatian dialect, in its commodified form, is even limited in its materiality, appearing more frequently on coasters or wrappers than on primary product packaging. Drawing on ethnographic interviews with marketers, restaurant owners, professionals in tourism, and speakers of Alsatian dialect, we aim to explore this situation of what we call here “language as accompaniment,” and its ramifications for speaking communities.

Consumer capitalism in Palestinian borrowings from Hebrew

Nancy Hawker (University of Oxford, UK)

Language contact in the Palestinian-Israeli context has been primarily viewed through ethnonational categories. Contact phenomena such as lexical borrowing can be more productively accounted for as a linguistic practice in articulation with other social practices and ideologies (Hall 1996).

One globally hegemonic ideology that articulates with a specific wave of borrowings from Hebrew into Arabic is consumerism. There are several pragmatic functions to these borrowings: the display of brand names and technology (such as bēlefon ‘mobile ‘phone’), and youthful slang (such as bsēder ‘OK’).

Many paradoxes complicate the equation deterministically linking economics to language practices. The class of Palestinian manual labourers employed by Israeli industry, who formed the bulk of Palestinians who acquired some Hebrew, did not pose a challenge to the normative nationalist language (and other) ideologies in the way that the new middle class does in the context of embourgeoisement (Sa'ar 2004). Another consideration is the importance of securitism in Israel (Kimmerling 2005). The disaffection of those who have not benefitted from advanced capitalism feeds into forms of insecurity, extended by Arabic purists to “linguistic insecurity” (Mar’i 2013), giving rise to a discourse of endangerment in a situation where language maintenance is relatively stable. These paradoxes can only be examined if the analysis moves away from “language contact as language conflict”, which here indexes the national conflict (in its various manifestations). This paper proposes to incorporate processes of advanced capitalism such as consumerism and securitism into the analysis of Hebrew borrowings into Arabic documented in recent fieldwork in Israel and the Occupied Palestinian Territories.

Language of heritage commodification: Construction of national identity through the discourse of cultural heritage

Josip Lah, Anja Iveković Martinis (Institute for Anthropological Research, Zagreb, Croatia)

The past has a great appeal in (post)modern societies characterized by relativism, globalization and a rising sense of alienation. Heritage of past cultures is often idealized as more authentic and true, symbolizing an era of absolute values and stable meaning. Under the influence of critical cultural studies, in the last several decades heritage has been recognized as a fundamentally discursive phenomenon, a particular discursive formation created by the European social elite and thus reflecting the dominant bourgeois ideology increasingly characterized by the commodification of all aspects of social life. In the contemporary Croatian society, heritage may be said to be commodified in different ways. On the one hand, commodification of heritage is aimed at gaining financial profit, e.g. when heritage is used for creating tourist attractions or as a resource for product branding. On the other hand, heritage is also used as a resource in the process of symbolic identification, (re)creating the Croatian national culture by discursively appropriating the perceived values of past times and cultures. The paper argues that both aspects of the process of commodification of heritage are a part of post-industrial capitalist production, or more specifically of “new capitalism”, in which language and signification play a central role as the increasingly dominant, non-material form of production. The analysis is carried out using qualitative research methods, primarily critical discourse analysis, on a sample of texts from contemporary Croatian media.

Capitalizing hope: Emotional capital, urban activism and the instrumentalization of hope in the Spanish bidding wars for the European capital of culture title

Alexandra Oanca (Central European University, Budapest, Hungary)

Urban life in general and urban planning in particular are permeated by an aggressive competitive ethos of selling places. Increasingly, contentious politics and urban social movements are targeting this widespread ethos of selling the city and its mega-events and various urban marketing and branding initiatives. Politicians, public servants and consultants are legitimizing mega-events as acts of hoping and dreaming, while building up particular hopes and spending vast budgets along the way. While “hope” becomes appropriated and commodified in the politics of urban development, activists face the daunting task of protesting a hegemonic practice which is supported not just by major urban actors and institutions but also by a vast majority of the population. For urban activists it is not feasible to mobilize hope as an emotional “resource” as the “hope” slot is already privatized and

commodified by the mega-events machine. “Hope”, “optimism”, “change” and “development/regeneration” are used so widely by urban policy makers that they almost become blasphemous concepts for progressive urban social movements. This monopolization of “emotional capital” and privatization of the language of “hope” point to a hegemonic (e)valuation of emotions and partly explain the reliance of urban activists and protestors on the language of “anger”, “frustration” and “indignation”. This presentation will investigate the imaginaries, social practices and spatialities of urban mobilizations in a context of increased instrumentalization of hope, while focusing on the struggles which took place in the Spanish cities of Burgos, Cordoba, Donostia-San Sebastian and Malaga against the bidding for the European Capital of Culture 2016 title.

Panel ID: 562 Music and Society: Resistance and Globalism (*Planned establishment of the IUAES Commission on Anthropology of Music, Dance and Related Practices*)

Panel convenors: Rajko Muršič (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia), Miu Yin Ha (University of Hong Kong, China)

Plato presented changes in music as announcements of social change. There are numerous examples in use of music for the mobilization for social change. However, if we turn this perspective around, we should as well discuss resistance to change, both in music and society. The panel aims to discuss and present ethnographic studies in recent global development of seemingly hidden resistance, e.g., in music venues, cultural centres, community venues, squats, etc.; open resistance in streets and social media; and, finally, stubborn resistance to change with activation of not long ago obsolete music genres, activities and venues. For example, starting from the 70's, HK lead in the foreign culture to a “semi-foreign era”. In 80's, the economic start taking-off, and the music became a self-presentation of this new culture. HK established the local culture by using the foreign culture for reference, which is called as a culture moment; it retains the Chinese culture, and also learns from the Europe and Japan at the same time, aims to create our unique music style. Actually, the local music in 80's symbolizes the establishment of an identity; agreement; and the unique culture of HK. Cantopop captured the freedom of expression that HK people embraced, and brought the music industry to an unimagined height. Participants are invited to present ethnographic studies of various modes of resistance in music and related social activities.

Rupturing past into future: On the power of music

Rajko Muršič (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia)

The author will discuss the unprecedented essence of any experience of music: its present experience and its remembering is constantly being transformed into the future. Any peace of music we listen to or play is rupturing past into the future. What we conceive as music is a thread of experienced past and anticipated future. Whatever music means to us, its meaning is based exactly on what had happened in its past. In every single moment of its experience, music is thus inevitably turned toward future. The same way as we experience music with anticipation, so we experience our very life. Life itself is inherently turned into future. This characteristic of music had always been threatening to conservatives: because it is turned to future, it is dangerous and its changes announce social change. Based on recent discussions about “national music quotas” in Slovenian electronic media, the question is if music, especially popular music, is indeed a future-opener for the youth. Based on surveys of the youth, it is still the most important part of younger's people life. However, do we take seriously enough music as a medium of resistance and alternative for the future?

Welcoming and resisting: Protecting/developing Yi traditional music under impact of musical globalization - the Yi ethnic music art case studies

Zhiyong Yang (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Ga Wu (Yunnan Academy of Social Sciences, Kunming, China), Jianmei Sha (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Ding Yang (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Emu Jinluo (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Apei Shener (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Ting Sun (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Xiaoqiong Ma (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Buhamo Budi (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Yizuo Jiwu (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Lahuo Qubi (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Muzhi Aniu (ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China)

The Yi ethnic minority with the population of nearly 10 million living in the vast land of southwest China, has its own language and writing system. In late 20th century, the development of Yi folk music reached to its peak. Some local Yi musicians and art groups performed at home and abroad such as east Europe, Japan and so on. A musical company from Hongkong even came to Liangshan and recorded a wonderful album of Yi songs and instrumental music. However, with change taken place inside/outside Yi society, many foreign music products fill local music markets and media. Yi folk music and the performers continue to be marginalized. After silence and compromises, some local musician and academic/educational institutions gradually realized there should be more options during the process of globalization. They record albums of songs in mother tongue by learning the traditional instruments knowledge, hold the Yi music instrumental concerts in borrowing space from school's classroom, training institution or just simple open space.

In conclusion, 4 cases will be discussed: 1) The new enlightenment of Yi music creation and related change is considered as an expression and a useful method to resist music homogenization of globalization? 2) Or it's the way that local Yi musician seeking for both learning and developing/saving/perserving new Yi music? 3) Furthermore, how are the local artists using the rural music to express their resistant attitudes towards the dark side of the reality, such as issues related to poverty, drug and AIDS. 4) The Yi music work "ap jie lop" can be considered as an outstanding music-resisting example. We'll bring some instruments for a short performance and a small-scale exhibition during the panel discussion period.

Resisting and supporting musical influences: The cases of Guinea-Bissau and Cape Verde

Wilson Trajano Filho (University of Brasília, Brazil)

This paper analyzes two contrasting representations of tradition and borrowing found in discourses about music styles in Cape Verde and Guinea-Bissau that have to do with the role and importance of external and internal flows in the development and consolidation of what is considered the true musical tradition in these countries. On the islands, the hegemonic position qualifies as xuinga (disposable) the local production of imported music styles, and the word influence (external) has a negative connotation. Contrariwise, in Guinea-Bissau, the more musical borrowings the music played during events of conviviality called manjundadadi has, the more respected and valued it is. I relate these opposed attitudes and representations to the fact that Creole society in the Cape Verde Islands is going through a clear and unequivocal process of decreolization, whereas Guinea-Bissau's Creole society has been pidginized or recreolized.

Resisting institutionalized boredom with punk music and art: Notes on the Bosnian-Herzegovinian refugees' struggle in Slovenia in the 1990s

Miha Kozorog (University of Ljubljana, Slovenia)

During the war in Bosnia-Herzegovina, between 1992 and 1995, tens of thousands of refugees, including many adolescents, found their temporary home in Slovenia's refugee centres. Although youngsters participated in schooling programmes and after-school activities in Slovenia, and were thus better integrated in the Slovenian society as were many adults, they were nevertheless influenced by repetitive schedules and boredom of spatially isolated and socially marginalised refugee centres. A few young refugees thus engaged themselves with music and arts in order to create a change in the refugee environment. This paper will present one such case, the punk rock group Nešto između (Something in-between) and its artistic wing Sprung. The group managed to establish alliances with the alternative/underground scene in Slovenia and had shaken the established relations within and outside the refugee centre.

The paper is based on in-depth interviews with all the members of the group, on archives research, and on the investigation of general conditions of exile for young refugees in Slovenia in the 1990s. The paper is focused on the influence of spatiality of refugee centres on refugees, on the alliances between refugees and non-refugees established via music and on methods of transgressing boundaries through music and art.

Music, celebrations and national identities on the border between Argentina and Bolivia: Two case studies from Jujuy Province

Juan de Jager, Radek Sánchez Patzy, Lucas Sgrecia (Facultad de Filosofía y Letras, Universidad de Buenos Aires, Argentina)

We present two case studies from Jujuy Province, the Northernmost Province of Argentina, bordering Bolivia. This boundary region shows bidirectional cultural influences which are at the source of many tensions regarding identity and belonging. The first case involves the siku bands (the siku is a particular kind of panpipe from the Andes), which started to appear in the Quebrada de Humahuaca at least since 1931. The first bands were founded by peasants and miners from Bolivia and from the highlands in Jujuy Province. In those early days, the bands were active agents in a visibilization process, eager to be recognized as Argentinians, by strategically displaying a set of meanings and elements of "Argentineness". Since the 1980s, this tendency changed and many new bands, in the search of their roots, started to invoke a different set of meanings, moving towards a pan-aboriginal sense of belonging. The second and more recent case we analyze is that of the worship of two catholic icons normally associated with Bolivia. While the previous generations tended to hide many features that showed their bond to Bolivia, nowadays many descendants of Bolivian migrants are proud to celebrate their heritage. We approach the concept of "resistance" as a multilayered phenomenon that is not free from contradictions. When it comes to identity construction in boundary areas, several dimensions emerge, such as the sense of nation and the belonging to a state. Resistance is here analyzed with awareness of social agency and the shifting relationship between hegemony and subalternity.

Panel ID: 526 Educational experience and gender in South Asia

Panel convenors: Kazuyo Minamide (St. Andrew's University, Osaka, Japan), Misako Kanno (Tokyo University of Foreign Studies, Japan)

School education in contemporary South Asia has played an important role in forming the lives of individuals, while its social significance has been transforming from one generation to another. This panel will focus on how individuals' educational experience has led changes particularly in their gender relations, roles, or the formation of their gender identities. As Bourdieu and Passeron (1990) indicated, educational experience has not only formed individual capabilities (knowledge and skills) but also reproduced a certain cultural capital being shared within a group of social class or generation. Asian societies, unlike western societies, have experienced extremely rapid modernization in terms of economy, politics and socio-cultural institutions, and education has also

been improved and spread over the societies within a few decades, which has caused differences between one generation and the other. The generation who started to go to school particularly after the universalization of primary education in 1980s, has gained and shared a clearly different sense of gender norms from that of their previous generation. Therefore, in this panel, we are going to discuss the educational impact on gender from three aspects; 1) impact of educational experience on personal identity formation, 2) their gender relation and sense of value shared among a certain generation, contemporary young generation in particular, 3) the generation gap about their sense of gender related with their educational experience/memories.

Memories of schooling and women's narratives - Socio-cultural Impact of educational transition in rural North India

Kanno Misako (Tokyo University for Foreign Studies, Japan)

School education in contemporary India has drastically spread into the society in the last few decades and girls' education has also being promoted under the National Education Policy. Education has become an essential requirement for marriage since 1980s and begun to have a significant meaning in women's married lives. Therefore, it can be inferred that women who had school education in 1980s experienced critical educational transformation. This paper focuses on life stories of educated women mainly in their 40s living in rural north India in order to analyze how they speak about their schooldays. Schooling could be considered a unique opportunity for rural women who face social and gender restrictions and spend their lives mostly in secluded domestic spheres after marriage, to interact with other people than family members and neighbors in their communities and the public society. Although rural women's everyday lives are enclosed by social restrictions and gender norms, in reality, these women could recognize a larger world through their imagination while making full use of what they learnt and what they experienced in the outside world. Thus, the experience of schooling can be considered as a critical factor that forms these women's imagination. This paper will examine narratives on how women's abundant experience and memories regarding their schooldays which includes curriculum as well as uniforms, friendship, way of commuting, etc. influences their lives afterwards.

The strategy of wearing veils by female students at college/university in Bangladesh

Kazuyo Minamide (St. Andrew's University, Osaka, Japan)

Girls' education in Bangladesh has been promoted sometimes with the pressure in global sense; as a result, the gender gap for higher education is relatively low at least in number. The number of female students at affiliated colleges in rural Bangladesh is more than that of male students. The female students have encountered with new ideology or sense of values not only from school-space but also from a variety of information sources, and have shared them to create their "youth culture" with their friends both male and female. Those senses are clearly different from the social norms with which they had been socialized in their original community or from the sense of their parent generation. In this presentation, I would like to focus on their practice of wearing veils: "Burqa" or "Hijab," to examine how they practice and consume the culture in their contexts. It could be sometimes their fashion, their religious practice, or their way of protection in society. It means their veils might be their symbol to express themselves and to hide themselves at the same time. What do they intend to express with it and to whom? Or what/whom do they hide themselves from? This presentation will try to discuss their strategy/negotiation to build their social relationship through their practice of veils.

Gender and education: Recent trends of urban young women participating in “Halaqah”

Ainoo Naher (Jahangirnagar University, Dhaka, Bangladesh)

Over the last decade or so, a new trend has emerged whereby a growing number of young Bangladeshi women - particularly among educated classes in urban areas, have started participating in different kinds of Islamic classes/lectures (known as halaqah/Talim etc.) where diverse issues are discussed, interpreted and reinterpreted from Islamic point of view by the ‘experts’. This paper attempts to explore why young urban women attending ‘modern’ educational institutions (specifically universities and colleges) are actively participating in the Islamic classes? What they learn from the classes? How and to what extent such education influence their everyday life, identity formation, gender roles and relationship etc?

Panel ID: 501 Art and mobility

Panel convenors: Jaka Repič (Faculty of Arts, University of Ljubljana, Slovenia), Juan Carlos Radovich (Universidad de Buenos Aires, Argentina), Nadia Molek (Universidad de Buenos Aires, Argentina)

The panel on art and mobility aims to discuss art from the viewpoint of different mobilities, explore their intersections and especially the multitude of different contexts in which art is emplaced in mobilities or immobilities. Thus we invite theoretical reflections on art and mobility and engagement of anthropology in these issues but particularly ethnographic and analytical papers discussing refugee art, art in migration or diaspora, and the role of mobilities in leading life of an artist. Furthermore, we are interested in how artists (and their artefacts) experience and structure their mobility to emplace themselves in local and global art worlds. To summarise, we are interested in what art can tell us about experiences of (im)mobility and how (im)mobility can help understand the social contexts of art and creativity.

Narration as a portable homeland: The role of written and words as systems of representation for Jewish and Roma diasporas

Magdalena Mactas (National University of Tres de Febrero, Buenos Aires, Argentina)

As non-territorial people forming a network at transnational level, Diasporas generally lack of central institutions. Therefore, they tend to be relegated to be displayed in the terms to the states and according to its same priorities, that do not necessarily represent them. During the last years, the rise of Diaspora-State institutions has been noticed. But as more traditional-politic instances, they might fall into the same external pattern of representation. In contrast, it was noticed the importance of particular culturally-constructed institutions that creates and reproduces the identity of Diasporic groups. In this paper we explore how Jewish and Roma Diasporas construct their systems of representation by themselves. Considering that, for Judaism, Diaspora should not only be considered “an essential constituent”, but can be considered a product of Diaspora, we explored those systems of representation producing culture markings and transmission throughout the written word in this Diasporic context, specially considering the origin labelling ascribed to / by different groups and the differential use of languages related. We considered the tradition of oral storytelling (Paramitcha) among Roma Diaspora as a core mechanism for culture transmission through the differential use of Romanes. Especially in what refers to the myths of origin, contrasting them with paradigmatic external narratives produced by non-Roma. Taking this into account, we explore posible links between this inner systems of representation and how they could create their own regimes of visibility, therefore telling their story in its own terms.

The mobility of Yi ethnic's folk art

Ding Yang, Jiaying Liu, Zhiyong Yang, Muniu Ayu, Jinluo Emu, Ting Sun, Buhamo Budi (ICH center of Liangshan Yi Autonomous Prefecture, Xichang, China)

The folk art of the ethnic Yi people from Southwest China can be observed not only in their rituals or festivals, such as wedding or funeral, but also through their everyday life, including activities such as eating, drinking, painting and various forms of art performance. The Yi folk art forms are also widely adopted in Yi architecture, cloth-making, furniture, etc. In this sense, the Yi are inspired by their artistic objects and events while producing new life experiences through their creativity. However, the rapid change of "modern" life has gradually marginalized the Yi folk art. As people still show great interest in Yi objects on display or staged performance, they merely, if any, pay attention to the knowledge production of the artists. This paper draws close attention to the mobility of the Yi folk art in time and space, exploring the history and spatiality of the local enculturation process of Yi traditional art such as the Moon guitar music. With a critical examining of dramatic social change and its consequences that took place in the Yi's homeland, this paper suggests how an anthropological view of Yi cultural knowledge and an inclusive understanding of local material culture will shed a new light on their socio-economic transformation as well as suggesting new possibilities of livelihood in their changing experience through their internal migration within China.

Art and mobility in Slovenian diasporas

Jaka Repič (Faculty of Arts, University of Ljubljana, Slovenia)

I will present and discuss ethnographic and theoretical aspects of, and intersections between, art and mobility in the context of Slovenian diasporas in Argentina and in some other countries. Art production among the Slovenians in Argentina is embedded in social-relational matrixes within diaspora but also in Argentinean "art worlds" of art education, production, representation and consumption. In the presentation, I will explore how artists, in contexts of (im)mobilities, particularly displacement, emplacement and return, imagine relations between different meaningful places and between past, present and future. Diasporic and broader social, political and cultural contexts may be explicitly, but more often implicitly, reflected in their art production. I want to explore correspondence between art and mobility by juxtaposing artists' life trajectories, art production and social contexts.

Slovenian music and band performances among the descendants of the Slovenian refugees in Argentina

Nadia Molek (University of Buenos Aires, Argentina)

This paper describes part of my research on Slovenian migration to Argentina. The project looks to describe the Slovenian music and band performances among the descendants of the Slovenian refugees. Between 1947 and 1950 arrived the last Slovene migration flow to Argentina. It was integrated by approximately 6,500 anti-communist refugees, opposed to the new communist government implemented after Slovenia re-joined Yugoslavia at the end of the Second World War. The political nature of this migration is responsible for various aspects of their clustering and organization. Memories of the circumstances forcing them to leave the territory of origin and the sense of belonging remained vivid among migrants and their descendants, defining the social organization of the community and their social representations and subjectivities about it. This paper will analyze the selection, transformation and invention of Slovenian cultural and musical forms in Buenos Aires, particularly among rock bands, exploring how the migration process and processes of communalization influenced the life of the artists, their music and lyrics.

Panel ID: 466 Anthropology and history of education discussing realities of South America and North America: necessary interconnections?

Panel convenors: Ademir Valdir Dos Santos (Universidade Federal de Santa Catarina, Florianópolis, Brazil), Thérèse Hamel (Université Laval, Ville de Québec, Canada), Ariclê Vechia (Universidade Tuiuti do Paraná, Curitiba, Brazil)

This panel discusses educational phenomena in South America and North America since the late nineteenth century to the present. Analyzed aspects: a) school offer to immigrants and their descendants by private initiatives, communities and State government in Brazil; b) policies, democratic management and National Education Plan 2014-2024 in Brazil; c) internationalization of History of Education and historiography on rural education in Latin America and Mexico; d) Education reforms in Quebec, Canada. The methodology is based on ethno-history. The results indicate that the dialogue between anthropological and historical perspectives shape and underlines similarities as well as possibilities to recognize specifics revealed in internationalization processes, admitting interconnections between Anthropology and History of Education. Ask to the past, analyze the present and discuss future prospects underlines the clash between the public and private sectors regarding the conditions of production and socialization of knowledge. They reveal that there are manners to share responsibilities between the public and private spheres. Responses contribute in complex scenarios of management of contemporary societies indicating ways to address and overcome social inequalities. The panel helps in understanding and implementing local, regional, national and transnational modifications that consider cultural diversity as an essential element in combating inequalities and injustices, focusing and targeting in the preservation and respect for human rights.

Cultural and ideological homogenization of the South of Brazil during the "New State":1937 to 1945

Aricle Vechia (Universidade Tuiuti do Paraná, Curitiba, Brazil)

In 1937, under the excuse of ending with political instability and avoiding a "Communist Plot", Vargas took over power and established a dictatorial regime. During that period, known as the "New State", several projects for ideological and cultural standardization have been put into practice. According to the government, the neutralization of the "enemies of the regime" - communists, integralists and the nationalists nourished by groups of immigrants - was necessary. The study aims at analyzing the homogenization project conducted against schools kept by groups of German immigrants in the South of Brazil between 1937 and 1945. The study shows that children of German descent whom regularly attended "German schools" started to be considered as a "threat" to the future of Brazil. According to the government and the Army, schools should be the "cradle of future Brazilian citizens", but instead the "German schools" formed "future German citizens". Upon a series of Decree-Laws, the use of the German language was abolished at those schools and new curriculum was implemented where the use of national language and values were highlighted. The government publish books that were truly primers/civic catechism aiming at inculcating the New State ideology. It was then created the Brazilian Youth who should promote inside and outside the schools a set of civic, moral and physical activities for the infancy and youth. Hundreds of "German schools" that could not fully adjust were closed, and in some cases replaced by public schools.

Management of education systems in the perspective of human rights

Naura Syria Carapeto Ferreira (Universidade Tuiuti do Paraná, Curitiba, Brazil)

This study deals with the democratic management from the management concept as decision-making, thus making democratic decisions on education conceived in democratic perspective. For this clarifies the inseparable link management education with educational policies. It is understood, in this study from (Ball 1990: 89-91) that policy as "setting values constituting intentional and operating statements". Thus, it is to be entered from the operating statements and intentions that the democratic management of education will act towards the human development of historical subjects capable of leading a nation or to control their leaders. Education is understood as human, that is, mediation between the subject and the global social practice (Saviani, 1980, p 120) while core it is human quality. It's thought the democratic management of education that will ensure consistency between political educational declared and educational policy in action, in teaching practices whether the systems or the educational. Deals institutions to ensure consistency between decisions and actions. It can be seen that education as a principle reiterated in the Constitution of the Federative Republic of Brazil and in the Charter of Education - Law of guidelines and Bases of National Education No. 9.394 / 96, is an inalienable right to education of all children and adolescents in the country. It is argued on democratic management of education institutions and educational systems in the light of Human Rights formally recorded in all national and international documents.

Germanness and school establishment in Santa Catarina State, Brazil: An ethnohistorical approach to the Zeitgeis

Ademir Valdir Dos Santos (Universidade Federal de Santa Catarina, Florianópolis, Brazil)

The History of Education emphasizes the contribution of the project of Company of Jesus in school establishment in Brazil, highlighting the influence of the Jesuits. This study is grounded on the premise that such approach obscures the complexity of cultural factors within the processes of school establishment in different regions of Brazil. In addition, this study is aligned with the hypothesis that the existence of German materials and symbolic components might represent a peculiar development process of germanness in Santa Catarina. The purpose of this work is to discuss the German spirit - *Zeitgeist* - and the processes of school establishment. The methodology is based on a documented corpus: travelers' accounts, publications from the press, reports provided by the management department of a colonization agency, law reports, textbooks and school notebooks. The analytical prospect is built on an ethno-historical perspective, discussed in the light of other research focused on discussions that evolve around the relations between German immigration and education. Results indicate that the linguistic factor, intertwined to ethnical elements and the creation of individual and collective identities, gives support to the understanding of the processes of formal education establishment, taking into account the historical modes of organization of both the primary German schools and the German-Brazilian schools. Results also suggest that the insertion, maintenance and dissemination of German-based cultural and identity elements that started in the nineteenth century, in harmonious contexts or, at times, conflicting contexts, have contributed to initiate a historic statute of germanness in Santa Catarina.

Ways of looking in education: between the historical subject of a reform and the institutional, political and sociological dimensions of the question: The case of Quebec, Canada

Thérèse Hamel (Université Laval, Québec, Canada)

This paper will present the relations between the way historical subjects working in teacher training look at a reform in education that transforms totally their work, their trajectory and their lives with the political, institutional and sociological ways of looking of the "artisans" of a tremendous transformation in education: the transfer of teacher training from normal schools to the universities. To do so, we will put in relation the "Autobiographical narratives" of the professors working in that

area, who were in the eye of the tornado, with the analysis of the reformatory movement wishing to modify drastically the ways of preparing future professors.

This “regard croisé” put to light hidden dimensions of the socio-historical development of teacher training, putting in relation the macro and micro sociological phenomena, with the individual trajectories of a group of historical subjects transformed drastically by this reform. This “regard croisé” helps to understand the ways of looking of those we could call the “forgotten of the history”.

Panel ID: 404 Displacements in social anthropology - transnational migrations, kinship and religion

Panel convenor: Victor Hugo Martins Kebbe Silva (Federal University of Sao Carlos, Brazil)

The movement of people around the world generate numerous issues of great importance to social anthropology, displacements that are able to act as catalysts for profound changes in the social fabric. In these scenarios, several classical notions of both social anthropology as the social sciences are put to the test, such as nation-state, identity, ethnicity, race and culture, bringing several issues on how to think and how to produce the anthropological theory. The purpose of this panel is to discuss how migratory movements and other displacements, affect and modulate such notions, seeking for the effects seen specifically in the interrelationship between kinship, family, international migrations and religion.

Migrant women, mobilising faith: the transmission and transformation of Ahmadiyya Islam in the diaspora

Marzia Balzani (New York University Abu Dhabi, United Arab Emirates)

Ahmadi women, members of a new religious movement, Ahmadiyya Islam, founded in late nineteenth century India, have long been accustomed to working for the community as part of their religious duties. These duties were institutionalized within the Ahmadiyya Lajna Ima'illah (Women's Organisation) in the 1920s during colonial rule. Persecution against Ahmadis, particularly in post-independence Pakistan, resulted in the migration of many Ahmadis to the UK where their institutional structures have been reestablished but also transformed and extended, now often incorporating new media and technologies. Based on fieldwork in London I consider some of the outcomes of the organizational structures instituted in pre-independence India as they have now developed in a diaporic context unimaginable when the Lajna Ima'illah was originally founded. Issues of women's status and participation in institutional affairs are discussed in the context of a conservative religious organization where the segregation of the sexes is the norm but which is located in a western secular society. Religious faith compelled many Ahmadis to migrate because of persecution, yet also encouraged proselytization activity in the diaspora. The nuanced ways in which the Ahmadis understand their faith and locate themselves as Muslims are considered as consequences of both the reasons for migration and the current immigration context in which Muslims are often negatively stereotyped. This is a context in which Ahmadis, as a minority sect in Islam, constitute a minority within a minority in the UK, and for whom national borders and faith boundaries intersect in complex ways.

Ancestor worship: Immigration, kinship and religiosity among the descendants of Okinawans in São Paulo, Brazil

Victor Hugo Martins Kebbe Silva (Federal University of Sao Carlos, Brazil)

This research discusses the intricate relationship between immigration, Kinship and Religion among the descendants of Okinawans in São Paulo, Brazil. Currently in its seventh generation, these descendants are continually confronted with perceptions of family and traditions from Okinawa, Japan, showing the effects of the migration effect for over 100 years. This presentation discusses the ritual of Sosen Suuhai, the Cult to Ancestors, practiced not only in Okinawa but also in Brazil. The

Ancestors Worship can condense in itself not only the so-called traditional practices from Okinawa, but also shows the changes that occurred during the migration effect. We can see the important role of yuta, Okinawan shamans who work in mediating the world of the living and the dead. In addition to this shamanic practice in São Paulo, we can see the performance of a complex religious system marked by syncretism and hybridity, thus aiming to make bridges between the ancestors and their descendants. Distended in time and space, these Okinawan descendants need to revisit and to reframe ancient traditions, providing them with unique new meanings and perspectives of their experience in Brazil.

Diasporic counterpublic: Iranian asylum seekers in Turkey

Navid Fozi (Middle East Technical University, Ankara, Turkey)

This project draws on my fieldwork with Iranian asylum seekers in Turkey: transit migrants composed of religious minorities, LGBTQ, political dissidents, and ethnic groups who pursue a permanent resentment in a third country. Exploring issues including transit processes and the right of asylum; homeland, host country and international politics and policies; as well as transnational practices, my analytical framework builds on two theoretical/conceptual interventions that address (con)temporariness of diverse migrants in a globalized context. First, accounting for the religious, gender, and ethno-political multiplicities schematizing the Iranian migratory terrain, I problematize the analytical utility of "asylum" and "refugee" as homogenizing legal and political categories. While others have addressed this shortcoming, a theoretical solution has not yet been advanced. Second, I approach the transitory period as a phase in formation of the global Iranian diasporas. Accordingly, I recast diaspora concept in order to analyze a voluntary resettlement in a formative cultural continuum rather than an abrupt forced expulsion of a monolithic collectivity. Avoiding dichotomous models of home/host or geography/genealogy, therefore, I employ a processual and imaginary concept of diaspora in order to articulate the place of the third country in the development of the diasporic subjectivity, which entails national and legal loyalty, as well as emotional ties.

Panel ID: 396 "Gypsies", "Nomads", "Roma". Transformations and strategic uses of political and cultural categorisations concerning Roma and Sinti populations in Italy over the last fifty years (IUAES Commission on Nomadic Peoples)

Panel convenors: Marco Solimene (University of Iceland, Reykjavík, Iceland), Stefania Pontrandolfo (University of Verona, Italy)

Over the last few decades, scholars have outlined the practical and symbolical processes of expelling Romani groups from the body of nations to which they historically belong(ed), and have highlighted how powerful metaphors, such as that equating "Gypsies" or "Roma" with "Nomads", have contributed to portraying the figure of Gypsies/Roma as dangerous Others, thereby justifying structural violence and discrimination against them. Several studies have recently highlighted the continuity between national and European levels, underlining that also in the EU the Gypsies/Roma are seen as rootless and threatening Others and for this very reason, they are discriminated against, segregated, forcibly displaced, and neglected. Nonetheless, these groups continue to resist and persist in European society; and they do this not only through political engagement, but first and foremost through the tactical management of everyday life and relations with the non-Roma population and authorities. This Commission on Nomadic Peoples panel brings together contributions that focus on the Italian case in order to reflect on categorisation processes and their practical effects on Roma and Sinti communities (both historically present in Italy and recently migrated), but also on the Romani responses to such categorisation processes. By combining the anthropological and ethnographical perspective with historical, juridical, political, media and literary analysis, the panel will address an

all-round critical discussion on the transformations, manipulations and strategic uses of the “Gypsies”, “Roma”, “Nomads” categories in Italy over the last fifty years.

Inter-ethnic relations and precarity in the era of globalization

Jaroslav Šotola (Univerzita Palackého v Olomouci, Dolany, Czech Republic)

Based on my long-term anthropological fieldwork in the region of Eastern Slovakia, I would like to present results of my study focused on inter-ethnic relations between Roma people and their „white“ Slovak neighbours. From the very beginning of my fieldwork, I tried to follow the Roma with bigger degree of social mobility, because of the lack of their presence in the current anthropological writing. However, the most crucial part of my study is precarity of their labour – unemployment or part time jobs, uncertainty, migratory pressures. Globalisation brings opportunities, but also new risks. This precarity goes far beyond Roma – it became a structural condition of the whole region. The topic of inter-ethnic relations must be therefore put into the broader context of recent changes in the post-socialist countries. I would like to demonstrate, that the worsening atmosphere of inter-ethnic coexistence can be explained by the growing competition for resources between the Roma and non-Roma. Therefore, through this analysis, I would like to offer another kind of explanation, than those based on “cultural otherness” of Roma people.

The use of taxonomies and classifications in the juridical approach. A case study of the Italian juridical discourse in relation to Roma and Sinti

Giorgia Decarli (Law School, University of Trento, Italy)

The value of classifications lies in their aptness to simplify reality through conceptual schemes that make it comprehensible and intelligible. The juridical method, however, often overrates the explicative power of rigid classifications; in other words, jurists struggle to accept the polythetic logic, widely adopted in human sciences, and often remain stuck in a monothetic logic. According to this latter, categories are constructed through a series of precise and necessary traits that are shared by all the members of a category and that can be universally recognized; the assumption is that processes of categorization should have the same precision and certainty of a mathematic equation. The use of monothetic categories, however, is ill suited to deal with objects of analysis that tend to escape strict definitions and easy reductions to a series of necessary traits. As a result, the juridical approach often fails to grasp the complexity of reality and ends up overlooking reality's shades and ambiguities. The juridical categories applied to Roma groups in Europe are emblematic on regard. The paper will discuss this issue by examining the classificatory vocation characterizing the Italian juridical approach to the “Roma issue” and by exploring the repercussions of the rigidity of juridical classifications and taxonomies on the life of the Roma and Sinti in juridical, political and social terms. Finally, this paper will highlight the importance of the collaboration between jurists and social scientists for the construction and development of more efficient juridical tools to approach the Roma and Sinti in Italy.

“Nomads” in the eternal city: Romani (im)mobility in Rome, between camps, evictions and ambivalent representations of the “Nomads”

Marco Solimene (University of Iceland, Reykjavík, Iceland)

This paper explores the trajectories of two different but interrelated networks of Bosnian Romani families who have been living in the Roman peripheries for decades and have faced the harshness connected to both their juridical condition of immigrants and their categorization as 'Gypsies/Roma/Nomads'. The analysis stretches over the arch of three decades, inscribing the life paths of these families within the large picture composed by the diaspora from the war in former-Yugoslavia, the Italian and Roman authorities' questionable attempts to govern 'Nomads' and war refugees, the recent migration of Romani groups from Romania and the gradual radicalization of

xenophobic and anti-Gypsy discourses within Italian society. This paper shows how Romani mobility is strongly affected by the Italian and Roman authorities' approaches towards the Romani population, and by ambiguous and contradictory ideas of who the 'Nomads' are. It also demonstrates that mobility and stability are neither mutually excluding nor mere adaptive responses of Romani communities to processes imposed from above. The paper thus unravels the complex relations between Romani practices and ideological elaborations of mobility and stability, different and ambiguous ideas of 'Nomads' as constructed and deployed by the Roman authorities, and the consequent processes of sedentarization and nomadization of the Romani population living in the Eternal city.

Romanian Roma (im)mobility practices between Italian and transnational landscapes

Stefania Pontrandolfo, Marianna Agoni (University of Verona, Italy)

The paper presents a comparison between two case-studies of Romanian Roma families migrated to Italy about fifteen years ago. The aim of the paper is to question the concept of nomadism through which Italian society conceives these Roma's mobility at a local and at a transnational level, demonstrating that this mobility is inscribed in the framework of the migratory movements toward Western Europe that many Romanian citizens have embarked upon since the collapse of the Ceaușescu regime, and that these Roma's mobility practices, projects and expectations, migratory courses and migratory patterns are affected by the implementation of specific Italian local policies. Indeed, depending on Local Authorities' visions of the Roma and of the proper approaches and governmental tools for dealing with their presence, the Roma practice very different forms of (im)mobility at a local and transnational level and develop different life projects. Differences in mobility practices are also closely related to the Roma's own autonomous choices as they follow their motivations, desires, ambitions, needs, age and stages of life, and aspire to the stability of a home. Analysing these choices, for example, the predominant desire for a house, an aspiration that these people talk about every day, implies critically reflecting on the common idea of the Roma as nomadic people.

Seasonal mobility of the Sinti from the Modena province working with fairground attractions

Laura Secchi (University of Seville, Spain)

This presentation sheds light on the scarcely known world of Sinti fairground workers living in the Modena province, Emilia-Romagna region. The families described, all with Italian citizenship, lived through the major transformations occurred within Italian society, from the 1960s' economic boom to the recession following it. In front of these changes, they adjusted their working occupations and turned from being jugglers and circus acrobats to owning fairground attractions. At the moment, the Sinti alternate between a settled life in winter and an itinerant one in summer. In winter time, they remain in the so-called "micro-areas" (micro-aree) situated in the Modena province. These are dwelling places obtained through a successful negotiation with the local authorities; each is inhabited by an extended family that controls and organizes the everyday life in the settlement. In summer, the families that reside together during the winter months leave the micro-areas and spread out. Following precise itineraries that are passed through generations, each family works with its fairground attractions in the town fairs that take place all over the Emilia Romagna region. This presentation, based on ethnographic fieldwork, traces a cartography of the Sinti summer movements and maps their distribution in the micro-areas during the winter period. It also describes the division of labor between nuclear families and the transformations of the Sinti's economic activities and lifestyle. By doing this, the article reveals the intricate pattern connecting working activities, family linkages and spatial strategies.

Panel ID: 376 State politics, national aspirations, and individual subjectivities in women's international migration: the case of Korean women in the 1950s-1970s

Panel convenors: Sug-In Kweon (Seoul National University, South Korea), Noriko Ijichi (Osaka City University, Japan), Minjung Kim (Kangwon National University, South Korea)

Under the current neo-liberal capitalism, movement of people across national borders has expanded dramatically and many scholars point to 'feminization of migration' as one of the salient features of today's international migration. As poverty of the women of underdeveloped countries deepens and as care work, the 'traditionally' womanly work, becomes globalized, women migrate overseas en masse for temporary or contract work. Besides labor, the highly interconnected global system facilitates cross-border movement of women for various reasons and motivations. However, female migration is certainly nothing new and women have crossed borders long before the current large-scale movement. This panel focuses on Korean women's international migration of the 1950s~1970s. It will provide important comparative perspectives for the study of female migration in that 1) this panel explores women's international migration prior to the current feminization, and 2) Korea has now become one of the major receiving, not sending, countries in Asia. Three presenters will address 1) Jeju Island women's (illegal) migration to Japan after the Korean Liberation, 2) Korean women's marriage migration to the US in the 1950s ~ 1970s, and 3) 'dispatched' Korean nurses to Germany in the 1960s and 1970s. Analyses focus on backgrounds and causes that drove Korean women's overseas movement, women's agencies in the process of migration and overseas lives, construction of ethnic identities and home, and negotiations of gender relations. These studies contribute to deepening theoretical understanding of women's migration in general and finding better solutions for practical issues related to women's migrations.

Being "Korean Americans" as Korean women married to U.S. military personnel in the 1950s to 1970s

Minjung Kim (Department of Cultural Anthropology, Kangwon National University, Chuncheon-si, South Korea)

Korean women's marriage migration to the U.S. is certainly one of the most significant phenomena when attempting to understand the characteristics of the modernizing Korea in relationship with the U.S. The U.S. military's entry into the Korean war (1950-1953) and its subsequent presence in S. Korea lead to the eventual immigration of Korean GI wives into the U.S with the immigration Act of 1965. These Korean wives became a major substratum group within the Korean American communities in the U.S. However, the status of these intermarried Korean women as Koreans abroad seems to be unstable as the modernizing Korean society strengthens nationalism based on patrilineal descent ideology. Korean nationalism also seems important for these women as they try to sustain their Korean identities abroad while stabilizing their status in the multi-ethnic society of the U.S. This research analyses how Korean intermarried women in the U.S. contextualize their motivations of emigration from Korea and their lives as wives of U.S. military personnel; and why and how they try to re/construct their Korean identity as Korean Americans by utilizing nationalism for Korea. The research data include Korean newspaper articles on intermarriages in the 1950s-70s period; and life stories of four women who belong to two organizations: World-KIMWA (World Federation of Korean Inter-Married Women's Association) and OKAW (Organization of Korean American Women, Inc.) in Washington, D.C.

"Dispatched" Korean nurses to Germany: Uniform work contract, diverse life trajectories

Sug-In Kweon (Seoul National University, South Korea)

Korea has now emerged as a major destination country in the international labor migration of the Asia-Pacific region receiving more than 600,000 foreign workers. Female laborers constitute a considerable portion of them conducting various service sector labors including the care work that

Korean people hesitate to do. However, until the mid-1980s, Korea sent millions of its people overseas as migrant workers, and Korean nurses 'dispatched' to West Germany (padok) in the 1960s and 1970s occupy a unique position in the emigration history of Korea. Starting from 1966, more than 10,000 Korean nurses went to West Germany under the labor recruitment agreement between the Federal Republic of Germany and Republic of Korea. From the comparative perspective, they are early example of 'feminization of international migration' that takes place in the context of poverty and lack of opportunities in the sending countries and the shortage of care labors in the developed countries. Based on interview and survey data that I collected in Germany and Korea, my presentation attempts to capture diverse voices of (former) padok nurses regarding their motivations of migration and life experiences. Through this, it aims at providing more balanced representations of padok nurses who have largely been depicted as pitiful sisters who sacrificed their youth for family or national heroines who contributed greatly to the economic development of Korea. Comparison with current patterns of female labor migration will be made as well.

"Between the old and new-comers": Life stories of Korean women in Japan who migrated for marriage during the 1960s and 1970s

Eunsook Jee (Institute of Cultural Studies, Seoul, South Korea)

This research deals with life stories of Korean women in Japan who migrated through intra-ethnic marriages. Generally Korean people in Japan can be divided into two groups, the old and new-comers. People who have lived in Japan since Japanese Colonial Period and their descendants are called old-comers, and people that they have inhabited in Japan since 1965 Normalization of South Korea-Japan are called new-comers. Long after the 1965, marriage was the only entry gate for ordinary Koreans pin their hopes on migration. Marriage migrants largely were joined to the ethnic Korean communities in Japan. However, the relationship between South Korea and Japan has activated since the late 1980s. South Koreans heading to Japan for the purpose of employment, study, marriage have increased significantly. Destination of migrants was not anymore ethnic communities. As the old and new-comers are divided in this way, Korean women who migrated through intra-ethnic marriages during the 1960s and 1970s were invisible. This research illuminates them. The contributions of this research are as follows: 1) These marriage migrants are the boundaries of the dichotomy between the old and new-comers. It provides a new aspect of history of Korean people in Japan. 2) Changes in their identity and social position will reveal a new angle on community building among Japan-residing Korean.

Post-liberation migration: Jeju Island women's voyages from South Korea to Japan and the meaning of "home"

Noriko Ijichi (Osaka City University, Japan)

Prior to liberation, back-and-forth migration between Jeju Island and Japan was a lifestyle route established by these women's parents, relatives, and others from their hometowns. Irrespective of these historical and lifestyle conditions, however, passage between Japan and the Korean Peninsula was outlawed alongside Japan's defeat in the War and Korea's independence. Despite this, stowaway voyages to Japan continued even after the establishment of the Treaty on Basic Relations between Japan and the Republic of Korea in 1965 and was a common means of transit until overseas travel was officially liberalized in Korea in 1989. Within this generational context, those who voyaged to Japan can be viewed as dynamic actors whose lives bespeak contemporary East Asian history rooted in the relationship between Japan and the Korean Peninsula. By focusing specifically on female migrants, this presentation investigates the nation-state, ethnicity, and the individual from a historical context through these women's perceptions of "home".

Panel ID: 351 Managing cultural and linguistic diversity and social inequality

Panel convenors: Alok Chantia (Lucknow University, All Indian Rights Organization, Lucknow, India), Preeti Mishra (Babasaheb Bhimrao Ambedkar University, Lucknow, India)

Every culture has its limit and carrying capacity but due to expansion of population, a process of migration started for livelihood from the time of Australopithecus to Homo sapiens sapiens. Migration has created repulsion against the process of acculturation due to identity crisis of belonging culture. Acculturation is very natural when more than two groups are living together for long time. But it is a high time when people of different cultural groups living in any country or state want to maintain their cultural identity and linguistic identity too. People learn mother tongue to retain identity and some alternative language for livelihood. Presently, English is playing a vital role for sustaining across the globe. With the knowledge of English, people also want to preserve their own language, which tells them their cultural story effectively. Instead of cultural relativism, ethnocentrism is increasing leading to an environment of hatred in different communities. Today enculturation acts as repulsive force for acculturation and a forced cultural life is coming into existence in the form of terrorism, fundamentalism etc., which is nothing but creating barriers for the development. Cultural and linguistic diversity ultimately increase social inequality. The world is divided into autocracy and democracy. We can analyse, by anthropological researches, which one is better to maintain cultural and linguistic diversity and minimize social inequality. Proposed panel invites papers on anthropological studies on democracy and autocracy which aims to maintain cultural diversity and to stop linguistic genocide and social inequality.

Status crystallization: A South Asian perspective

Anushri Gupta (University of Leeds, UK)

This research paper attempts to understand the concept of status crystallization in the South Asian context. It takes into account different societies of South Asia and tries to study the level of ambiguity and incongruence within. It also attempts to look into different aspects of ascribed and achieved status. The creation of social tension as a result of ambiguity in status and relative deprivation are major reasons for the high increase in social inequality. The South Asian region in particular comprises of mostly developing and underdeveloped States with huge population struggling to survive below the poverty line whereas a handful of individuals' control the wealth and power. The idea of inconsistency in the status leading to ambiguity and vagueness was studied and advocated by an American sociologist Gerhard Lenski, who describes status crystallization as a non-vertical attribute of status. The concept of status crystallization seeks attention as the lack of crystallization or clarity of status, might lead to social uneasiness and tension. The idea revolves around the individual's awareness about his/her own status. The paper also takes into account the social progress index as introduced by Michael Green and the indicators used thereto (basic human needs, social well being and opportunity) to look into the degree of crystallization. The research paper tries to look at possible answers to increasing social tension and intolerance in the South Asian region by means of social crystallization tool.

Culture and inequality: A study of cultural diversity based Indian Peninsula

Alok Chantia (Lucknow University, All Indian Rights Organization, Lucknow, India)

After the advent of man on this blue planet, it was very difficult for him to sustain amongst all creatures. But culture as a qualitative tool made this possible. Since culture itself is wrapped with pluralism which is affected by different geographical areas, that is why man got the process of cultural ethnocentrism eventually. Emerged cultures in different part of the earth turned into assimilation when man accepted state-nation concept, having all democratic and federal system. Man couldn't be secular due to influence of enculturation which sometimes makes him hostile. This hostility gives a pseudo picture of inequality. Indian peninsula is a culture specific country and almost

every cultural group of the world is living in its periphery. India follows democratic setup where people of India choose its representative by casting their votes in election, but due to identity crisis and process of casteism and regionalism people promote the feeling of inequality. This process increased feeling to retain culture of a group and also accelerated the process of rapid population growth. It has made an environment of induced inequality due to paucity of natural resources. Consequently that is why even after having same family and genus man became more cultural being instead of identical same genetic stock. Present paper is an effort to decipher the process of inequality between culture and genetics.

Language politics verses social and economic justice – Indian experience

Preeti Misra (Babasaheb Bhimrao Ambedkar University, Lucknow, India)

The philosophy of social justice is incorporated in the whole framework of Indian Constitution. Language of a nation represents its unity and culture. It is believed that only one language can bind the multi lingual and multi culture society which can be easily comprehended by all the people of that society. Western states were created around unitary symbols - one language, one culture, one religion. But, India being multi lingual, multi culture and multi religious society, till date it has not been able to give any language the status of National Language. Just after nine years of independence, a sense of enmity started brewing amongst different states of India on the use of Hindi as National language. Non Hindi speaking states started campaigns and movements against Hindi. Constituent Assembly Debates also witnessed voices against Hindi as national language. Due to language politics in India, English became dominant and is flourishing till now. It is associated with socio economic status today. Use of English has widened gap between privileged and deprived, rich and poor, urban and rural. Presently real issue in India is use of English language as a social class marker which has relegated the idea of social justice for the people of India as promised by its Constitution. Present paper discusses how language politics in India has led to social and economic inequalities.

Unresponsiveness of governance & social inequality: A case study of LGBT rights in India

Mukesh Bharti (Babasaheb Bhimrao Ambedkar University, Lucknow, India)

Lesbian, Gay, Bisexual, Transgender (LGBT) rights are increasingly getting recognition and advancement across the globe but many countries are still not in line with this recognition and advancement. India is one of them. The issues related to LGBT in India are highly debated and same are under a lot of threats of nonrecognition like social, legal, political and cultural. These all threats are relatively responsible for the marginalization of LGBT rights in India. Presently, the issue has been ranging between judiciary and legislature but no solution has come out. This paper highlights unresponsiveness of governance and social inequality in case of LGBT rights in India. The paper also put forward the efforts of Delhi based LGBT community, organizations and activists working for recognition and advancement of LGBT rights in India.

The new role of communities in the safeguarding of intangible cultural heritage. Legal comparative analysis

Teodora Konach (Jagiellonian University, Kraków, Poland)

Advanced technological processes have facilitated the commercial exploitation of the manifestations, knowledge and skills that make up the intangible cultural heritage (ICH) on an unprecedented scale. The complexity of ICH makes it difficult to create effective tools for legal protection. Although the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage provides broad definitions, it lacks specific rules on ownership of ICH and its commercial exploitation. An undoubtable merit of the UNESCO Convention of 2003 is the introduction of the requirement that countries take into consideration the interaction between societal development and cultural

processes, which are a result of their members' activities. However, many countries struggle in defining mechanism of cooperation with local communities when dealing with ICH issues. The paper will provide a comparative analysis of the current international legal framework for protecting ICH and an examination of national policies and strategies in selected European countries with special attention given to the new role of local communities. The methodological approach will be based on the legal-comparative methods in combination with the critiques from culturological and heritage studies in order to posit reshaped policy strategies, model law regulations and practices that can be valuable to both scholars and practitioners. Such an analysis will help define the appropriate strategies with regards to the 2003 UNESCO Convention principles and the cultural and economic empowerment of local communities - the ICH holders.

Panel ID: 322 China forum: development of ethnic minority areas (*IUAES Commission on Enterprise Anthropology*)

Panel convenor: Yanzhong Wang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

China is officially composed of 56 ethnic groups (55 minorities plus the dominant Han). Of China's over 22,000km terrestrial boundary, 19,000 km traverses minority areas. Usually, ethnic minority areas are under-development areas, but have had great changes in the past 30 years after market reform in China. The areas of grassland and forest, and water and natural gas reserves in areas inhabited by minority peoples account for nearly or over half of the national totals. Since 2000, when China introduced the strategy of large-scale development of its western regions, the State has made it a top task to accelerate the development of the ethnic minorities and minority areas. In this panel, we welcome you to show and share your ethnographies in different areas.

Changes of parents' education attitude to children in rural and pastoral districts in Tibet over the past 30 years: From the perspective of anthropology

Nengkun He (Faculty of Education, Chongqing, China)

The attitude to children's education of farmers and herdsman in Tibet has changed into sending their children to school from the past concept of keeping their children out of school in the past 30 years so that they prefer to invest in children's education without considering the cost impact. In this paper, we found that the changing of traditional social structure including urban-rural structure, industrial structure and employment structure in rural areas in Tibet influenced the parent's attitude for their children's education from field work in the village A in Changdu District of Tibet in 2015. Now most of them feel and accept the result which is higher level of education will lead to higher economic benefit. The rapidly changes of social development in Tibet is a strong motive force for parent's idea about children's education. It provides a new view and radical rethinking for dealing with the problems of the development of education in countryside in Tibet.

Post-earthquake reconstruction in Mao County

Chenglong Huang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

On May 12, 2008, a deadly earthquake that measured at 8.0 M occurred in Wenchuan County, Sichuan Province, China. As one of the most damaging catastrophes in contemporary China, the earthquake resulted in 69,227 deaths, 374,643 injuries, 17,923 missing, and an estimated direct economic loss of 845.2 billion RMB (State Council of the PRC, 2008). After the earthquake, the Chinese government issued a series of policies to rebuild and re-develop the earthquake stricken areas. Major goals of the post-Wenchuan reconstruction policies were accomplished within three years, resulting in positive social and economic outcomes. This presentation discusses an in-depth

case study on the post-earthquake reconstruction of Mao County in terms of the first-hand field work data that was carried out from July to August in 2014 for investigation on the current situations of social and economic developments in Mao County, Aba Tibetan-Qiang Autonomous Prefecture, Sichuan Province of China. This presentation includes four sections, the first section we introduce disaster situation of Mao County, and the second section provide counterpart assistant model. In the third section we discuss reconstruction efforts, including housing for every family, job stability for at least one family member, basic welfare, economic, infrastructure, and ecological improvements in the affected areas. In the last section we conclude remarking on major lessons learned from the case study of the post-disaster reconstructions of Mao County.

New approaches on modern social governance system building in China's Tibet autonomous region

Yanzhong Wang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

Residents of all ethnic groups in Tibet and other Tibetan Plateau areas are challenged by such multitasks in the process of modernization as how to incorporate into regional and national economic systems, how to develop modern public service system, and how to set up modern social governance system. In the traditional society where authorized or entrusted governance were preferred, Tibet was unable to realize the democratization of the social economic system and the governance system. Since the Qing Dynasty, Tibet's governance model had transited from entrusted governance system to semi-direct governance system step by step. While after the founding of New China, its social governance model has undergone fundamental changes, which helps Tibet people to become their own masters, to realize the implementation of a new social governance model directly related to the grassroot units and the masses, and to establish a public service system same as or similar to that of inland areas. This paper reviews Tibet's active explorations in "driving innovation of social governance system and improving social governance capability" since 2001, summarizes the progress and experience of Tibet in pushing forward the innovation of social governance system and mechanism as well as in establishing new social governance system, and analyzes the consequences and inspirations from such changes.

How to be ethnic: The transformation of ethnic cultures under urbanization in China

Shaochun Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

The major changes from planned economy to market in China after 1980s has triggered significant transformation of ethnic cultures, which contains both cultural discontinuity and recombinant updates. The accelerating urbanization has attracted a large number of ethnic population into towns and consequently broken the traditional resident patterns which classical ethnic cultures attached to. This process makes the cultural landscape and characteristics of ethnic groups in China that has been constructed by anthropologists for so many years look confused. To figure out the whole picture of cultural development in ethnic minority areas, a five-year survey has been carried out by Institute of Ethnology and Anthropology at CASS. This study based on 6536 samples involving 6 provinces and 21 ethnic minorities in 2013 to demonstrate how ethnic respondents define, protect and inherit their cultural symbols.

People across boundaries and migration across boundaries: A case of Korean People in China

Hong Liu (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

The community of people across boundaries arising in the history would be regarded as a kind of human beings community from the perspective of anthropology, living on in many multi-ethnic states. Migration across boundaries is currently a topical issue in discussing concerning the reality

and future of multi-ethnic states. The research is based on the migration of Korean people in China studies. The general points are given below:

- i. The present migration of Korean people in China is propelled by continuous improvement of marketization, globalization, urbanization and information.
- ii. The marketization, globalization, urbanization and information can be proved to be a catalyst for the new diversity including ethnic identity and rights demands.
- iii. The existing administrative divisions and arrangements of rights are met by a challenge from the migration in the area from where the immigrants come, such as the problems of empty-nest families, ageing of population, rural land operation rights transfer system, maintaining of ethnic communities, education of the "left-behind" children, and rights to participate in political and social activities.

Study on housing asset among different ethnic groups in rural and urban minority areas of China

Sai Ding (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

This paper uses the family housing data which collected in 18 counties covered 10 provinces or Autonomous Regions by Institute of Ethnology and Anthropology, CASS in 2014 to analyze the housing asset distribution in rural and urban minority areas of China. The main findings include: firstly, rural housing asset is less than urban housing asset and the proportion of urban housing asset is 59.52%; different ethnic groups have different housing asset distribution in rural and urban. Secondly, Gini Index of per capita household housing asset is 0.494 which shows the inequality is not high. Thirdly, with the decomposition method, the inequality of per capita household housing asset between rural and urban has contributed for above 90%; the inequality housing asset among different ethnic households has contributed less than 5%. That means there is no obvious gap between Han and ethnic minorities in the counties of minority areas of China.

Panel ID: 269 Nomadic mobility: technologies, scenarios and opportunities

Panel convenor: Andrei Golovnev (Institute of History and Archaeology, Ekaterinburg, Russian Federation)

Being a field of proper anthropological focus and expertise, the nomadic practices deserve a review not only as heritage of the past but also as explicit and recordable today experience of mobility, not least in reflection of expanding movements such as travel, migration, and "neo-nomadism." The mobile strategies and practices featured by nomadic groups around the world (including tundra, steppe and desert) are comparable in patterns of environmental and social adaptation, spatial control, self-binding, self-protecting, human-animal interaction, and dialogue with sedentary neighbors. Encounter of indigenous nomads and industrial newcomers, often reckoned as inevitable conflict of values and interests, actually provides a spectrum of cross-impact stimuli since some hi-tech novelties, like transport and navigation, are easily and efficiently adoptable within traditional nomadic cultures, meanwhile some nomadic life-on-the-move techniques could contribute the advanced environmental and social strategies. Overall, the discourse on nomadic mobile motives/techniques, both physical and virtual, is a promising point of viewing entangled juxtaposition of movable and stable, sustainable and changeable, as well as answering eternal anthropological question, how tradition gives a birth to innovation. The panel solicits potential participants to bring into discussion the scenarios of nomadic mobility from different parts of the globe in three preferable dimensions: (1) Understanding cognitive, corporal and material technologies and designs of nomadic movement; (2) Observing nomadic knowledge and practice as a resource for today technologies of motion and communication; (3)

Testing new anthropological/ethnological approaches and tools in recording and studying mobile behavior.

Nomadic leaders and their burdens (Arctic personages)

Andrei Golovnev (Institute of History and Archaeology, Ekaterinburg, Russian Federation)

Three leaders in three Eurasian tundras - Andrei Antylin (Chukotka), Nyadma Khudi (Yamal), and Vladimir Philippov (Kola) - in dialogues with researchers share their observations and contemplations on motives, tasks and risks accompanying their reindeer-herding practices. The reindeer feed and symbolize an identity of Arctic nomads since the tundra husbandry maintains self-reliance in economy, movement and communication. Three leaders' close-ups show their tough activity schemes covering natural and social environment and providing control over territory and reindeer, nomadic communities and outside contacts. Leaders' role increases in strenuous episodes like calving and rut, summer periods of mosquito and horse-fly, maneuvering in spring and fall migrations (Yamal) and autumn herd collecting (Chukotka, Kola). Conflicts and negotiations with outsiders including oil-gas and mining industrial giants are of particular importance for leadership and group solidarity, though leader's everyday control (sometimes annoying) also plays a key role in regulating migratory tonus. In balancing old-and-new, tundra leaders are comparably efficient in both traditional skills and innovative projects. All three protagonists, in spite of ripe age, do not hesitate in acquiring new knowledge and technologies. Chukchi and Nenets leaders still keep so called "reindeer thinking," as far as their Izhma-Komi counterpart treats reindeer mostly as capital with optimized cycle of heard building-up and slaughtering, thus following experience of his ancestors, who in 19th century have succeeded in building "reindeer-herding capitalism" in tundra. To unanimous leaders' assertion, tundra nomadic strategies are doomed to failure unless they tune strong personal management with appropriate social networks, including kinship.

Contemporary waterborne nomads, their utilisation of old and new technologies, and methodological challenges relating to their study

Benjamin Bowles (University of Roehampton, Windsor, UK)

The canals and rivers of London and South East England are populated by an emergent population of boat-dwelling travellers called "Boaters." This itinerant population utilise the physical technology of the waterways - which were built for commercial purposes but which became home to an earlier travelling population of "working-boaters" - to gain a degree of utopian freedom and mobility at the edges of the modern city. Their mobile practices, as facilitated by their ability to move freely in the landscape, bear resemblance to those of other longer established nomadic groups, including the avoidance of political dominion and the importance of resource sharing and support. The old material culture of the waterways has thus been repurposed by contemporary city dwellers wishing to experience features of a nomadic lifestyle. Further, the Boaters utilise modern communication technologies in order to maintain community cohesion and to manage information across the "linear village" of the waterways. Internet mailservs and Facebook have allowed Boaters to live nomadic lives where, paradoxically, each other Boater is potentially an imminent presence. Thus Boaters utilise both old and new technologies in order to negotiate a nomadic life in and around the modern city of London. However, this unique pattern of technology use, despite being ethnographically rich, is methodologically problematic to study. The fieldworker has limited access to many of their population of study and is left to engage heavily of digital and online work as this is, increasingly, where the "community" is located.

Nomadic navigation in tundra as a joint activity of reindeer and man: the case for the distributed cognition studies

Kirill Istomin (Institute of Language, Literature and History, Komi Science Center, Ural Division of Russian Academy of Sciences, Syktyvkar, Russian Federation)

Komi and Nenets reindeer herding nomads have to solve wayfinding tasks on day-to-day basis. Their traditional wayfinding methods are based on mental representations of physical space (mental maps) that encode large sets of geographic locations, distances between these locations and directions of travel from one location to the other. Since the distances between locations have traditionally been encoded in the number of stops one has to make to give rest to his/her transport reindeer, these mental maps can be effectively used only if one travels on a reindeer sledge. Thus older reindeer herders can misrecognize even a well-known place when they travel on a snowmobile: they think that this place was reached too early (or too late) to be the place they know. Traditional wayfinding methods also include various ways of taking, maintaining and correcting direction during the trip. Some of these rely on perceptual capacities and behavioural schemes of reindeer, for example on their ability to sense and follow the tracks of other reindeer even if these are not recognizable for humans. This explains why the traditional methods often fail when reindeer herders switch from reindeer sledge to modern transport. It seems to us, that the best way to account for the traditional tundra navigation is to use the distributed cognition approach and to treat a traveller and his/her reindeer as elements of a single system of distributed cognition. The ability to solve wayfinding tasks is best viewed as an emergent property of this system.

Panel ID: 263 Cross-regional comparison of migration/displacement policy regimes: East Asia, Europe, and North America (*The Association for the Anthropology of Policy - ASAP*)

Panel convenors: David Haines (George Mason University, Fairfax, USA), Shalini Randeria (Institute for Human Sciences, Vienna, Austria)

This panel initiates a cross-regional analysis of policies related to international migration and internal displacement in Asia, Europe, and North America. All three regions share a concern about low wage foreign workers, an often strident defense of national borders, increasingly equivocal views of the values of newcomers. In all three regions there is also concern with internal rural to urban migration as well as displacement due to land acquisition by the state or corporations for factories, development or infrastructure projects, which blurs the boundaries between “forced/involuntary” and “voluntary” movement. Issues of control of borders and populations as well as of resettlement and rehabilitation are thus central to policy-making and policy implementation. Whereas the nation-state is the main policy actor with respect to migration regimes, displacement and resettlement policies also involve international donors and financial institutions. The role of non-state actors in the policy process remains under-researched. All regions are also involved in lowering the barriers to movement for some mobile groups, whether “highly qualified” professional workers, students, or tourists. The regions’ overlapping interests and disinterests thus provide a useful comparative framework through which to consider how an anthropology of policy can make sense of the multiplicity of actors and mechanisms that channel and constrain mobility, and the way the meanings of borders and boundaries, institutions and mechanisms vary among different kinds of migrants or displaced persons and communities, at different times, and in different places.

Chinese at the periphery of Europe: Constraining Chinese mobility in Slovenia

Martina Bofulin (Slovenian Migration Institute, Research Centre of the Slovenian Academy of Sciences and Arts, Ljubljana, Slovenia)

Whether it is framed as migration, commerce or tourism, outbound movements of People’s Republic of China’s citizens always seem to catch the media attention as well as give rise to popular imaginings

of the “Chinese century”. As one of the smallest countries among “new” EU members, Slovenia was only touched lightly by Chinese small-scale entrepreneur migration framed within the discourses of globalization and EU-style integration of third country citizens. Not unlike in other post-socialist countries, in the local Slovenian context this normative framework was understood as a defense of state’s sovereignty and thus imposed even harsher conditions than required by EU for Chinese citizens to enter. Although mobility from PRC has long been deemed undesirable and PRC declared a “country with high migratory risk” the state has started recently to look more favorably on a different type of Chinese mobile subjects – the tourists, who are seen as the promising potential for the tourism industry. Still, the old style understanding of migration as a risk and the need for a very close scrutiny of mobile subjects very much determines the mechanisms for obtaining tourist visa in Slovenia, much to dismay of local tourism industry actors. This contribution thus shows the complex negotiations among different actors on the desired and undesired types of mobility and the localized understanding and embeddedness of EU determined mobility regimes.

Iranian migrants in two immigration policies: The cases of Sweden and France

Yuko Suzuki (Mondes iraniens et indiens UMR 7528, Nice, France)

After the Islamic revolution 1979 and after the presidential elections 2005, two Iranian tides were coming in Europe. Sweden is estimated the second nation (with 80 000 individuals) after Germany accepted the most of them, while France is supposed the fourth (40 to 60000) after Holland. These two countries have two different immigration policies, multiculturalism and cultural assimilation. The integration processes are clearly different: in Sweden, language training and accommodation are well organized by governmental agencies, while in France, the Iranians are looking for the solutions in their communities or private connections. In this paper based on the field works in 2014 - 2015 in Sweden and France, I compare the life styles of some Iranians in these countries to know the influences of the politics and cultures of the receiving countries on the migrant’s behaviors and identity.

Emergent Japanese discourses on identity, minorities, immigration, and transnationalism: Towards policies accepting diversity or reinscribing models of ethno-cultural similarity

Millie Creighton (University of British Columbia, Vancouver, Canada)

Japan long perceived itself as “homogeneous” despite minority groups, and has been reluctant to allow immigration. Japan officially began to recognize its diversity at the end of the 20th century, and now vacillates between contrasting attempts to reinscribe cultural identity based on similarity and opening up “multiculturalism” within Japan. This paper looks at socio-cultural and historic issues affecting Japan's immigration policies, addressing ideas that “foreigners” (including long-term foreign communities) or immigrants are responsible for crime, often contrasting attitudes towards White and Black foreign residents, and complications in immigration policies aimed at admitting Nikkei (people of Japanese descent), mostly from Mexico and South American countries because of expectations they would be more like Japanese and fit expectations of Japanese cultural similarity (expectations that proved invalid in many cases). It explores international pressures on Japan to admit certain displaced refugee groups to responsibly uphold its place on the international stage. As an example it explores Vietnamese refugees and their experiences or treatment within Japan. As a current case, it reveals controversial portrayals and responses to them of Syrian refugees given the possibility (accepted by some feared by others) of admitting Syrian refugee immigrants. Overall, the paper shows Japan at a crossroads in terms of im/migration policies, with internal voices both for greater openness towards immigration and understanding of cultural difference within Japan, along with those wishing to “return” Japan to its formerly espoused myth of ethnic and cultural similarity and shared national identity based on that myth.

Universities and the knowledge economy

Karen Rosenblum, Hyunyoung Cho (George Mason University, Fairfax, USA)

This case study examines aspects of transnational higher education, especially temporal and spatial connectedness, for students in the 2014 inaugural class of a branch campus of an American public university in one of South Korea's free economic zones. The campus, located on the outskirts of a new, "green" city built on reclaimed wetlands and home to the United Nations Green Climate Fund, is an educational initiative of the national and provincial governments with the aim of making an American/European degree accessible to students residing in Korea, thus reducing the outflow of students and graduates. Invitations were extended to several American and European universities to provide specific, non-duplicative programs; in 2014, two programs were in residence. The students in our program were largely Korean nationals, the majority having had extensive educational experience outside Korea, including having earned high school diplomas in Anglophone countries. Thus, almost all of the students in the cohort were starting college in a somewhat unfamiliar "home" country and sometimes with limited Korean language abilities. This group represents a population marked by invisibility on the aggregate level, since national and international bodies do not consider such students – educated abroad in secondary schools but returning to the country of their birth for university enrollment – as "international."

The Chinese, the Vietnamese, and the Cambodian in the Annamese (Indochina) Cordillera: Natural resources, state development, and local dynamics of intra- and inter-country migration

Chi Truong (Independent researcher, Kathmandu, Nepal)

This paper examines the complex interplay between state policies and non-state actors, including the military, international and local non-governmental, and ethnicity-based groups in intra- and inter-country migration in the Annamese Cordillera, mainland Southeast Asia. The first case study looks at a recent controversial policy making process in bauxite mining in the southwestern upland of Vietnam and its impacts on the M'Nong local livelihoods following the immigration of Chinese technical professionals and workers. The second case study deals with local dynamics concerning the investment of Vietnamese military-backed ventures in logging and cash-crop growing enterprises in Cambodia's highlands. The research sites of these case studies cover a seamless geographical space, traditionally inhabited by the indigenous M'Nong/Phnong, on both sides of the Vietnamese-Cambodian border. The paper goes beyond identifying those groups that have been losing out the most in development endeavors to pinpoint the state and non-state forces at work involving complex issues of nation-state integrity, access to and control over natural resources, citizenship, and ethnicity. The research is based on ethnographic materials collected from field visits in Dak Nong (Vietnam) and Mondul Kiri (Cambodia) provinces between 2007 and 2014 and desk review of policies and public discourse.

Regulating migration by restricting integration requirements: The Dutch Civic Integration Abroad Act reconstructed

Michiel Swinkels (Radboud University, Nijmegen, Netherlands)

Migration law clearly responds to a political climate in which migration control is high on the agenda. That said, it is often unclear how such political pressure influences policy making, since the actual process of the construction of migration policies and laws is opaque. While knowledge of this process can contribute to our understanding of a migration regime. This paper reconstructs how, once the political decision was made to develop the Dutch Wet inburgering buitenland (Wib, Civic Integration Abroad Act), the concrete features were shaped in the process of its construction. It thereby shows how in the complex and contentious process of policy making, political values concerning the nation state, perceived national culture and migration are normalised and made practicable. Although civil servants in state bureaucracies are central actors in this process of translating political decisions into

policy measures, they are dependent on others. Specifically, commercial education companies, specialised in developing course materials and exams, played a crucial role in shaping the Wib. This paper studies the Wib as an exemplary case, because it is a controversial aspect of the Dutch migration policy regime. It has been criticised by scientist, lawyers, politicians and the European Court of Justice because the law is officially said to be facilitating the integration of immigrants that are categorised as problematic – by obliging them to pass an “integration exam” in their country of origin before they can legally move to the Netherlands – while in fact it is aimed at restricting unwanted immigration.

Shifting borders around dangerous spaces

Kathy Powell (National University of Ireland, Galway, Ireland)

This paper examines US and Mexican policy responses to Central American migration to the US, which has become rooted in violence as well as hardship, experienced in both communities of origin and along migrant transit routes through Mexico. Central American poverty and precarity combine with vulnerability to violence, extortion and displacement by organized gangs, impelling undocumented migration north – a journey that has become especially hazardous: along routes controlled by transnational gangs and drugs trafficking organizations, migrants are exposed to violent rent-seeking practices by both corrupt state actors and organized crime. The US’s imbrication of immigration and security issues, and policy focus on deterrence, border militarization and deportation coexists with Central and North American regional market and security integration initiatives that are arguably implicated in the generation of marginality which fuels both migration and criminal economies. Consistent with these regional initiatives, while under pressure to respond to migrant vulnerability and abuse, the US has supported Mexico’s Plan Frontera Sur which, however, ultimately replicates US policy priorities, entailing a virtual externalization of US borders. This paper considers how the US’s outsourcing of immigration control has converted Mexico into a ‘vertical border’, along which migrants are locked into violent spaces of organized predation. It examines the implications of devolving migration ‘management’ to Mexico, where failure to appreciably curb organized crime, investigate deaths and disappearances, or confront human rights abuses, corruption and impunity continues, while the weight of migrant support and rights advocacy rests largely with NGOs, church and voluntary organizations.

Culture, policy, and politics: Refuge for Syrians in Canada and the United States

David Haines (George Mason University, Fairfax, USA)

The Syrian refugee crisis has become the refugee crisis of modern times. While Europe has had to struggle with immensity of volume and speed of events, Canada and the United States have been involved at a greater distance, with lessened pressure, and more options. Yet their responses at the end of 2015 were quite different, with the new Canadian Prime Minister personally greeting – indeed embracing – Syrian arrivals while in the United States, despite Presidential support, Congress and leading Republican Presidential candidates called for a ban on Syrian arrivals, including in some cases a ban on all Muslims. The difference in response by these two countries can be best understood through an analysis of the cultural meanings of “refugee” and “refugee” and how those cultural meanings interact with specific policies for refugee resettlement and with political debates on refugees, immigration, and cultural diversity in general. This paper examines the historical collision of the national and international definitions of refuge in the two countries, how the two countries diverged in the overall framework for resettlement (especially with the stronger Canadian attention to private resettlement models), and how the intersection of domestic and foreign policy considerations was seamless in one country (Canada) and virtually unhinged in the other (the United States). This two-country comparison provides an analytic framework that can be used to balance issues of culture, policy, and politics in cross-national and cross-regional analyses of migration and displacement regimes, and in the evolution of the anthropology of policy overall.

Double vision: Comparing migration industry actors in European and East Asian immigration policy regimes, with a focus on language policy in Norway and Japan

Marietta Baba (Michigan State University, Lansing, USA), Carla Dahl-Jorgensen (Norwegian University of Science and Technology, Trondheim, Norway)

The increasing importance of international migration as a means by which States and other actors endeavor to address shortages of personnel, as well as demographic imbalances, has highlighted the role of the migration industry in regions across the globe. From the standpoint of institutional field theory, the migration industry may be viewed as a set of actors that provide networks, resources and knowledge that span boundaries or fill gaps between employers in destination countries and prospective migrant workers in countries of origin. However, the roles of the migration industry may be contested or less than legitimate in that the boundaries they span or gaps they fill may represent zones of conflict among parties invested in different migration regimes. In this paper we compare the role of the migration industry in the movement of migrants across international borders in Europe and East Asia, specifically examining two focal countries - Norway and Japan, drawing on our empirical study of transnational labor migration from Poland to Norway (2008 and 2013), as well as a literature review focused on Japan. We emphasize the influence of language and language policy across a spectrum of occupations in these two countries, and examine parallels in language ideology and related immigration practices that we have discovered in these countries, perhaps associated with their histories as "countries of emigration". The paper concludes by reflecting upon the ways in which migration industry actors have contributed to language policy in each of the two countries and/or are working toward its transformation.

Panel ID: 243 The rise of China and global portrayal of Chinese culture, language and education: an anthropological exploration (*IUAES Commission on Enterprise Anthropology*)

Panel convenors: Ker Pong Thock (Department of Chinese Studies, University of Malaya, Kuala Lumpur, Malaysia), Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

The policy of reform and open door initiated by Deng Xiaoping in 1978 had paved the way for China's rapid economic development in the later decades. Political stability in China after Deng's era provides yet another powerful impetus for the further development of China which witnessed the rise of China in the 1990s. The rise of China becomes a salient development in the world that possesses a global influence in 21st century. Coupled with the robust economic power is the spread of china's soft power at international arena. This global phenomenon influences the development and portrayal of Chinese culture, language and education. The aim of this panel is to study the process of development and portrayal of Chinese culture, language and education in various regions of the world. The convener welcomes the participation of scholars and researchers from the field of anthropology and sociology who have done research works in this topic to join this panel.

Multilayered dualism in the formation of "Chinese culture"

Gyo Miyabara (Global Collaboration Center, Osaka University, Japan)

The aim of this presentation is to illustrate the dualism in the formation of "Chinese Culture," with focusing on cases from Min Nan sojourners to the Philippine Islands. The "Chinese Culture" is one of the 20th century's byproduct, which was invented and imagined in the process that China was portraying herself as a modern nation-state. For figuring out how "Chinese Culture" emerged, we have to clarify the process how "Chinese Culture" transforms and penetrates itself into the social organization, as well as to describe the social history of "Chinese Culture". In this presentation, firstly, we will identify the dualism in the social history of the "Chinese Culture" in the late 19th

Century, and will discuss the context of the dualism in the social organization. Secondly, we will focus on the Min Nan sojourners and settlers to the Philippines, and illustrate the formation of “Chinese Culture” in the dualism between emigrants and hometown residents, and between male settlers who intermarriage with non-“Chinese” and female settlers who do not. This description on the dualism will portray the revitalization of patriarchy in the boundary, and the co-existence of bilateralism out of the boundary. Although we should avoid urgent generalization, this dualism may denote the process of “Sinicization”, which has been discussed in various studies. How can we define “Chinese Culture” in the modern and contemporary Chinese history? Finally, we will discuss the multilayered dualism and the 21st Century version of “Chinese Culture”, which was re-imagined in the emergence of the “Chinese Empire”.

Panel ID: 204 Social transformation: a multi-discipline approach (*IUAES Commission on Enterprise Anthropology*)

Panel convenor: Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences, Beijing, China)

No century in recorded history has experienced so many social transformations and such radical ones as our current times. The panel not only includes some general issues of social theory and politics, but also covers case studies on examining economic policies and regulation schemes from a multi-discipline approach of social change. The concept of societal transformation refers to the change of society’s systemic characteristics. This incorporates the change of existing parameters of a societal system, including technological, economic, political and cultural restructuring.

We warmly welcome presenter from both developed countries and developing countries or regions.

Impact of leadership versus organizational effectiveness in the secondary banking sector in Albania
Dritan Shoraj (University of Tirana, Albania)

Through an empirical and theoretical analysis, the study will demonstrate the relationship existing between the leadership style and organizational effectiveness, taking into account that the leadership model explored in this study will be the model provided by Bass and Avolio (1994), represented by the transactional, transformational and laissez-faire style. Impact and behavior of each style on the employees’ motivation, increase of the business organization revenues and finally on the enhancement of organizational effectiveness. The research methodology selected for this study is the quantitative one, where a number of about 450 employees in the secondary banking system in Albania are planned to be interviewed. The measuring instrument will be divided in 4 sections and after data collection, the variable analysis will be realized via SPSS program, which enables the implementation of ANOVA test, Chi-square (χ^2), means, standard deviations, frequencies and correlations between the key variables to prove the study hypothesis. Finally, this scientific study will be closed with the relevant conclusions and recommendations.

Crafting the citizen. Politics of hope and practices of future-making in Ukraine

Justyna Szymańska (Institute of Ethnology and Cultural Anthropology, University of Warsaw, Poland)

The course of happenings in Ukraine in the past two years left its mark on a research on social transformation in post-socialist context. Although in case of Ukraine the terms 'post-soviet' or 'post-socialist' are still very much in use and describe some section of a complex reality there, I propose a look on a political and social aspect of recent developments and its various outcome through a lense of the discourse of democratization, modern citizenship and politics of hope that emerged lately of a civil society activists' side. The following boom of activism in civil rights sector emphasise the figure of a modern citizen and democratic system constructed in a sharp contrast to so-called 'passive', 'inert', 'supine' or 'post-soviet' figure of a man that do not relate to his/her country as a

supporter of ancient regime. That kind of attitude is strongly condemned by relatively new social actors such as NGO and civil society activists and presented by them as a symbolic 'Other' as those institutions aim at creating new, active and conscious, modern citizen of European standards. These politics of crafting 'the citizen', which after Appadurai (2013) could be called ethics of possibility, are constantly played and re-played; tangling with politics of hope presented as a discourse of democratization and modernisation and practices of future-making projects focused on creating a new civil society and a new citizen. This politics, practices and discourse will be my points of interests during the presentation.

TOPIC: Privatization of knowledge, technologies, and nature

Panel ID: 713 Indigenous rights and anthropological intervention, with special focus on distributive justice and emancipation of indigenous people

Panel convenors: Nava Kishor Das (Formerly Anthropological Survey of India, Kolkata, India), Bhanu Pratap (Amity University, Kolkata, India)

Despite growing recognition within international circles about the rights of indigenous people, their customary laws and their knowledge systems sustained by environmental ethics, anthropological proactive role is still limited at global level in focusing on land/forest rights as also human rights issues. In many Asian countries tribes and indigenous people are still suffering because the postcolonial nations have not addressed the concerns of these people in shaping national policy including indigenous intellectual property (IP). Rights based 'tribal' movements are ruthlessly crushed. While emphasizing the practical approaches to encourage emancipation of the Indigenous People, through equality and responsibility, this panel seeks to focus on the problems of the indigenous people through the prism of Global Distributive Justice with Kantian notion of a priori morality and especially the Theory of Justice (John Rawls) which aims to ensure the amelioration of the marginalized sections, such as Indigenous People.

Environmental justice, land and forest rights of indigenous nationalities in Bangladesh

Zannat E Ferdousi (Research and Development Collective, Dhaka, Bangladesh), Mesbah Uddin Ahmed (University of Dhaka, Bangladesh)

Multiple ethnicity, language and culture have enriched Bangladesh's diversity. Along with the majority Bangali population, indigenous nationalities have been living here from pre-historic times. Most of them depend on land and forest for their livelihood even today and they comprise the most deprived section of the country. This paper discusses the Adivasi life in harmony with nature, their livelihood in relation to land and forest, and traces how they are being deprived of their ancestral rights to land and forest resources.

The indigenous peoples are gradually losing their ancestral lands, forests, hills and natural resources. Introduction of private land ownership system by the state have complicated the situation for them as the state does not recognize the community-based ownership system of the indigenous peoples. It has resulted in land-grabbing by the influential for their own benefit in the name of establishing eco-park, national park or army camps. Kaptai hydro-electricity project in Chittagong Hill Tracts or the Madhupur National Park are examples of land and forest deprivation of the indigenous peoples in Bangladesh. This could be referred to as ethnic cleansing in the name of development.

Historically the indigenous peoples revolted against colonial rules, but the history of their resistance has gradually faded away. The state and the mainstream population need to acknowledge their contribution in state formation and nature-centric production processes' and promote a culture of respect to their knowledge of living in harmony with nature. Recognition of diversity and plurality is mandatory for ensuring ecological and environmental justice.

Indigenous rights issue and indigenous resistance in contemporary India

Nava Kishor Das (Formerly Anthropological Survey of India, Kolkata, India)

Many Asian countries, including India, do not endorse fully the global indigenous conventions. Tribes, who struggled since colonial era against takeovers of resources, resist presently their displacement through dams and mining projects. Tribal dispossession, interpreted as 'development-induced displacement', is linked with entry of private capital in tribal areas. Following debates on political economy of dispossession and rights issues, indigenous movements reoriented their struggles employing global idioms. Today numerous new proletariat tribal organisations including non-

militant/ non-government organizations are reshaping the political determination of marginal communities. Over ninety percent tribes continue to live in historical territories pursuing customary collective rights based on kinship norms. In addition to constitutional provisions, numerous new laws (PESA/ Forest Rights Act) are launched nevertheless they suffer from bottlenecks. Not all of India's indigenous movements are active within constitutional framework. Indigenous militancy (insurgency/Maoism) prevailing in Northeast and Peninsular India, differ in their approaches. Recently the Indian judiciary has epitomized the 'indigenous advocacy' and notwithstanding India's restraint in global forums, Indian Supreme Court has labeled the tribes as 'indigenous people of India'. Sadly, anthropology in India has failed to deal with indigeneity and rights issues. While the global anthropological enterprise has focused on problem-oriented research, anthropology in India largely follows colonial era ethnographic trends ignoring plethora of social evils afflicting Indian tribes and ignoring their struggles. This presentation discusses the predicaments of tribes of India by pleading for greater anthropological intervention based on advocacy paradigm.

Struggle for the rights of indigenous people in Nepal and the relevance of anthropological theory

Tatsuro Fujikura (Kyoto University, Japan)

Nepal is a multi-caste/ethnic society with more than one hundred spoken languages. Nepal has long been dominated by high caste Hindus from the mid-hills. However, the indigenous rights movement has gained momentum since the democratization in 1990. It was further strengthened during a decade of Maoist war from 1996 to 2006, and 'identity-based' federalism became one of the main demands of the movement. There have been violent and lethal clashes over the issue especially in the period immediately preceding the promulgation of the new constitution of Nepal in September 2015, which seemed to abandon the idea of identity-based federalism altogether. The process is often described as a rise of 'identity politics' in Nepal. However, this paper argues that identity politics is neither appropriate as descriptive term nor as analytic framework for understanding the indigenous people's struggle in contemporary Nepal. Instead, theory based more strongly on the notions of justice, redress, and redistribution is in need. Furthermore, to the moral/jurisprudential arguments on justice, the paper seeks to add a specifically anthropological contribution to the debate by examining the basis for collective rights, with special reference to the arguments advanced by anthropologist Terrence Turner on the social constitution of human value.

Adivasi rights and rising consciousness: Situating ethnicity in tribal struggle in India

Pradip Chattopadhyay (Department of History, University of Burdwan, India)

Last decades have witnessed the emergence of new consciousness in Adivasi psyche in the aftermath of their prolonged struggle for the recognition of language; religion and 'designated territory'. In recent years the term 'Indigenous' has been brought to fore by academicians and activists alike and a recent Indian Supreme Court verdict has enforced the notion of indigenous people. Despite such developments wherein the issue of identity/ethnicity remains the focal discourse in the struggles of tribes of India, and even though numerous laws (PESA, Forest Rights Act, 2006 and National forest policy, 1988) exist already, the Indian tribes have still remained deprived and socially excluded in many parts of the country. Efforts at retrieving rights over land and forest remain flawed and self-rule institutions in tribal areas remain ineffective. In view of this reality and drawing extensively from historical instances of eastern India, this article shall discuss the varied articulations of ethnic consciousness including diverse means of their struggle aiming at greater empowerment in the society.

Global distributive justice: Its relationship with Kantian Morality and human rights of indigenous people

Bhanu Pratap (Amity University, Noida, India)

The present globalized world has perpetuated inequalities resulting in serious anomalies within the social political construct of international construct. The ill effects of globalization have affected the rights of the indigenous people by depriving them from their social construct. This has happened because the present International trade law system has promised free trade but not fair trade. An alternate to the present world system is found in the concept of Global Distributive Justice which is primarily an argument to apply Rawlsian Difference principle at a global level. The present paper argues that the Global Distributive Justice system can be institutionalized by forging an alliance with Kantian Morality. Next, the notion of Global Distributive Justice will be linked with Human Rights and International Trade law to reflect the changes required in the present international economic system. Section I of the paper will reflect on the basic argument of Global Distributive Justice i.e. application of Rawlsian principles at a global level. Section II of the paper will analyze Kantian notion of Categorical imperative and how it can affect the regime of International Law by forging an alliance with jus cogens norms. Section III of the paper will relate the entitlements of Indigenous people through Human Rights and how they have been adversely affected by the process of globalization. Section IV will relate the concept of Global Distributive Justice, Human Rights and International Trade law. Section V will give concluding remarks and observation.

Tribal identity and development discourse under globalization: A case of Kashipur resistance movement

Binay Kumar Pattnaik, Sanghamitra Panda (Indian Institute of Technology, Kanpur, India)

This paper is based on the study of tribal resistance movement at Kashipur in the eastern Indian state of Odisha. The resistance movement by the tribes like, Kondh, Paraja, Penga and Jhodia, was a 14-year-old relentless struggle against the state government as well as its approved mining based heavy metal industry named the UAIL which was to displace about 2000 families in more than 14 villages in this block. This large scale displacement caused threat to social and cultural lives of the tribes and hence their resistance movement primarily rallied around this issue (apart from the R&R and environmental issues). The paper analyses the threat posed to tribal identity by the modernization process unleashed by the project. Here tribal identity has been operationalized in terms of social, cultural and economic indicators. Having shown the endangered, cultural patterns, social relations and economic organisations among the tribes, with empirical data, the paper drives home the inherent paradoxes of the contemporary development discourse. It emphasizes that the development discourse, with the backing of modern scientific epistemology and all powerful state, unleashes a particular kind of development model with the right of the state to develop its subjects (by over riding the right to development by the subjects). Even the state undermined certain relevant legal provisions favouring the tribes, such as, fifth schedule of the constitution, Article 244, (i) PESA 1996, and Odisha scheduled areas act 1956.

Panel ID: 711 Academic knowledge ‘per se’ – versus knowledge for the „public” (Scholarship and its social context in East-Central Europe)

Panel convenor: Balázs Balogh (Institute of Ethnology, Budapest, Hungary)

The Panel would like to contribute to the discussion of managing the role of ‘academia’ in new socio-economic realities. It may highlight the challenge of the preservation of validity, integrity and the social acceptance of academic research and institutions (humanities and social sciences). On the other hand interconnected problematic is how to manage the popularization, “democratization” of academic knowledge amidst the shift to market-economies of near past since the political changes in

East-Central Europe and in our recent digital and social-media age. Is the ivory-tower metaphor valid or a stereotype? What are those fields of research, aspects of results of scholarship which have received obvious reception, a positive acclamation and resonate in extra-academic circles and in the larger public? Is there a system of research incentives which paves the way to self-reflexivity and flexible resonance to meet new problematics. Through which channels, communication means and agents (formal, informal, personal, institutionalized, social, governmental, etc.) authentic knowledge can be dispersed and in which circumstances has real impact. Who is the targeted audience, is there an interaction beyond the mere one-sided direction of intended spread of information? Are there groups, situations, periods... when and where there is a higher rate of receptivity displayed by the public and/or by decision-makers. Several possible subtopics might be discussed, including: revival, revitalization, reconstruction of heritage, identity, memory and cultural practices in heritage – communities, intangible heritage in the making, constructing lists of heritage protection, tourism, localism, regionalism, grassroots-ideologies, movements, neo-folklorisms, representational practices, archivization and digitalization, publication opportunities...

Anthropology and the Vietnam war

Gábor Vargyas (Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

„Inter arma silent Musae” – but not social sciences and, especially, not anthropology. In my paper I shall focus on the limits and possibilities of a socially engaged research in extreme situations such as the Vietnam war or a communist’s ruled „People’s Republic”. First, I shall examine the role and activity of one American anthropologist who was not only an eyewitness but also a participant of the war, heavily criticized and marginalised afterwards. Second, I shall present the ethical and political problems connected with the publication of a 20 hours long life history collected by myself among the Bru, a slash-and-burn agriculturalist hill tribe of Central Vietnam.

The Etnofolk Project: A new way for presentation and preservation of Central European folk cultural heritage

Zsolt Szilágyi (Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

In this presentation I would like to briefly introduce the new opportunities of presentation of academic knowledge in the digital and web-based environment.

The Etnofolk project integrates five research institutes of ethnology and aims to present Central European folk culture heritage and possibilities of its actual and future preservation and presentation. The outcome of the project an extensive web portal through which samples of folk architecture, costumes, music, songs, customs, etc. in visual, audio as well as video form will be presented. As another important aspect, the Portal will offer numerous outcomes of ethnographic nature, where the essential scientific background is the cultural and visual anthropology theory.

The project content partners have gathered extensive amount of digital objects related to various types of folk culture, but this data has been so far available only to a limited audience through simple tools.

The general objective of the project is creation of innovative tools for sustainable use and preservation of existing folk cultural heritage resources gathered by partnering institutions, promotion of this treasury and improvement of the conditions for their broad public use and supporting the potential investments. The specific objective is development and implementation of common database and single access point to various types of digital content created by project partners related to the folk culture, such as images, videos or audio accompanied by properly created metadata available to public and containing the tools for stakeholders from the domains of public

administration, research, education, cultural heritage preservation, tourism and regional development.

Academic knowledge and the Hungarian folk art revival movement

Ágnes Fülemlé (Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

Hungary has a vibrant and complex scene of folk revival activities in music, dance and crafts. The so-called dance-house movement (the 'Táncház'), a nostalgic urban grassroots movement, along with a crafts-movement (the "Nomadic Generation") have emerged in Hungary in the last two decades of Socialism since the beginning of the 1970-s. After its internal growth the revival movement has gained international dimension and has not lost momentum since its birth. The presentation highlights the connection and cooperation between the circles of academic researchers and the members and the "public" of Hungarian Folk Art Revival Movement. Where are the boundaries between scholarly, professional, local and amateur knowledge? How the concept of 'authenticity' is shifting with the advance of the movement? What is the role and identity of the scholar in this pattern of interrelationship: - is he/she an expert, a censor, an activist, an agent? What can the academia yield to the revival movement and what does the social base of the movement mean to the academia? What is the visibility of the revival movement and the academia in the mass-media? Besides the brief overview of the problematics, the example of one particular festival event is presented as a case-study: the Hungarian program of the 2013 Smithsonian Folklife Festival in Washington DC.

An examination of tri-border areas of Hungary

Balázs Balogh (Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

The paper gives a broad introduction into the methodology and results of a four-year study entitled "An Examination of Tri-Border Areas in the South-Western, South-Eastern, and North-Eastern Regions of Hungary", a project that concluded in June of 2015, just prior to the commencement of the country's recent migration crisis. The decision to conduct a study of this nature arose in response to the series of political changes in Eastern-Central Europe that commenced since 1989, developments that, over the course of the next two decades, affected the character, quality, and the role of national borders in the widest possible variety of ways. For a small country, Hungary boasts a border-zone "universe" that is decidedly multi-faceted: its relationship with nearly every neighbour is different, and this circumstance has significant bearing on the lives of those who live in the areas in question. The study's main line of inquiry concerns the impact of the political changes on individual border zone communities, along with the nature of various cultural, social, and economic dimensions of the networks that connect them. In scope, the project included extensive anthropologic fieldwork, the collection and analysis of 300 completed questionnaires from each of the three border zone examined, and the creation of visual documentation. To present the results to the public, several travelling exhibitions were presented in the tri-border zones, and workshop discussions were held with local professionals. Besides printed publications, materials were also made available online, for helping the hopeful utilization of the outcome of the research.

Sharing academic knowledge. The role of explanation in cultural anthropology

Balázs Borsos (Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary)

The paper makes a short overview about how scientific knowledge gained with different methods of anthropology can be transferred either to scientific audience or to the wider public. Taking examples of international and Hungarian sources it outlines the connections among the different views of

some scientist of the „ebony tower” to a more commonly useable knowledge interpreted by knew communication technics. Finally, the paper sketches the theory and methods of interactive ethnography, where scientist and public create anthropological knowledge together.

Panel ID: 663 Rural, neo-rural, post-rural? Rethinking rurality in contemporary Europe (and elsewhere)

Panel convenors: Martin Hermansky, Hedvika Novotna, Dana Bittnerova (Charles University, Prague, Czech Republic)

Rurality is one of the most widely employed concepts used to theorize European villages. It originated in works of the nineteenth century scholars as well as artists and politicians, who represented European village as rural community, kind of ideal/ized society with “traditional rural culture”, an interconnected system of subsistence, values, norms, symbols and prestige, in which form and character of subsistence (i.e. agriculture) influence all other cultural components. This notion quickly spread into social sciences, including Anglo-American anthropology and continental Volkskunde.

The idea of rurality was closely linked up to basic dichotomy of village / city, which subsequently produces a vast amount of associated dichotomies such as tradition / modernity, local / global, etc. that kind of mirrored classical evolutionary dichotomies of Tönnie’s Gemeinschaft / Gesellschaft or Maine’s status / contract. But considering several significant processes influencing European villages which took place throughout the twentieth century, such as industrialization, modernization, urbanization, collectivization, transformation, and globalization, the village of nineteenth century cannot be the same as the village of twenty-first century. We thus would like to ask a series of questions: It is possible to employ the same theoretical paradigm of rurality on contemporary village? How to theorize contemporary village? Is village really such a specific space that needs to be specifically theorized at all? If so, it is possible to define and describe its constituent features? We invite papers based on ethnographic research as well as other methodologies and also theoretical papers dealing with any of those and similar.

Rural romantic redux: Complicating the dichotomy with exurban romanticism

Melinda Reidinger (Anglo-American University, Prague, Czech Republic)

Romantically-motivated exurbanites have long prized rurality (conceptualized as per the panel description) in the vicinity of recreational or full-time homes they own in villages or sparsely-settled regions. The ability to move between the worlds of the city and countryside have served as markers of status in both, in contrast to the (supposed) sedentarism of village residents whose families have occupied the same area for generations; however, at times, both groups have presented a united front against the encroachments of industrial, socialist, and capitalist modernity. With a strong emphasis on creation of consumable and cultural artifacts within the household, and shaping the surroundings without, exurbanites often excel in production of high-value horticultural and craft goods, and they have made significant contributions to saving local environments as well as traditional architecture and land use. In many cases, they have been key in preserving or renewing the "rural" qualities of villages in the face of all the exigencies of the last century. On the basis of ethnographic and archival research conducted in locations in Central and South Bohemia, I argue that the bourgeois Romantic motivations of exurbanites and recreational home dwellers have had a powerfully conservative effect on village development. By making use of the resources their privileges make available, they have succeeded in helping enhance the quality of life for all who share the village environment.

Becoming cities, losing paradise? Gentrification in the Swiss Alps

Andrea Boscoboinik Bourquard (University of Fribourg, Switzerland), Viviane Cretton (Haute Ecole de Travail Social, Sierre, Switzerland)

The rapid transformation of rural spaces questions the relevance of old urban-rural dichotomy. Many urbanites still search in the rural area, either for a temporary or permanent residence, all that cities cannot offer and thus the image of the countryside reveals itself as an antidote against the ills of the city. The rural village continues being considered by urbanites as the place of authenticity, genuine products, real values and traditions. However, the utopian vision of natural spaces contrasts with the pressures induced by the neoliberal order, increasing the commodification of nature. The ideal of wild mountains is contradicted by the power of urbanisation, development and technological presence that goes with the growth of tourism and mobility: asphalt roads, housing projects, touristic infrastructure, etc. Upper class urbanites who do not want to lose their comfort export their way of life. The natural landscape is being covered with constructions and the small villages become cities. Consequently, former peripheral regions turn into gentrified places, as is the case of Swiss mountains where we can speak of Alpine gentrification. This paper presents an example of a mountain urbanisation process which has been taking place in a Swiss Alps village. From being a rural hamlet at the beginning of 20th century, with few small buildings used only in summer when the cattle pastured in the higher parts of the mountains, it has become a famous tourist resort. New forms of mobility and lifestyle migration are the major agents responsible for the rural-urban transformation.

Rurality in domestic violence research: Some reflections

Duška Knežević Hočevar (Research Centre of the Slovenian Academy of Sciences and Arts, Ljubljana, Slovenia)

The most frequent rationale for investigating prevalence of domestic violence in abstract rural and urban settings refers to intentions of policy-makers to design national coping strategies and programmes adjusted to various environments. Such studies emphasize structural limits of rural settings and their particular rural cultures compared to urban ones. Recently, however, there is increasing research, which question rural-urban dichotomy, favouring 'rurality' as a concept that is more than a residual category for all that is non-urban but is, rather, illustrative of the ways localised forms of social structure, gendered ideologies and related cultural imaginaries which define people's experience with domestic violence as both perpetrators and victims. Drawing on the concept of rurality such studies also explain the underreported domestic violence in rural environments questioning the reliability of rural-urban approaches. Besides literature review, this paper also discusses some findings of qualitative research *Recognizing and Treating Victims of Domestic Violence in Health Care Settings in Slovenia*, focusing on understandings of the issue in rural environments. Research was conducted in 2015 with both health care practitioners (14) and other professionals (16), who are occupied with domestic violence in their work. The results imply certain aspects of rurality, which contextualize general discourses and practices of domestic violence in both victims and perpetrators and various practitioners who work with them. Living and working in settings where 'everybody knows each other' determine unreliable reporting on domestic violence prevalence, its high tolerance and poor recognition in practitioners of supporting institutions who located in the same environment as a rule know both – the victim and perpetrator of domestic violence.

Contested rurality in postsocialist Czechia: Power, structured coherence and the rural others

Hana Horáková (Metropolitan University Prague, Czech Republic)

Recent major changes in postsocialist rural development have brought about new demands on rural space. The emerging "modern" rurality, affected by processes of political and economic restructuring and social recomposition and characterised by an increasing rural-urban interrelatedness

(„rurbanity“) and diversity of highly contrasting lifestyles, was instrumental in re-distributing new inequalities, re-shaping social polarisation and cultural hierarchies, and creating new forms of localized coherence and/or fragmentation. This paper aims to address the concept of rurality as heterogeneous, multifaceted, complex and dynamic. It stems from the assumption that modern rurality's public space and landscape are constantly re-negotiated and re-configured rather than fixed geographical entities. The approach to the rural as social representation allows us to study rurality's shifting and contested meanings. While focusing on in-migration of affluent middle-class as one of the factors that undermine existing localised coherence, I will analyse the social production of the meaning of rurality, how such rurality is managed and linked through power relations, and who is the rural other. The paper is based on a long-term ethnographic research conducted in two types of villages with a diverse urban-rural trait that deal with contemporary rural change differently: first, peripheral villages located in touristic-attractive landscape which adopted tourism as development, and secondly, villages in urban fringe areas (“rurality near the city”). Data confirm the emergence of hybrid rural place filled up with changing spatial, social and power relations, and the emergence of new localised structured coherence coupled with the processes of the internal ‘othering’.

“It doesn't look like a village anymore” – social production and construction of Mrzla Vodica

Morana Jarec (Institute for Anthropological Research, Zagreb, Croatia)

Mrzla Vodica is a village located in a mountainous region of Gorski kotar in Croatia. The village is interesting in the scope of anthropology of space and place because of the series of events that changed tremendously its fate: in the beginning of 19th century a road passed through and marked a start of development, not only of the village, but the whole region; in 1873 a railway completely changed life and economy of the settlement; World War II and a new Italian border that was installed nearby brought well known unfortunate events; the dam was constructed in the 50's and accumulation lake filled the valley with water, flooding the houses, sawmills, inns and a chapel. The emigration and depopulation were inevitable. Nevertheless, research showed an emergence of a recent trend of lifestyle migrants (O'Reilly 2007), that are returning back from the cities to find a "rural idyll" and better quality of life. These are some examples of social production and social construction of the place, but more attention will be given to politics and power, as well as to social practices, being, belonging and remembering. This case study will show that theories employed in urban anthropology of space and place can be used to explain the construction of the rural place as well. Because of the diachronic approach of this ethnographic research, this paper will, on the example of the village of Mrzla Vodica, show the village of 21st century in comparison to 20th and 19th century village.

Panel ID: 635 Changing positionarity in the field and private life

Panel convenor: Wakana Shiino (Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, Japan)

Generally, anthropologists try to be ‘fieldworker’ in the long run to keep a good relationship with people in the field. But it depends on the individual private condition when the female researcher gets married and/or gives birth; they have to face the reality of how to continue with fieldwork. Most of fields are local area, which makes it difficult for researchers with babies to do research. And nowadays, people get married late after getting their career while the researchers’ old parents may expect support. Soon after, researcher themselves become old. Mainly focused on the researcher's positionality like gender and ‘class’ and so on. It is also clear that not only researchers’ gender, but also life stages and any other private conditions influence their research topics, views and their acceptability by local people. Furthermore, we would like to discuss how the researcher's changing positionality in private life influence their research and relationship with local people? And how can anthropologists take advantage of those on-going private environments and experiences in their life

directly or indirectly to enrich anthropological research? How can female researchers plan their fieldworker's life after giving birth? For fruitful discussion, we welcome empirical presentations from researchers who have been thinking of changing positionality in the field and private life depending on your life cycle. Especially someone who is struggling with the pressure of finding their way into fieldwork with kids, those who have passed the period of caring for the kids and elderly parents.

Towards to the ethnography of "Changing positionarity in the field and private life"

Wakana Shino (Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, Japan)

It is obvious that female anthropologists have various problems both in their field and in their society where they come from, when they want to start and continue to do their fieldwork. For example, in Luoland, Kenya, the position of an unmarried woman is very low and so discriminated. For them even dying and being buried are difficult. And also female anthropologists face a lot of problems because of their sexuality when they want to conduct their fieldwork. In this paper I would like to discuss and share ideas how can female anthropologists find their merits in their experiences both in the field and their own society, and write their ethnography positively in which those experience influences are.

Forgiving an unexpected trespasser through gifts

Akiko Kunihiro (Gunma Prefectural Women's University, Fukaya, Japan)

The purpose of this paper is to examine the meanings of giving and receiving practices with a quasi – official mother during my long term fieldwork in Gujarat, India. I had worked and lived with hijras who renounced their positions in their family, caste, and society in order to live as devotees of the Hindu Goddess Bahuchara. They were born and raised as physiological males, but subsequently left their hometowns and renounced their responsibilities for perpetuating patrilineal lines. Not only that, but they gave up their masculinity through transvestism and castration. As they look and dress like women, they are often represented as deviants or the third gender. In 2002, I began working with hijras who got together at Bahuchara's temple. When I showed myself for the first time, they treated me as a pilgrim or a trespasser. Getting used to each other, they allowed me to stay in their circle, and nominated one member to my guardian, named as a mother. Whenever I visited the temple, I stayed at my guardian's house, and received some token gifts at my departure. With repetition, token gifts tuned into costly ones; furthermore, after my baby was born, a mother made golden gifts as a familial convention, which made our quasi relationship transformed into something stable. Looking back on these processes from a trespasser to a quasi mother – daughter relation, then a steady – state relationship, I will consider the significance of gifts as a way of relating strangers.

What positionality changes led me to: From Cameroonian Tontine to Okinawan Moai

Hirano-Nomoto Misa (Kyoto University, Japan)

This presentation discusses my fieldwork experiences through the changes in my private life.

I spent roughly three years conducting fieldwork in Cameroon in my twenties. Many friends in Cameroon were also of the same age group. I spent the first half of my thirties writting a doctoral thesis and I accepted a job in a University in my mid-thirties. Since I gave birth to a child, it became difficult to go to Cameroon. I had to choose a new field that was easier to go to with my son. Okinawa, the southernmost prefecture of Japan, became my choice. Because rotating savings and credit associations (ROSCAs), like those I studied in Cameroon, are very popular there. After starting fieldwork in Okinawa in 2011, I found that my positionality had drastically changed; from a young unmarried graduated student to a middle aged married associate professor. Most people who I became

acquainted with in Okinawa were parents over forty that understood and helped me greatly not only as a researcher but also as a parent like them. In spite of short-term fieldwork, I showed my life as a mother so that I could establish deep relationships with Okinawan friends. Many anthropologists visit repeatedly to the same fields to understand those fields and the people's lives in changing. In addition, the people of the field also try to understand the fieldworkers and their lives. Changes in fieldworker's lives lead to a mutual understanding in the anthropological field.

From silent witness to (in)equal patient: Changing positionality while working on abortion in European setting

Lorena Anton (University of Bucharest, Romania)

This paper examines my research experiences and changes in fieldwork positionality while working on abortion in different European settings (Romania and France). During my PhD research (2005-2010), I have explored different forms of the memory of abortion in communist Romania, where the communist regime has developed, for twenty-three years, the most repressive pronatalist policies in the twentieth century Europe. For different generations of women who used recurrent abortions to cope with Ceausescu's pronatalism, I have been a silent witness to their traumatic memories and difficult remembering. Afterwards, during my post-doctoral research in a collective project on inequalities to accessing reproductive healthcare in a remote wine region from South West France (2010-2013), I was generally perceived as a fellow migrant, the same unequal patient for the French healthcare system as the migrant women I was interviewing. Since 2013, I have developed a long-term ethnography on abortion governance in post-communist Romania, where I am yet again perceived, generally from positions of unspoken equality, as yet another patient of a difficult, poorly organized and (even if less and less) corrupt healthcare system. By exploring different changes in positionality during these three different fieldworks, I argue that anthropologists have to continuously (re)negotiate their roles on the field during different periods of their personal life, especially while working on healthcare and human reproduction. Imposed by objective or subjective causes, this changing positionality is furthermore complicated with challenging ethical dilemmas when abortion research is involved.

Panel ID: 612 Future of enterprise anthropology: fieldwork in business research (*IUAES Commission on Enterprise Anthropology*)

Panel convenor: Keiko Yamaki (Shujitsu University, Okayama, Japan)

In this panel, we would like to introduce some research cases concerning the business anthropology. Anthropological fieldwork in industry is said that it began in the Hawthorne experiments of Chicago 1924-1932. American anthropologist W. Lloyd Warner had joined the research group of Australian social psychologist Elton Mayo and carried out his fieldwork in Hawthorne Works of Western Electric Company. His participant observation had focused on the norm and culture in workplace. As a result, he confirmed the existence of "the informal group" in workplace which rules their work efficiency by their own logic. Their camaraderie and norm had affected their work efficiency. His research had made the point of contact with cultural anthropology and the business administration. Anthropological fieldwork is performed today often in business, companies, workplace, consumer behavior etc. in the industry. Practitioner Anthropologists as specialists play an active part recently particularly in the marketing research and design in the service business. The fieldwork training course for the businessmen is popular today and some university in the world had founded the business anthropology course for the master and the undergraduate students. In this panel, we would like to introduce some research cases concerning the business anthropology in order to discuss in what way the anthropological fieldwork is useful in business research with a focus on the future of Enterprise Anthropology.

Ethnography as a tool for identifying customers “covert needs”?

Yasunobu Ito (Japan Advanced Institute of Science and Technology (JAIST), Nomi, Japan)

Ethnography, the chief methodology of social/cultural anthropology, has been gaining popularity in industries such as engineering, design, marketing and so forth in Japan since the late 2000s. Ethnography as a ‘new’ technique – not new, per se, but relatively new for business people – is regarded as a most promising technique which uncovers hidden needs, leading to the birth of new products and services which excite customers. A marketing research company states on its website that ‘ethnography is a practice originating from cultural anthropology; it is a long-term fieldwork methodology which includes stepping into the lives of isolated peoples and investigating their customs and way of life’. ‘Our research service provides techniques for stepping into the lives of customers and observing their activities, and then investigating the unconscious needs of customers which cannot be easily extracted with simple interviews’. Yet here I would like to ask: what are these unconscious needs? Do covert needs ‘exist’ somewhere waiting to be read or discovered by marketers? I posit in this presentation that they are not there to be discovered; rather, they ‘exist’ as a kind of relational construction.

Contributions of anthropological work practice studies in business research: Case study of a Japanese travel company in Guangzhou, China

Takae Tanaka (Tama University, Fujisawa, Japan)

This paper examines the contributions of anthropological work practice studies in business research through a case study of a Japanese travel company in Guangzhou, China. I performed anthropological fieldwork for the company for about one year as a full-time trainee and for three months as a part-time consultant—both unpaid positions. The company is a famous travel company in Japan; the Guangzhou branch opened in 2008. Of the approximately 30 employees, roughly 80% are Chinese. Employees working in international institutions face challenges associated with different workplace environments, including diversity in culture, knowledge, and technological systems. Many of workers always said, “Here, it is not the same as in Japan!” They would explain the differences between the headquarters or “home office” and their actual workplace conditions, although they sometimes had difficulty articulating the differences in clear terms. They were comparing the situations at home and elsewhere constantly; further, they were adjusting their practices to manage the current workplace and company on many levels. In this paper, I will explore their coordination practices by focusing on their work with documents, interaction with customers, learning techniques, and knowledge sharing. Additionally, I will discuss their contributions to an anthropological understanding of work and organizations.

Multiple roles of enterprises in communities: A case study of Miyama Furusato Company in Japan

Megumi Doshita (Tama University, Fujisawa, Japan)

Today anthropologists conduct their fieldwork almost anywhere in the world, including offices in business organisations. Qualitative research methods become popular for companies to grasp diverse human needs and to produce new value of goods and services. The outcomes of these cutting edge academic activities enrich anthropology as a discipline, but companies in rural areas and less developed countries should not be neglected. Companies in these areas and countries attempt to earn profits on the one hand and play multiple roles in communities on the other hand. In this paper, a case study of Miyama Furusato Company is presented to examine a role of enterprise in a rural community. This company was founded in 1992, partly funded by Miyama Town, a local government in Kyoto Prefecture, Japan. Miyama Town faced severe depopulation in the early 1970s, and struggled to revitalise itself in the 1980-90s. Miyama Furusato Company, as an estate agency, prevented urban developers from buying local real estates and constructing unsuitable holiday accommodation or private houses in the rural community. In addition, this company supported

urban dwellers who decided to move to Miyama Town and advised local people how to accept and communicate with new neighbours from urban areas. The company succeeded in attracting and accepting a number of new residents and in creating a new community without destroying rural environments and atmospheres.

The limit and possibility of the fieldwork in study of the management philosophy

Kanae Teramoto (Shujitsu University, Okayama, Japan)

The importance of using fieldwork and qualitative research for business administration has been discussed and recognized in Japan since the 1990s. To discuss of influence a management philosophy exerts on the organization we used case studies. The target of a case is Kyocera, Japanese company. The management method is called amoeba management. Amoeba management is known as a management thought emphasizes a management philosophy. We did field research, hearing, interview and questionnaire research since 2007 to 2009. A dialogue with an employee from 2007 was helpful in a hearing and questionnaire in 2008 and 2009. It must be a formal procedure for the research inside the company. Whereby the long-term research, inspection of materials that the company own, the publication of the survey results will be limited feasible. One of the limits of the fieldwork of companies is to be limited to people that we meet. The company introduces the office worker who can achieve our research goal. That's often the office worker who can take pride as a company. It is a good practice. It may differ from the conventional model of the company. Therefore, you should find other human network in the company. The possibility of the fieldwork is to be described a process, found which wasn't assumed is to be made. These are valuable information also for companies.

Debate regarding corporate governance: Case of Japan

Tomoko Hamada (College of William and Mary, Williamsburg, USA)

The traditional Japanese corporate governance was inward-oriented where those with long years of service move up the corporate ladder slowly, then finally enter as Inside Directors to the board where a few or no outside directors sat. In 2015, the Company Act went through the first set of amendment with an aim to overhaul the traditional corporate governance by introducing outside directors onto the board. One notable amendment was the so-called "comply or explain" clause where the company must comply to have outside directors or explain why not. Consequently, most companies agreed for now that it was better to include at least one outsider (thus complying) rather than explain about the lack of outside directors at tis general shareholders meetings, or in its annual report why it is not appropriate to do so. This paper follows a year-long debate inside one large Japanese company's board room, where the stakeholders discussed how to comply or explain, and argued about pros and cons of some 74 items in their report to be submitted to TSE by spring 2016. The ethnography illustrates the interactive webs of meanings presented by these stakeholders, delineating what they mean by governing, complying, and working as the core members of the company. The paper then predicts how Japanese corporate governance is shifting towards a hybrid model of engendered hierarchy, and how it is not shifting toward the American style corporate board with diverse outside directors.

Paralleling "non-profit-making" and "profit-making": Examining the new funeral movement in Japan

Satbyul Kim (National Museum of Ethnology, Suita, Japan)

By examining the case of new funeral movement in Japan, this paper shows how non-profit organizations (NPOs) manage citizens' movements while they balance anti-commercial ideology and profit-making business. The Grave Free Promotion Society (GFPS), NPO, emerged in Japan in 1991 as a citizens' movement that objects to traditional funeral practices. They insist on the right of self-

determination after death, and criticize the funeral industry for making death rituals uniform and materialistic. They regard SHIZENSO (natural mortuary practice), such as scattering ashes at sea or on a mountain, as the fruit of their ideology. GFPS does not only campaign for enlightenment but also performs SHIZENSO itself. GFPS's performance of SHIZENSO has ambiguous aspects because it overlaps with the funeral industry, even if SHIZENSO is considered to be the fruit of GFPS's ideology. After GFPS first conducted SHIZENSO and revealed that it is not illegal in Japan, the number of companies holding funeral services involving the scattering of ashes has been increasing. GFPS tries to emphasize their purity as a citizen's movement while they generate revenue through performing SHIZENSO. Accordingly, GFPS has created its own original culture by performing SHIZENSO and removing commercialism from the sector. This paper introduces these norms and culture, and, through various cases, discusses the positive and negative aspects of developing citizens' movements.

A philosophy sharing pattern among HQ and subsidiaries of multinational company of Japanese origin: Frequent face to face communication at electric network era

Masayo Fujimoto (Doshisha University, Uji, Japan)

This report describes about a management philosophy sharing pattern within a multinational company of Japanese origin. In the external labor market society with very high mobility, it is difficult to share the management philosophy with employees because of their frequent job change. But, with precise observation, there are some long term employees with enough understanding of the management philosophy in each subsidiary. The company of this survey has internal familism community in each subsidiary though it is very big organization across the world and with big business portion at overseas. This seems similar to the old style Japanese management pattern in 1970's. Also, the management members frequently visit their subsidiaries all over the world, and positively have face to face communication, as if they oppose to the rationalization of capitalism. Japanese domestic factories have shifted to Asian countries to reduce their personnel expenses. They seems that they are still keeping their familism management with being influenced by each local culture and the world standard CSR or UNGC. It is very difficult to unite all those worldwide subsidiaries with centralized management. This company rather builds the local or the regional aggregation than controlling all subsidiaries from Japanese Head Quarter. The management members visit each world offices to manage the whole company group. Even at today's electric network era, they are keeping the regularity and the unification of local employees with "their highly portalized authority".

Ethnography enlarged: Trade press and historical perspective

John McCreery (The Word Works, Ltd., Yokohama, Japan)

Like classic ethnography, research in business anthropology is conducted at specific moments in history and reported in an ethnographic present. Using data from an advertising contest annual published in Japan, this presentation demonstrates how using an industry trade press to explore historical context can enrich understanding of particular moments in long-staring debates. Ethnography enlarged in this way opens up opportunities to participate in larger-than-anthropology conversations, in business as well as the academy.

Panel ID: 608 Engaged anthropology and public policy in neo-liberal economy (*IUAES Commission on Anthropology, Public Policy and Development Practice and WCAA Joint Panel*)

Panel convenors: Soumendra Mohan Patnaik (Department of Anthropology, New Delhi, India), Tanya Jakimow (School of Social Sciences, Faculty of Arts and Social Sciences, Sydney, Australia)

The use of anthropology for public policy and governance of indigenous communities has witnessed different moments of histories in various national traditions of the world. The manner in which anthropological knowledge has been appropriated by various users in the colonial and post-colonial states has always created debate among the practitioners of the discipline with regard to its autonomy, the politics of knowledge creation and its relevance for the poor, the marginalized and the indigenous. The rise of world anthropologies with strong regional focus has contributed significantly to consumption of anthropological knowledge by policy makers and development planners. The panel seeks to deliberate on important policy insights that emerge from anthropological knowledge situated either in the academic traditions of the universities or anthropological practices in various civil society spaces, in a comparative perspective. Needless to say, that in both cases the interface with important policy concerns such as sustainability, accountability and ownership are of utmost significance. Anthropology of public policy as an inter-disciplinary field needs to transcend the boundaries of public administration, political and social theory, and management practices having potential for use of anthropological knowledge in different forms. The state initiatives with regard to public health, formal education, women's empowerment, climate change, indigenous knowledge, disaster mitigation are all informed by differential consumption of anthropological knowledge. The panel seeks to discuss these issues from relevant stakeholders using a comparative lens.

Exclusions in a nascent democracy: Bhutan's electoral experiments

Bhaskar Chakrabarti (Indian Institute of Management Calcutta, India), Manish Thakur (Indian Institute of Management Calcutta, India), Jit Tshering (Royal Institute of Management, Thimphu, Buthan)

Bhutan's new democracy excludes certain stakeholders from the electoral process. First, candidates who are not graduates – they constitute about 96.5% of the Bhutanese population – cannot participate in the national elections. Noticeably, the graduates represent the elite section of Bhutanese society. Second, monks, who have historically been at the centre of social life in Bhutan, have also been excluded to participate in the electoral process. Largely removed from political power, the monks are expected to focus on religious matters only. Finally, political parties have been kept out of the local government elections; candidates in local elections can only participate apolitically. All these apparent policies of exclusion are informed by the larger Bhutanese concern for orderliness and harmony in their transition towards democratic polity. This is also a cautious response to the way democracy functions in Bhutan's neighbouring countries, which has often led to unstable governments. In this paper, we ask: how is Bhutan sustaining its democratic zeal with the process of electoral exclusion? We contextualise the Bhutanese electoral process within the literature of anthropology of democracy with focus on the politics of policy making, and the knowledge of policy makers. While the uniqueness of Bhutan's electoral exclusivity has led to some stability, we show that the process has been complex in terms of its myriad ramifications.

Aid, anthropology and public policy in neo-liberal economy: A qualitative case study of development assistance in Bangladesh

Matt Husain (University of British Columbia, Kelowna, Canada)

This paper critically analyzes the business model of Euro-American development aid, which offers to build managerial and technical skills among the people or entrepreneurs in emerging economies. In addition, this aid model either requires impoverished countries to absorb big loans or, as an

alternate, recovers the seed money in the name of knowledge, commodity and technology transfer (Escobar 1995; Husain 2015; Mosse 2006). Based on a multi-sited ethnographic (Marcus 1995) and participant observation study of aid-recipients in rural and urban Bangladesh, this paper reveals that the local aid professionals and recipients are forced to comply to Euro-American development aid clauses, decisions and rules under every circumstance, and this jeopardizes aid-effectiveness. As an alternative to the business approach for poverty reduction and to improve development aid's effectiveness and transparency, it is necessary to rethink the relationship between aid donors and recipients in light of local cultures. This paper also highlights the rise of the BRICS countries (Brazil, Russia, India, China, and South Africa) as aid donors, especially China as a military and economic superpower, and discusses how this new geo-political situation generates multiple world-systems and thus limits the traditional dominance of Euro-American development aid (Esteva, Babones, and Babicky 2013; Mignolo 2012; Wallerstein 2010). Finally, based on doctoral fieldwork findings, my paper presents a negotiation framework that aims to empower developing countries to better bargain for development aid deals.

Panel ID: 585 What is “sustainable” in rural development? (IUAES Commission on Anthropology and the Environment)

Panel convenor: Olga Orlić (Institute for Anthropological Research, Zagreb, Croatia)

The importance of rural areas (the notion of rural areas is not limited to areas intended for agricultural production) for the economy has been recognized by various stakeholders and there are numerous programs and efforts dedicated to its development. This includes attempts to enhance local food production, rural tourism and conservation of nature, as well as efforts to include diverse types of heritage in the development of rural areas. However, although development projects are most often labelled as sustainable -as it is a new “buzz” word in the official rural policies – this panel aims to explore the various performances and realizations of “sustainability” in rural development.

Various actors, like community-supported agriculture groups, urban gardeners, diverse NGOs, local administration and other stakeholders (including LAGs) made huge efforts to promote local agriculture. They readily collaborate in order to create a new local product(s) and/or to make local farmers' markets more popular. Although these efforts also consider various public social services, sometimes this aspect is disregarded in the plans for sustainable development of rural areas.

This panel invites papers which focus on various aspects of rural development in general. Papers dedicated to the potentials of rural areas in obtaining food sovereignty and in creating jobs opportunities, as well as those dedicated to the other aspects of rural development (e.g. social services) are welcome. Papers ranging from theoretical approaches to problems connected with various aspects of rural development and its sustainability to various case studies are also welcome.

Land-use change and pastoral economy in Northern Badia of Jordan

Mohammed Shunnaq (Yarmouk University, Irbid, Jordan)

In the 1990s, Jordan witnessed dramatic changes in land-use due to the urban expansion in the Northern Badia region as a result of incoming waves of refugees from Kuwait. These refugees, who were mainly settled in the Northern Jordan, invested their money in landownership and other property.

This research aims at investigating the pattern of land-use change in the Northern Jordanian Badia and at understanding the consequences of the vast rural development which the influx of refugees caused. More specifically, the research focuses on how to sustain rural development without causing major damage to the pastoral economy as a whole. Qualitative data collection methods are used such as participant observation and interviews to collect the necessary data concerning this critical situation which deserves adequate attention and resolutions. One of the highlights of this research is exploring the conflict of interest between the aspired development of certain areas that were

included in investment plans of the refugees on the one hand and the pastoral economy on the other hand. Findings show that without property law enforcement, private investment and development plans can have detrimental effects on the national economy in general and pastoralism in particular. The pastoral economy may suffer serious losses due to random rural development and urban expansion unless action is taken. This research explores the possibilities of sustaining rural development without the detrimental consequences of development projects on pastoralism.

Is sustainable life for small family farmers in rural Dubrovnik surroundings possible?

Olga Orlić (Institute for Anthropological Research, Zagreb, Croatia)

Potentials of organic food production have already been recognized by some authors (Puđak and Bokan 2011, Znaor et al 2014) as development possibilities at the national as well as at the regional levels. Dubrovnik, predominantly recognized as the major tourist destination, and its surrounding area, consisting of more than 30, mostly rural, settlements, represent almost an ideal case where developing competitive sustainable organic farming could meet the perfect market for organic and traditional agricultural products. The significance of dynamic conservation or, if necessary, revitalization of traditional knowledge systems recognized as agricultural heritage are recognized as important for the long-term sustainable development of Dubrovnik and its surroundings. However, the question is to what extent this potential can actually be used. Also, one could rightfully ask should the tourist market be the only one to focus on, since there are several options available. Finally, if the sustainable development in the rural Dubrovnik surroundings is set as the primary goal, creation of regional agricultural heritage networks interesting to tourism should be complemented with market networks for organic products active during the whole year. This paper presents preliminary results of the research carried out among small family farmers in the rural surroundings of Dubrovnik regarding the current situation and problems they face in efforts to live in the rural area and from organic agriculture.

New paradigms in sustainability research: Green economy and the well-being of youth

Lana Peternel, Branko Ančić, Nikola Petrović, Jelena Puđak (Institute for Social Research, Zagreb, Croatia)

Sustainability is contested, culturally bounded phenomenon that varies among societies implying inner cultural values and concepts of equity and improvement. By following the interdisciplinary theoretical account and multi-methodological approach, we describe and analyse sustainability as a domain of culture that reveals diverse and multiple ideas rooted in green economy practices and, moreover, in values reflecting ideas and notions of balanced development. The qualitative and quantitative data obtained in different fieldwork phases using semi-structured interviews, free-listing and cultural consensus questionnaire are aimed to develop culturally relevant quantitative scales for measuring different aspects of sustainability as a multidimensional outcome of social processes and individual efforts. Based on the critical economical, sociological and anthropological literature reflecting degrowth deconstructive thinking we create a novel paradigm in sustainability research using two levels and two stages of examination and hypotheses testing. At the first stage we assess changes in personal sustainable orientations in pro-environmental behaviour and subjective perception of health, while at the second level we examine sustainable personal and group strategies in the entrepreneurial environment and ethics in the socio-political context. Using the new research paradigm our intention is to explore the best practices and pathways toward more social and environmental justice, well-being, meaningful livelihoods, emancipation, conviviality and autonomy that describe degrowth as a new concept of sustainable paradigm.

Can business contribute to the sustainability of rural development?

Yukimi Shimoda (Japan International Cooperation Agency Research Institute, Tokyo, Japan)

This study explores how development can be achieved through collaborative business activities to create employment by connecting Kyrgyz products to the global market. Inclusive business models, according to UNDP (2010), can incorporate poor people into value chains as producers, employees and consumers. The effectiveness of such models has been discussed and emphasised in both business and international donor circles. While stakeholders, together with local participants, have implemented many business-related projects in developing countries, the grassroots-level outcomes brought about by these projects remain underexplored. This study examines an inclusive business model for selling Kyrgyz products (e.g. handicrafts, jams) on the global market. The business model is currently generating employment in a community around Lake Issyk Kul in collaboration with Kyrgyz producers, business partners both within and outside the country, and the Japan International Cooperation Agency. Ethnographic data for this study was collected through formal and informal interviews and participant observations during fieldworks. The participation of business activities provides local producers with an opportunity to develop their capabilities by obtaining new knowledge and skills in order to meet international standards. With a special focus on women who produce felt products, this study investigates their experiences and perspectives of being involved in business activities, revealing how work is negotiated with their family lives. In so doing, this study considers how and to what extent business activities contribute to local development and sustainability.

Sustainable development: A case study of Satara district in Maharashtra, India

Machhindra Sakate (MRJM College, Umbraj, Karad, India)

After Independence India had to import food grains. Hence, government decided to make India self sufficient regarding agricultural commodities which led to Green Revolution in the 1970s. Hybrid seeds, chemical fertilizers and pesticides were used on a large scale and hundred thousands of wells were dug for irrigation. Sugarcane and cotton were cultivated on a large scale using large amount of water and hence, some of the farmers had become rich. However, it also caused land degradation. Use of hybrid seeds resulted in extinction of original seeds. Fruits and vegetables were also unhealthy due to use of chemicals. Modernization of agriculture hampered the natural biodiversity. 1/3rd of crops in the entire world originated from India. Due to natural calamities and debts, Indian farmers started to commit suicides. From 1995 to 2015, more than 300,000 farmers have committed suicides, i.e. 30 farmers every day. Only in 2015, 2234 farmers committed suicide in Maharashtra State. Due to climatic changes and decline in water level, a sustainable development is the only option left. Therefore, organic farming has gained a lot of importance in recent times. The proper water management and drip irrigation, restricted usage of chemical fertilizers and producing of healthy and natural crops has been achieved in India. This paper provides a case study of farmers who have carried out successful sustainable agriculture in Satara district from Maharashtra. Interviews, ethnographic observation and secondary data were used for the research.

Reinforcing and balancing rural sustainability: Modeling innovation in garlic production in Aomori, Japan

Aiko Hibino, Toru Soga (Hiroshima University, Japan)

This study aims to examine different ways of sustainability in rural development, using the case of local innovation in garlic production in rural Japan. Although discussions on sustainable rural development often shed light on the interaction between global and local, or between urban and rural areas, the multiple dynamics that simultaneously emerge in the specific local region tend to be ignored. An examination of local ecosystems composed of stakeholders, artifacts, and environments in multiple ways might provide a better understanding of the meaning of "sustainability." We

conducted a case study on garlic production in Aomori prefecture, one of the famous agricultural and rural areas in Japan. Aomori has an almost 60% share of garlic production. Innovation in garlic production occurs in two ecosystems within the region. The first, with a rather long tradition of garlic production extending over the eastern area of Aomori, has built a strong brand but now suffers from population aging. The second, in the western area of Aomori, has recently embarked on a branding strategy for its garlic production based on new technologies and the original regional environment. Each system has different composition of stakeholders, artifacts (technologies), and natural and historical environments. First, we analyze the composition of each ecosystem for garlic production innovation. Second, we examine the dynamics of each ecosystem from the viewpoint of reinforcing and balancing a feedback loop for rural sustainability.

Panel ID: 564 Development as a bottom-up project. Looking for vernacular forms of socio-cultural self-organization in non-western and post-socialist societies

Panel convenors: Jerzy Wasilewski (Institute of Ethnology and Cultural Anthropology, University of Warsaw, Poland), Tomasz Rakowski (Institute of Ethnology and Cultural Anthropology, University of Warsaw, Poland), Oyungerel Tangad (Mongolian State University of Culture and Arts)

Anthropological analysis of development projects conducted recently in non-Western and post-socialist countries shows that the role of local communities and their capacity for initiating socioeconomic change has been often underplayed. Local communities still tend to be treated by international institutions as rather passive subjects in need of instructions, if not re-organizations, according to Western socioeconomic models. This may result in overlooking vernacular ideas of self-organization, thus disregarding local potential for improvement. We invite researchers studying the bottom-up processes of development as initiated and arranged by local actors and expressed in vernacular idioms and ideas. In previous research on 'cultivating development' (Mosse) in non-Western/postsocialist countries, the stress was put on the anthropological critique of ideas, practices and epistemic communities produced by the state or by international institutions. We suggest a different angle by focusing on cases where spontaneous forms of organization emerge, being manifestations of vernacular, locally coined development forces (represented, for instance, by informal, even familial, kinship networks). Since these grassroots processes are often more vigorous than institutionalized projects or policies, studying them is a significant anthropological responsibility. The convenors' field experience comes mostly from (but is not limited to) present day Mongolia, where varied forms of local growth emerge, e.g. around the freshly opened Mongolian-Chinese border crossings.

Farmer driven network or official association: Farmer agency, legitimacy, control, accountability, and efficacy in the smallholder coffee sector of Northern Laos

Michael J. Jones (James Cook University, Vientiane, Laos)

In the single-party state of the Lao People's Democratic Republic, top-down government initiatives often stifle bottom-up efforts, even ones official policy promotes: i.e., self-directed farmer organizations. Laos has successful counterexamples of local initiatives; this research focuses on one such exemplary experience: a local government agriculture office not only allowed but funded a bottom-up farmer network covering forty-six villages. Farmers, exercising new-found agency, collaborated to address nascent market opportunities—arising within a more open, transitional economy—and to coordinate expanded production of high-value, niche-market organic coffee. This contrasts with a simultaneous effort, with similar objectives, by government authorities to establish a top-down farmer association.

Interviews and extensive participant ethnographic observation tracked the evolution in understanding among both government and farmer participants, generating insight into perceived

values of internal versus external legitimacy, democratic consensus versus representation, delegation versus appointment, and internal versus external accountability. Participants in the study, both government officials and farmers, generated substantial learning on these topics, increasing capacity for cooperative development. Involved government technical officers, not yet their superiors, at the district and provincial levels increasingly expressed appreciation for a stronger development partner in the form of an empowered farmer organization and their advocacy slowly shifted from top-down, formalized association towards a grassroots farmer network.

Local energies of development. A study on self-organization and wealth-building among Torghuts in Southwest Mongolia

Tomasz Rakowski (Warsaw, Poland)

In this paper I focus on the bottom-up process of change in contemporary Mongolia, and the local practices of initiating and arranging development. I refer to my fieldwork among Torghuts from southwest Mongolia that I conducted in Bulgan sum (district) on the southern slopes of the Altai, but later on also in the capital city of Ulaanbaatar. In particular I focus on the post-transitional economic activities of the group, revealing its tendency to manage collective goods, create informal networks of business relations, and foster familial kinship while doing business. In this context I analyze the activity of the 'Torgon Nutag Club', established by a group of local businessmen living now mostly in Ulaanbaatar, in an inter-urban settlement called 'Torghut Town', which is one of the main intellectual centers of the Torghuts and the place where they invent most of their ideas of development. What is particularly important here is that Torghuts produce in this way not only some spontaneous and original social organizations, but also idioms of spiritually-beneficial action, thus stimulating common fate, fortune-prosperity, life energy and potency.

Panel ID: 559 Breastfeeding as a cultural practice between private decisions and public discourse (IUAES Commission on Theoretical Anthropology)

Panel convenors: Suzana Ignjatović, Zeljka Buturović (Institute of Social Sciences, Belgrade, Serbia)

In recent decades, breastfeeding has been increasingly promoted by governments, public health organizations, civil sector, and the media. Public discourse on breastfeeding has likewise changed. Breastfeeding has become more visible in the public space – on the streets, in the workplace, throughout social networks, and especially in the media which reports stories about prolonged breastfeeding and publishes photos/selfies of celebrity mothers breastfeeding their children. These changes may be the manifestation of a new breastfeeding culture. In social theory, breastfeeding has raised many dilemmas, among them the old nature-culture divide. In feminism, there is a debate whether breastfeeding is a symbol of women's empowerment or alienation. Also, breastfeeding is inseparable from a dominant motherhood model in a given context. Joan Wolf's concepts of "total motherhood" and "risk culture" are relevant for understanding the current trends in breastfeeding practice: breastfeeding is a substance that is supposed to reduce child's health risks thus alleviating parental anxiety about the child's future (Wolf 2011). Breastfeeding norms and practices change in a culture over time and across societies. A comparative perspective is useful in understanding changing trends in breastfeeding normativity, especially potential differences between pre-modern and modern societies; between highly developed and under-developed societies. The medical model of breastfeeding research can be improved by introducing a new approach that focuses on breastfeeding public/private experience, including sexuality, satisfaction, emotional burden. The panel encourages diverse approaches: ethnographies, case studies, large-scale surveys and theoretical contributions.

Breastfeeding, shame, guilt

Brigita Miloš, Ana Gavran Miloš (Faculty of Philosophy and Social Sciences, University of Rijeka, Croatia)

A lot of (recent) research on breastfeeding confirms the occurrence of the feeling of (maternal) guilt, as well as the feeling of shame that significantly affects the perception of this distinctively female practice. The aim of our paper is to examine various situations of shame/guilt in the context of breastfeeding from the perspectives of typology (relations, intensity and possible genesis of guilt/shame in different breastfeeding situations: guilt/shame about not breastfeeding; guilt/shame because the duration of breastfeeding was too short; guilt/shame due to the failure of breastfeeding; guilt/shame due to a prolonged period of breastfeeding; due to the unwanted leakage of milk from the breast; about breastfeeding in public), ethics and feminist theory. In the context of ethics, we will focus on an analysis of the moral sense that accompanies breast-feeding, and examine whether it is a feeling of guilt or shame, whether this originates as a result of a conflict with a sense of duty towards breastfeeding, and finally how each of these feelings influences the actual practice of breastfeeding and perceptions of motherhood. In the context of feminist theory, the focus will be on setting up an argument about 'the absence of maternal instinct' within the framework of the practice of contemporary breastfeeding.

Infant feeding and "livable" choices: Incorporating women's voices into "Breast is Best" discourse

Lorraine Davies, Michael Rooyakkers (Western University, London, Ontario, Canada)

We argue that it is important for public health messages in industrialized countries, around breastfeeding, to be grounded in the realities of women's lives, including knowledge about how and what mothers want to feed their babies, and why. Drawing on in-depth interviews over time, we compare women's infant feeding intentions before birth to actual infant feeding practices up to one year after birth. Specifically, we examine the role that formula plays in the lives of women who all plan to breastfeed after birth. The data capture what women feed their babies over the first year, within the context of what they had hoped would occur before giving birth. We compare women who do not meet their pre-birth breastfeeding duration expectations to those who meet, and those who exceed expectations, and examine the reasons behind these outcomes. Our findings challenge practices that limit availability of formula in hospital settings, and suggest, instead, that formula can be an effective strategy for increasing rates of breastfeeding duration.

Breastfeeding and adult intelligence: Facts, causes and open questions

Željka Buturović, Suzana Ignjatović (Institute of Social Sciences, Belgrade, Serbia)

During the past decade, breastfeeding has become an undisputed norm of infant feeding; this status was both achieved and reinforced thanks to scientific research of its positive effects. Many such effects have been postulated including lower incidence of various infections, diabetes, obesity, allergies, asthma and certain cancers among breastfed infants and children. A recurring topic of interest has been whether there exists a positive effect of early breastfeeding on adult intelligence. Compared to some other effects under consideration, a positive correlation between a baby being breastfed and its adult intelligence is one of the more consistent research results: for example it was one of the few effects in a randomized study of breastfeeding support (Kramer et al, 2008) though some notable null results (e.g. Colen; Ramney, 2014) have also appeared. In addition, causal mechanism underlying the correlation between breastfeeding and intelligence remains unclear. Mothers who breastfed their children tend to differ from those who don't on a variety of variables; this is especially true of the in the West wherefrom most research findings on the benefits of breastfeeding originate. Most problematically, Western mothers with higher education and income breastfeed at higher rates. A recent study by Victora et al (2015) sought to alleviate these concerns as such pattern doesn't exist in Brazil. However, until the possibility that infant's early ability to nurse

is correlated with its intelligence has been taken into account the question of breastfeeding's capacity to increase adult intelligence remains open.

Political, ethical and cultural aspects of breastfeeding

Suzana Ignjatović, Željka Buturović (Institute of Social Sciences, Belgrade, Serbia)

In recent years, breastfeeding has been promoted not only as superior, but often as the only acceptable form of infant feeding. Many different actors campaign for breastfeeding: UN agencies, governments, media, and the academia. Among activists, breastfeeding is idealized as a magical elixir that prevents all kinds of risks and maximizes child's potential; popular culture features 'brealfies' made by celebrity mothers and tales of prolonged breastfeeding. However, despite current consensus in respect to superiority of breastfeeding, there are some signs of change: the debate between present-day "lactivists" and "permissivists" is slowly coming to the fore. This includes raising ethical questions such as: is breastfeeding always the preferable option? Should we, in some cases, tolerate potential health risks of breastfeeding? What are the emotional, physical, and social costs of breastfeeding for the mother and, indirectly, for the baby? The social and cultural context of breastfeeding in the modern Western societies has changed, too. Breastfeeding debate can be placed within the context of the new parental norms: sacrifice, child-centeredness, and prevention of all possible risks. Joan Wolf's concepts of "risk culture" and "total motherhood" can be used in explanations of these social processes. Since throughout history, breastfeeding norms have often been imposed through political means it is not surprising that they are now becoming a political issue as well.

The use of crying over spilled milk. A storied account of a lactating body in the workplace

Noortje van Amsterdam (Utrecht University, Netherland)

In this paper I present a poem and an autoethnographic story about my experiences with expressing breast milk at a Dutch university department. My story illustrates how conflicting discourses about gender, motherhood, embodiment and professionalism became salient in and through my leaky maternal body. My story thus shows how my unruly, leaky, maternal body challenged the somatic norms that prevail in most academic settings. Additionally, the forms in which I present this material – poetry and narrative writing – aim to make visible and challenge dominant norms in academia concerning what we write and how we (can) write. The text in itself thus becomes an unruly body; one that is meant to radically subvert dominant ontological and epistemological positions. I address these issues from a feminist poststructuralist and postmodern perspective. My aim is twofold: Firstly, I aim to show how the experiences I describe are part of a larger cultural framework of power structures that produce the feminine body as the Other, subject to (self-)discipline and marginalization – especially in the academic context. Secondly, I aim to open up space for disrupting these normative constraints by breaking through the boundaries between self/Other, theory/narrative, inside/outside and public/private.

Human breastfeeding and animal milking: An ethnographic consideration of the exchange of milk in Croatia

Sarah Czerny (University of Rijeka, Croatia)

I start this paper by ethnographically considering two forms of milk exchange relations in Croatia: human breastfeeding relations and animal milking relations. Here, I offer an account of the different forms these relations take, for instance between nursing women and babies, shepherds and sheep, or goat herders and goats. I point out that there are some notable points of difference in the exchange of milk in human breastfeeding and animal milking relations. For instance, in human breastfeeding relations having knowledge of the individual identity of who is providing the milk is critical, whilst in animal milk relations this is not considered to be so important. Or the notion present in

animal milking relations that there are 'good milkers' in terms of the breed of animal, which is something that is completely absent in human breastfeeding exchanges. However, even though there are these notable points of difference when one is making an interspecies comparison of milk exchanges, one area of striking similarity is that the concept of nature appears to play a pivotal role in shaping the form that all these relations take. I take this point and draw out the different permutations that nature takes in these exchanges: natural 'eco' milk, natural/unnatural milking relations, natural milking processes. Having done this I finish by asking how this interspecies comparison might contribute to current anthropological research on human breastfeeding.

Panel ID: 537 The survival strategy of traditional performing artists in the face of globalization and expansion of mass media

Panel convenors: Konishi Kodai (Tokyo Gakugei Univeristy, Japan)

During the 21st century, great advances were made worldwide in electronic and mass telecommunication technologies, and a new stage in the music industry's evolution has had an impact on artists' lives in each region. The digital Internet service was initiated in 1990s and in the last two decades has gradually expanded and acquired an increased number of users worldwide, enabling the dissemination of information to people living in remote areas. The Internet concept of connecting and networking prompted the invention of video hosting services such as YouTube, allowing new agents like Apple to collaborate in offering music delivery services with new electronic agents such as music corporations. These evolutionary phenomena in the realm of music and media are new changes, marking a shift from the old period, in which music was something that could be possessed, to the new period, in which music is utilized. An examination of new music cyber agents of telecommunications, mass media, and an information-oriented society can reveal how musicians, including writers and performers, act strategically in the streaming era as they practice traditional performing arts. The panel's theme illuminates the development of traditional music within the current media situation. The presenters have a variety of research backgrounds and carry out study at field sites around the world. They will address the strategic management of traditional performing art in the face of mass media and telecommunication technologies, including how recent changes have unfolded and what effects these changes have had on local artists' lives.

The Mindblowing career of Khun Narin Sing Phin Prayuk: Thai musicians and World Music perspectives face to new media revolution

Edouard Degay Delpeuch (EHESS, Goult, France)

Internet has brought new expectations for musicians whose career used to rely on music industries and all their avatars. It seems now possible for an artist to produce her/his music without the help of any external agent. Such is the case of Khun Narin Singh Phin Prayuk, a local marching band from Thailand, which posted a video on You Tube in the beginning of the 2010's, reblogged numerous times on various Western independent music blogs until the band has been contacted by an American independent music label to record a first album. At first glance, the unexpected career of Khun Narin is exceptional: it emphasizes the potential offered by internet to unknown musicians, but it also highlights the new significant role of blogger's communities to spread music worldwide. With the figure of non-western artist, this case challenges World Music industry too, pushing it to res-fashion itself and to integrate internet and mass telecommunication revolution in its 'foundation myth'. But this switch is also reflected in the evolving type of music that promoters select to put on the world scene. Khun Narin is 'prayuk' what could be translated as 'adapted'. In competition with Thai 'traditional' musicians supported by academic institutions, Khun Narin conveys a new model for 'authenticity' whose semantics switches from 'tradition' to 'adaptation' and to the local capacity of musicians to bring their music through the technological evolution brought by globalisation. My paper will examine this case and its different features along three sections.

Liberated artistic expression in cyberspace? Adapting Molam to the internet and SNS communities

Hirata Akiko (Japan Society for the promotion of Science, Tokyo, Japan)

Since the 1990s, the Internet has become an integral part of life in many Southeast Asian countries. To date, the number of Internet users has reached 24 million individuals, while approximately 97 million mobile connections have been made since the Internet's initial integration. This digitalizing phenomenon is opening the door to bring people into Cyberspace, which should be distinguished from the Internet as the relevant literature have discussed. Furthermore, the Digital Advertising Association of Thailand shows social media's remarkable state: Facebook leads in the number of users with 30 million subscribers, followed by YouTube at 26.2 million, while Twitter and Instagram respectively have 4.5 million and 1.7 million users. Furthermore, the widespread usage of mobile phones has enabled local Molam artists in Northeastern Thailand to access, interact, and be inspired by online communities (e.g., YouTube and Facebook). However, these Molam singers must now face and adapt to the drastic changes associated with the Internet's spread. Once they can find a new way to manage their artwork through the Internet and mobile phones, the artists enter a liberated space of free expression. However, they will also encounter unforeseen problems including how they will be intermittently monitored by other Internet users regardless of whether they are actually online or not. By utilizing the initial data from 2004, 2005 and 2015 fieldworks in Northeastern Thailand, this paper reveals the potential effects of integrating the media technology (i.e. mobile phone and SNS) to Molam performing art activities to the emergence of media technology.

Audio technology and the transformation of tuning techniques in the bamboo panpipes of 'Are'are, Solomon Islands

Samoto Hidenori (Graduate School of Humanities and Social Sciences, University of Tsukuba, Japan)

This paper examines the relationship between musical techniques, materiality of musical instruments, and audio technologies, through the case of the bamboo panpipes of 'Are'are, Solomon Islands. I argue that tuning techniques embedded in the rainforest have become disembedded from the unstable environment as a result of the interactions with world music industry. The bamboo panpipes of 'Are'are are called 'au, a word which also means bamboo. In the tropical rainforest of 'Are'are, bamboo expands and contracts with the weather. The pitch of these instruments frequently changes and 'au makers/players have to adjust them by shaving or replacing bamboo tubes. The pitch of 'au is determined only temporarily. Therefore, one of the central problems with making and playing 'au is to deal with the elastic materiality of bamboo. Since the 1980s, the 'au is performed for sightseeing shows in the capital, public events in villages, and in recent years, also world music festivals overseas. As a result of this situation, audio technologies have become essential for the 'au. The transformation of technological aspects has changed musician's attitudes. When a band in a village got an electronic tuner, the band members not only used it for tuning their instruments, but also imagined it as a symbol representing a stable pitch standard in contrast with the elastic materiality of bamboo instruments and the unstable rainforest environment. This phenomenon is one of the results of their acceptance of music overseas via media technologies, and the strategies to be accepted by the world.

Fascinating or disrupting: The strategy of visualizing the "folk" in peripheral Rajasthan, India

Kodai Konishi (Tokyo Gakugei University, Japan)

In Thar Desert area, Western part of Rajasthan State, India, exponential social and cultural change of the rural setting including musician communities has been seen even before the economic liberalization in 90's. Such communities, namely Manganiyars or Langas, etc., have been posed as embodiments of 'living tradition' and become objects of consumption in global context of 'world music' markets. This phenomenon has begun since the national and local subjects, such as researchers or officials, has marked and objectified their way of performances since early 70's. This

preposition has led the highly 'mediatization' of local and cultural contents, resulted in creating various ways of representation in stages at hotels and restaurant, audio and visual medias, etc. This doesn't mean that their 'own contents' has been exploited by hegemonic agents or power-holder of capital world, but there we can see the complicitous relation between various actors, such as intellectuals, marketers, sound engineers, as well as visual creators. This paper reveals how the cultural contents of 'traditional artists' has been mediatized in the process of making locality by various actors including 'artists' themselves, especially on the aspect of 'visualization' of 'folk', using the materials regarding music videos of folk songs, installed in VCD or DVD. How have the locality depicted? What is the device to claim 'authenticity'? What is the discordance between musician and visual creator, and how they negotiate to make it 'commercial products'? By analyzing these points, I try to reveal the nature of 'modernity' occurring in peripheral India.

CUOTAIJI: From Yi religious opera to national intangible cultural heritage case

Shaokang Lu (Bijie Bimo School, Bijie Guizhou, China), Siyi Wang (Bijie Bimo School, Bijie Guizhou, China), Guihua Luo (Bandi town ICH Office, Weining, China), Jinsong Chen (Bandi town ICH Office, Weining, China), Zhongming Wu (Mianning Yi Studies Association, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Classic CTJ opera with at least 13 actors, 3 lions/2cows, two playing music instruments. The major roles of the "CUOTAIJI" are the incarnation of Yi people's ancestors. 1) forest enlightenment man-Bimo, 2000 years old, is an incarnation of natural wisdom. wearing mountain style dresses who do not wear masks; 2) Shanlinjiaohua -an old man of 2000 years old; 3) Yi grandfather, ABUMO who is 1700 years old, wearing a white beard masks; 4) Adamo- Yi grandmother, aged 1500, wearing no mask; 5) MAHONGMO 1200 years old, wearing a black beard masks with HEIBU grip spear, sometimes wearing a cleft lip mask; 6) Aan, Adamo's son 1000 years old, wearing no mask. Opera Cuotaiji is often not involved in the musical scene, in order to maintain its enduring artistic charm, the CTJ opera team try to add more music and dance elements. May 20, 2006, the State Council approved the inclusion of the CTJ opera as the national ICH case. Thew new"CUOTAIJI"opera inherite SXD facial mask to stimulate the imagination of the audience.Since affordable mediatechnology was not really availabel until now in many high mountain poverty Yi villages, the Yi CTJ research/performing group is trying to initiate with Yi in other regions of Sichuan, Yunnan, Guangxi for modern-cooperative projects such as filming both new/classic CTJ opera; cooperative projects with Han-Chinese teams in Beijing/Shanghai in order to re-arrange Yi music instruments; to build its own infrastructure for futural collaboration and to establish an advaced web-based bulletin board for scholarly research and knowledge exchange purposes.

Panel ID: 514 The ontological turn - new ethnographic approaches, theories and analysis of spirit mediumship, shamanism, religious ritual and discarnate phenomena

Panel convenors: Fabian Graham (Max Planck Institute, Göttingen, Germany), Jack Hunter (University of Bristol, UK)

Ethnographic research into spirit-mediumship, shamanism, witchcraft and religious phenomena has undergone a paradigmatic shift reflective of the ontological turn in contemporary anthropology, new research giving recognition to the role of spirits and to the spiritual power of objects in religious practices. New ethnographic research methods and theoretical approaches are therefore developing to integrate emic ontological spiritual worlds into the broader scope of normative etic analysis.

Fiona Bowie has suggested that "Western academic approaches often rely on the juxtaposition between "our" rational and "their" irrational belief systems, and attempt to "explain away" or ignore emic interpretations with a subsequent loss of semantic density", and suggests "adopting an emic interpretive lens in order to arrive at a "thick description" that does not shy away from aspects of experience outside the ethnographer's Weltanschauung (world view)". Such approaches remove the

monopoly on sacred, spiritual and religious knowledge held by religious specialists as emic understandings and knowledge are increasingly integrated into ethnographic research and anthropological analysis. This disseminates into the public sphere through anthropological publications, conferences, and through new social media.

This panel would like to invite potential participants to explore dimensions of the privatization, revelation and dissemination of religious and spiritual knowledge through evolving ethnographic research methodologies and analyses based on previous or on-going research in any region of the world. Topics of specific interest include:

1. Spirit-mediumship and spirit possession
2. Shamanism
3. Religious ritual/magic
4. Religious/spiritual belief systems
6. Contemporary witchcraft
7. Spirit power and material culture

Charismatic healing and re-imagining religion: A phenomenological approach to Charismatic Protestant experiences of healing

Nadya Pohran (University of Cambridge, UK)

This paper explores spiritual healing as it is spoken of and practiced by Charismatic Protestant Christians in Ottawa, Canada. Based on recent ethnographic work (2013-2015) I take a phenomenological approach to understand Charismatic experiences of spiritual healing, and seek to explore the role of spiritual healing in the Charismatic Protestant understanding of the sacred. Charismatic healing can include a sense of unexplained euphoria; the alleviation of physical pain and/or mental illness; the biological (re)construction of properly-functioning limbs, organs, and sensory perceptions; “inner healing”; and demonic exorcism. My ethnographic work included participant observation of individual and group healing sessions, extensive interviews with healers and supplicants, and (at the request and invitation of my research community) my own participation in various forms of Charismatic Protestant healing. In this paper, I draw from several descriptive case studies to convey the Charismatic experience of healing, and I briefly contextualize these experiences within the Charismatic theology and with the history of Christian faith healing in North America. Ultimately, I use these phenomenological descriptions to enter the emergent scholarly discussions concerning the benefits of the ontological turn in contemporary anthropology. Specifically, I explore the ways in which an ontology-based approach provides scholars with interesting nuances of the Charismatic understanding of religion/God/faith, and causes us to reconsider labelling Charismatic spiritual healing as an “extraordinary” phenomenon.

Divine kingdoms in the Western Himalayas: An onto-praxeological approach

William Sax (South Asia Institute, Heidelberg University, Germany)

The isolated valleys near the headwaters of the Tons River the Western Himalayas are ruled by local god-kings, supported by human administrators, priests, musicians, warriors, and temple servants. The central act in this political constellation is the public, oracular consultation in which, speaking through their oracles, the gods appoint and dismiss officers, confiscate property, levy fines, judge civil and criminal cases, diagnose misfortune, heal sickness, welcome brides, bless first-born males, settle disputes, mete out punishments, select temple officials, formulate group policy, distribute grazing and irrigation rights, define territory, fix dates for festivals, issue invitations to other gods, engage in diplomatic relations, and formerly waged war. How can we account for such a system, in which religion and politics are intertwined, and in many ways even identical? Drawing upon the work of Hacking and Mol, I argue that an “onto-praxeological” approach is a good way to understand “other worlds” such as this one.

The Nine Emperor Gods in transit: "Vessels for the gods" in Singapore and Penang

Fabian Graham (Max Planck Institute, Göttingen, Germany)

Inherent within emic understandings of the festival, the Nine Emperor Gods are firmly posited as central points of reference around which annually, for nine days, the human actors revolve. The term 'bodies for the gods' was coined by Margaret Chan (2009) to describe the primary role tang-ki spirit mediums play in relation to the deities that possess them. Using the same analogy, I employ the term 'vessels for the gods' to include all natural and man-made objects in which the gods or their spiritual efficacy is perceived to pass through, or reside. Researched in Singapore in 2010 and 2014 and in Malaysia in 2015, methodologically, while maintaining a key focus on the role of tang-ki, the paper explores the role of material objects in the production of ritual and offers a recursive analysis. From literally following or carrying ritual objects from point A to B - from the small: deity statues and oil lamps - to the heavy: wooden palanquins and the Nine Emperor God's ship, I have observed how the vessels themselves have shaped the way in which rituals are performed, even if only doing so due to the conditions imposed on their carriers by their physicality. In essence, the actual choice or recognition of ritual vessels has contributed to the production of local ritual forms. The paper has a dual focus: the ways in which variance in ritual vessels produces variations in ritual form, and on how ritual forms may mirror social relations within and between participating temples.

Ontology and the other – reconfiguring anthropology for the anthropocene

Fiona Bowie (King's College London, UK)

Western scientific models of the world, whether in the natural or social sciences, have dominated academic discourse and practice. Growing unease with the trajectories we are following is leading to re-evaluations in many areas, often in confrontation with global capitalism and its hegemonic power. Within anthropology one reaction to a materialist view of the world has been the desire to listen to alternative, once derided, voices and to take them seriously. In a return to Romanticism there is a hope that perhaps the native Other can teach us something after all. My concern is to question both the dominance of positivistic and scientific discourses on the one hand, and overly idealised views of 'the primitive' who is charged with saving us from our Western excesses, on the other. We need to re-imagine our relationship with the human and non-human worlds, and to open a dialogue that includes the Western shadow, the forbidden areas of academic discourse. These include taking seriously the study of spirits, altered states of consciousness, invisible realms and anomalous experiences. Trans-personal realities can and should be allowed into our understanding of the human and of the world we inhabit. We do not need to throw out rational discourse and scientific methods in the process, but to be open and expand them to accept as data, as part of our shared reality, areas that have been suppressed and hidden from view.

The musical precipitation of spirits, saints, and selves: aesthetic and affective ontologies of trance

Tamara Turner (King's College London, UK)

Algerian diwan is a Sufi-inspired music ritual tradition that coalesced out of the trans-Saharan slave trade with the displacement of sub-Saharan populations in Algeria, particularly Hausa, Bambara, and Songhay ethnolinguistic groups. Under three centuries of Ottoman rule, sub-Saharan communities were heavily influenced by the local, popular religious practices and socio-political organization of Sufi brotherhoods. Consequently, diwan developed into a syncretic Afro-Maghrebi ritual practice drawing from what are often labeled "pre-Islamic, animist, magical" ritual practices of "black Africa" (bīlād es-sūdān) while absorbing many of the same structures of other musical traditions within popular Islam rooted in North Africa: saint veneration, trance, and ritual healing. In diwan rituals, music precipitates and structures emotional trance ("jedba") and spirit possession trance ("bori") by "heating" the energy ("ḥāl") of the ritual in order to "call" the spirits to possess the bodies of hosts. My ethnographic approach arises out of this fundamental, local concept of ḥāl: a collective,

affectively attuned, and nuanced social field without which trance of any kind is impossible. By fleshing out the sensorial phenomena of ḥāl and its local narrative, I examine the role of musico-ritual aesthetics to attend to physical, mental, and emotional needs of diwan adepts and to provide the means for spirits and saints to be reconciled with multiple aspects of the self and the diwan community at large.

Panel ID: 497 Making healthcare privatisation and its consequences visible: the role of anthropology

Panel convenor: Sabina Stan (Dublin City University, Ireland)

In the last decades, healthcare systems around the world have been subjected to increasing attempts to extend the realm of control by private interests over healthcare funding and delivery – what we could term ‘healthcare privatisation’. These attempts had two important consequences: an increase in inequalities of access to services and the rising segmentation of healthcare labour markets. While policy-makers have increasingly placed issues of healthcare access and workforce on their agenda, they eschewed the question of their link to privatisation, and of their implication for social justice in the delivery of and access to services, in favour of the question of their implications for cost-control. On the other hand, academic knowledge on these issues have been dispersed among various disciplinary interests and perspectives, reproducing thus the fragmented view of policy-generated knowledge. While anthropology has moved in the last decades into studying policy processes and the impact of neoliberal reforms, its holistic perspective still awaits to be applied in an encompassing manner to the various transformations induced by healthcare privatisation. The need is thus for asking new questions and for making new links among what have been seen as discrete phenomena (i.e. healthcare privatisation, inequalities of access, segmented labour markets). In the process, anthropologists also have to question their theoretical and methodological stances and their contribution to revealing or masking these links. Papers in the panel are encouraged to look at these issues from national as well as transnational perspectives.

Healthcare privatisation, neoliberal citizenship and the politics of corruption in the Romanian healthcare sector

Sabina Stan (Dublin City University, Ireland)

The paper proposes to look at healthcare privatization as one of the major areas where struggles around the definition and distribution of common goods (citizenship) are waged over. It defines healthcare privatization in an encompassing manner, as involving a variety of processes that lead to an increased involvement of private interests and actors in the provision, funding and management of healthcare. The paper takes the case of post-socialist Romanian healthcare reforms and shows that they are intimately linked with the post-socialist rise of neoliberal citizenship. It also shows that, in the Romanian case, healthcare privatization has been imbricated at a structural and policy level with an increase in inequalities of access to services and with the continuation of informal exchanges between patients and healthcare personnel (‘petty corruption’). After the 2008 financial crisis, resistance to the rise of neoliberal citizenship was expressed more and more at the collective level of labour and popular protests rather than simply an individual one. Romanian governments responded to social unrest by using the threat of criminalising informal exchanges and by promoting the idea that privatisation is the way to eradicate them. The specific forms informal exchanges take today in Romania’s healthcare services have developed, however, not despite, but because of privatising healthcare reforms. The paper shows that the continuation of these reforms will thus not generate ‘transparent’ market-like exchanges but a continuation of informal exchanges and a further increase in inequalities of access to healthcare services.

Redefining the boundary between care/work: The rise of the relative care support in Finland

Erika Takahashi (Chiba University, Japan)

The structural change of social democratic welfare system based on the idea of neoliberalism is a complicated process. For example, in Finland, the pressure on cutting social cost has promoted the de-institutionalization of senior citizens. Nowadays, there are more elderly people than before, who live alone at home even if they are incapable of getting up from the bed by themselves. For those who stay at home in fragile condition, the importance of relatives who take care of their kin came to be publicly recognized. Therefore, the relative care support act of 2005 prompted the municipal support for “relative caregivers”. This law ensures these caregivers financial allowances and respites from their care giving task. Logically, this law regards them as care workers by ensuring his or her rights as part of an official work force. It is possible to say the neoliberal restructuring of Finnish welfare state has privatized the informal care. However, this new-found situation draws attentions to the boundary between paid care work / unpaid care work and professionals / amateur. In the actual decision making process of choosing who is to get economic support as a relative caregiver, what logic makes the informal care worth paying? This paper is to examine the relative care support system in a southwestern municipality in Finland. By describing the neoliberal transformation of the local welfare system and analyzing the narratives of those relative caregivers, the ideas about “the freedom of choice” and “the legitimate care work” are to be examined.

Dismantling the “authentic” values of healthcare workers in the UK National Health Service

Hannah Cowan (London School of Hygiene and Tropical Medicine, UK)

This paper proposes that current discussions around the privatisation of public healthcare services are restrained to tired ideological discourses which cling to essentialist conceptions of value and intent. In the UK National Health Service (NHS), policy makers argue that introducing market incentives will motivate staff to improve their services by appealing to their self-interest (Department of Health, 2010; Le Grand, 2009). Critics argue that profit is a corrupting force which could replace the altruistic motivation of state-managed healthcare workers (Pollock, 2004; Leys & Player, 2011). This paper maps a hip operation to counter these ideological discourses, revealing how attempts to make claims about human nature or ‘authentic’ psychological motives fail to account for the intricacies and contradictions of the enactment of values (Blackman, 2008). Moreover, the association of certain values with a dichotomisation of public and private overlooks the intimate relationship between the private sector and the capitalist economic state in which it is situated (Callon, 1998; Latour, 1993; Strathern, 1996). Rather, the boundaries between public and private are constantly permeated by the supply of hip implants, bone cement mixers, and Trust-embossed uniforms. This paper argues that an exploration and dismantling of altruism and self-interest is required to enable us to observe the enactment of values and the multiplicities of intent across this public-private boundary. Let us look not at what values are, but how they done (Mol and Law, 2004). What impact would this have on evaluations of private involvement in the NHS on patient care and inequality?

Moral and civic reasoning in the NHS

Piyush Pushkar (University of Manchester, UK)

A number of anti-privatisation protest groups have emerged recently in the UK National Health Service (NHS), suggesting its ongoing importance to many people. I seek to investigate the provenance of that importance. What can this tell us about the social contract in the UK? I am interested in the moral grounds, as interpreted now, for the creation and maintenance of the NHS. My hypothesis is that the NHS symbolises something crucial to British identity, and that market-based reforms offend how people interpret that symbol. Other ethnographic studies describe how the ideological landscape within the NHS is changing, but their scope is limited to professionals.

There is little ethnographic research involving patients, public or activists. Since this institution is so important to the British state and its citizens, this opens a space to reflect on what these changes mean for British identity and citizenship. A recent review funded by NHS England looked at this issue (NHS Citizen 2015), but was entirely literature-based. The authors argue that citizenship is a contested concept, in large part due to a popular conception of rights-based citizenship based on being the passive recipients of state-provided healthcare. While the NHS Citizen document describes how different ideas of citizenship can influence the NHS, I intend to do the obverse, i.e. investigate how the NHS influences a British sense of citizenship.

This is an exploratory paper before a planned ethnographic project as part of a PhD.

Panel ID: 456 Heritage as knowledge between democratization and privatization, and beyond

Panel convenors: Meta Kordiš, Urša Valič (University of Ljubljana, Slovenia)

Heritage based knowledge production and interpretations are powerful tools of identification, and social and cultural domination. Heritage is understood in the widest sense as cultural, natural and intangible heritage which is preserved, presented and interpreted in museums, galleries, heritage sites and natural parks. New trends in various heritage fields encourage these places to become spaces of participatory knowledge exchange and production to demystify the prevailing narratives. In this context new technologies and social media have enabled easy and free access for different public.

Dominant economic and political interests are focused on commodification of heritage and control to its access that are hidden under the discourses of cultural, creative or tourist industry. Thus the outcome is often hyper production and superficial experience. What is more, some discourses of accessibility to heritage shift the social responsibility from political authorities to the professionals. This panel addresses the contradictions of neoliberal ideology toward heritage that raise questions of ethics, responsibility, social (in)justice and social (in)equalities. Critical reflections on the following issues are invited:

- Public and private collaboration in heritage preservation;
- Access to heritage in private hands for (local) communities;
- Heritage and privatisation in ex-socialist countries;
- Myth invention and dominant heritage narrations for private economic initiatives;
- European Commission, national or corporative calls vs. political, social, professional responsibility;
- Privatization of heritage in indebted states;
- Conflict zones and black market;
- Heritage and copyrights;
- Museum public research and question of ethics;
- Precarious workers and volunteers in heritage.

Museums and human rights: Between privatisation and humanist action

Urša Valič (University of Ljubljana, Faculty of Arts, Slovenia)

The new paradigm of museology promotes museums as accessible places of participation for all. But how do the museum's policies, missions and the politics of culture support this new trend? Frequently the implementation of trends goes from banalisation of cultural heritage to political actions that are out of the museum's policy and mission, often in the favour of the capital rather than in the interests of the visitors, the public or the participants. The author will discuss the present role of museums in addressing the human rights questions and humanitarian actions on the basis of cultural heritage. She will give a reflection on museum's politics (mission statements) and national politics of culture in the constantly changing social world and discuss the role of museums to become

places of open discussion about human rights and places of empowerment of people who face discrimination and social injustice.

Where is heritage-based knowledge in a local art museum? Contradictions between museum's mission, its programme practices, and local public and art world

Meta Kordiš (University of Ljubljana, Slovenia)

Veš UGM, svoj dolg? (Do you know your duty UGM – Maribor art Gallery) was a protest action by Maribor artist and art producers at the opening of an exhibition Heroes We Love; revision of socialist realism in ex-Yugoslavia in April 2015. The protest exposed contradictions between UGM mission statement based on the ICOM ethical code, Slovene heritage legalisation, and UGM founding act on one hand and on the other UGM's management ambitions that seeks for international project and attractive and trendy exhibition programme yet lacking professional competence for production of relevant and accurate heritage-based knowledge. In the past years the museum decreased presentation of local art production, collaborations with the local art world as well as the museum's collection research, publication and presentation. One of the reasons for that, stated by the UGM management, is in austerity measures that reduced financing of cultural sector in Slovenia. However the protesters declare that this is no excuse for poor professional performance and service of a public institution. The protest exposed inconsistencies between UGM's public mission and its everyday professional practices. That is, questioning to whom and for who is a public museums infrastructure and its heritage-based knowledge: for the local public or for private interest of museum's professional personnel?

Bring new studies to panel #456 for detail discussions and mutual learning - ICH DUZAI Torch festival knowledge related scholarships and plans for ICH knowledge protecting/perserving/practical purposes

Aga Luo (LYAP Cultural Bureau, Xichang, China), Zhongming Wu (News China Media and Mianning Yi Association, China), Tu An (LYAP ICH Center, Xichang, China), Ting Sun (LYAP ICH Center, Xichang, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Five important issues will be discussed: 1)cooperative management methods beyond public/private ownership understanding for running public/natural parks/lake/forestry tourism projects; 2)electronical network and innovative digital infrastructure for inter/provincial collaboration to share data across space for preserving presenting and interpreting ICH knowledge; issues related to new technologies and media have enabled free access for different knowledge information; 3)newways of commodifying heritage products for creative tourist industry; 4)shifting the social responsibility from political authorities to the professionals;how teaching and researching are shared interactively beyond academic audiences to a wider public; 5)identifying new research topics and updating protecting ICH for public service; 5.1.:ICH knowledge protection legal writings beyond current IP law regulations; 5.2.:torch-festival and kushi ICH knowledge shared by Yi and Yi-family linguistic 14 nationalities in China; 5.3.: global south and north exchange needs new ICH property protection legal regulations; 5.4.: collective property ownership of songs/music by many groups and new legal challenges. 5.5.: global south countries, due to development stage differences, with more co-shared ICH products, cross-ethnic and cultural boundaries are not so clear as IP law defined and in global south countries where the ICH forms and contents are different from ICH in global north countries–song/music/artistic products/religious practices/holiday-performances/plays/dance/opera-music been co-shared and exclusive IP/copy right law understanding could not deal with local reality.

Heygate lives! Public art, private development and the representation of community

Samuel Parfitt (UCL, Berlin, Germany)

The Heygate Estate in South London was an icon of postwar socialism in the UK. Constructed in 1974, demolition began in 2011. To everyone but the people who lived there it was an eyesore, a hotbed of crime. I argue that this narrative served the interests of the private developers who saw an underexploited area of prime real estate in London's central zone. Southwark Council, too, believed that Heygate was preventing its constituency from becoming 'Central' London. Private development, in this context, becomes the only way forward. 'Social housing is dead.' What is interesting is that a high-profile arts company were brought in to make something of the site while it was being emptied out. Public art hopes to speak for the people, often championing the social cause. However, even public art is a private enterprise: speaking to the language of history, it too thought of the grey concrete of the Estate as a metaphor for its lack of a soul. Furthermore, the occupation of the land by an urban elite essentially rezoned the land, taking it away from its tenants and providing the Council with a demonstration of the kind of people and the kind of functions it would like to see there. In this paper I explore juxtapose public and private, arguing that both represent an exclusion of the other: the lived realities of the tenants and the 'community' they attested to. Anthropology can fill this gap, and art and enterprise alike could do with listening.

Panel ID: 449 Magic in contemporary settings of knowledge, practices, and the senses: interrelations with science and religion

Panel convenors: Junko Iida (Kawasaki University of Medical Welfare, Okayama, Japan), Makito Kawada (Seijo University, Tokyo, Japan)

What kind of significance does magic have in the contemporary world? Is magic an outdated focus of research in anthropology today? This panel aims to explore the position of magic in contemporary knowledge/practice settings including science and religion to demonstrate that magic is still 'good to think with' in these settings. Here knowledge/practice encompasses both knowledge and practice and includes the dimension of belief and the senses. In the contemporary world, magic is remarkable for its coexistence with or adjacency to 'other' knowledge/practices such as science, biomedicine, school education, and religion. While the anthropological studies on the relationship between magic and modernity, which prospered in the 1990s mainly in the field of Africa, focused on globalization, capitalism, and nation-state, these studies paid little attention to science. Moreover, in contrast to the 'magic and modernity' approach, which took 'modernity produces magic' as its premise, we will examine how 'magic produces modernity' as well. That is to say, modern knowledge/practices such as science, biomedicine, school education, and religion are often performed in everyday life through a process in which magical knowledge/practices are invoked. Magical knowledge/practices sometimes also sharpen the sensory experiences of science and religion, and science and religion can exist in the contemporary society without contradicting the sensory dimensions of magical knowledge/practices. This panel thus engages with magic in order to reconsider anthropological theories on knowledge, practices, and the senses.

Crossing boundaries: Magic and religion in contemporary Ireland

Attracta Brownlee (NUI Maynooth, Sligo, Ireland)

Magic has long been a subject of study in Ireland, particularly in the fields of folklore and in religious devotional literature. These investigations have centred mainly on healing charms for both human and animals, the gathering of magical herbs, the wearing of talismans, the dangers posed by supernatural beings such as fairies and ghosts, enchanted natural landscapes, and the exploits of individuals in the community noted for their gifts of healing or prophesy. Much recent scholarship on the decline of magic in Ireland has contended that magical beliefs and practices were replaced by

official religious orthodoxy. Yet magical thought processes continue, despite the dramatic religious and social developments that have occurred in Irish society. Drawing on the model of magical-devotionalism as proposed by Inglis (1998) it will be argued that the relationship between magic and religion in Ireland is ambiguous and fluid and challenges notions of modernity. Based on ethnographic fieldwork this research presents discourses on the interrelation of magic and religion as lived experience. The first study focuses on notions of luck and misfortune and explores issues of power and agency in peoples' lives. The second study explores the use of magical and religious healing charms, and highlights a worldview where the boundaries between the 'otherworld' and this world are permeable and intangible.

Martial arts between magic, religion and science. Embodied cognition, scientification and secularization in Indonesian Pencak Silat

Patrick Keilbart (University of Cologne, Germany)

The Indonesian martial art and national sport Pencak Silat, as created by national authorities, is an invented tradition (Hobsbawm & Ranger 1983; Vlastos 1998): its standardized forms, suited for (inter-)national sport competition, are liberated from inherent mystic and magic practices, to reinforce national identity and the state ideology of a modern, rational Indonesian citizen. Yet, many practitioners and key figures reject 'sportification' and modernize their Pencak Silat styles adjusting (former) magic practices to either "Western" scientific premises or exegesis of religious doctrine.

Drawing from extensive ethnographic fieldwork, this paper explores the position of magic in Pencak Silat knowledge/practice settings, and the interconnections with science and religion in contemporary Indonesia. Juxtaposing two different Pencak Silat schools, the enforcement of mutually antithetical normative basic ideas becomes observable. The large (inter-)national school Merpati Putih supports secularization and sportification, and substantiates magical practices with basic conceptions of metabolic processes, optics and wave theory. In contrast, the influential school Sang Cipta Rasa, affiliated with the royal forces of the palace of Yogyakarta (Central Java), justifies magical practices with strict adherence to (Sufi-)Islamic doctrine, and divine power awarded by Allah. Although different schools have contrary positions on the state's secularization and sportification efforts, they build communities of practice (Lave & Wenger 1991) with the shared objective to modernize and sustain magic practices. As this study argues, their means of justification differs, yet all variants of modernized magic knowledge/practice in Pencak Silat still refer to an epistemology of embodied cognition.

The devil's psychiatrist: Affective correspondences in the discernment of mental illness and demonic possession in contemporary Italy

Andrea De Antoni (Ritsumeikan University, Kyoto, Japan)

This paper focuses on the role of the senses in the practice of discernment between psychiatric illness and spirit possession in contemporary Italy. I will build on the concept of affect proposed by Massumi (2002), as a pre-linguistic, pre-cognitive and pre-subjective lived "intensity" that encompasses both the (motor)sensory dimension and the affective in a strict sense. I will integrate it with the notion of "correspondence" (Ingold 2013), in an attempt to elucidate the devil's emergence by looking at perceptions of bodies moving in the world. Relying on ethnographic data gathered through fieldwork, I will focus on the processes through which the devil emerges within the social through correspondences among patients, psychiatrists and Roman Catholic exorcists. Many exorcists collaborate with psychiatrists or psychologists, in order to decide the proper treatment for the patient, therefore practices of discernment between mental illness and demonic possession are fundamental. These practices include also some actions – such as performing silent mental exorcisms, or testing the patient's reactions to unknowingly drinking holy water – that could be considered "magic" although they are not defined as such by exorcists. I will argue that affective

correspondences based on practice, play a major role in the emergence of subjects (including the devil) and their reality and, consequently, in the following practices of treatment and healing.

Witch trials and the reweaving of community: Uncertainty and secret societies in post-ebola freetown

Luisa Schneider (ISCA - University of Oxford, UK)

In Susan's Bay, the Poro and Bondo secret societies not only shape social reality, but also represent meanings of body and health, the root causes of sickness and ways of treatment, closely connected to notions of witchcraft. The power of these beliefs over the social order and over relationships between people can be clearly seen by the reaction of the population to the EVD outbreak. Issues of trust and rumours led to a situation in which dwellers hid their infected, due to the fear of expulsion from their communities. Additionally, they continued family gatherings at the sickbeds and traditional burial rituals. Notwithstanding, during the pandemic many members lost trust in Poro and Bondo and severely criticised them for their inability to assist the sick and to protect the community from the pandemic. Fear and insecurity shapes the way former patients are treated leading to stigmatization, exclusion, and persecution especially since some of the aftereffects of Ebola, such as red eyes, or the temporary loss of sight are seen as indicators of witchcraft. Many Ebola survivors and their family members have been driven out of Susan's Bay and had to resettle to Waterloo. Facing extreme criticism and realizing that they cannot mediate the conflict the sodalities turned to the SLITHU. They agreed to put every suspect alleged of witchcraft on trial. If acquitted, they will be allowed to return. If convicted, they are permanently excluded. My research follows these trials and the logics of community in- and exclusion triggered by the pandemic.

Where western and indigenous sciences integrate: A case study of the healing practice in Myanmar

Yukako Iikuni (Daito Bunka University, Sagamiharashi, Japan)

This presentation focuses on indigenous healers called "masters of the upper path" who belong to weikza cults—the source of a great variety of esoteric knowledge. As the word weikza is derived from the canonical Pali word vijja, meaning higher knowledge, such knowledge including alchemy, diagrams, medicine, or mantras can be regarded as indigenous "science," which also includes extraordinary powers (siddhi) and meditative attainments (abhiññā), just short of enlightenment, attained by practicing meditation. Numerous scientific studies from the fields of neuroscience and psychotherapy have confirmed the influence of meditation—supposedly one of Myanmar's premier exports—on the human brain and body, greatly contributing to its growing acceptance worldwide, regardless of religion. However, in the local context, the growing body of scientific evidence on meditation, which excludes extraordinary powers and meditative attainments, simply confirms the medical efficacies of meditation and the legitimacy of Buddhist teachings, while regarding it as secular knowledge situated beneath the otherworldly religious knowledge of Buddhism. Then how do these sciences overlap with each other in magical practices and how does the practice of meditation achieve efficacy as an indigenous "science"?

In this presentation, I will focus on the diagnosis practiced by indigenous healers, and demonstrate how enhanced sensory abilities attained by practicing meditation and the sufferers' sensory responses are key factors in judging the nature of the illness.

When orasyones meet modern literacy: Prayer in the words and writing of the Visayas, Philippines

Makito Kawada (Seijo University, Tokyo, Japan)

In the popular Christianity of the Visayas, Philippines, there are three ways to pray aside from direct reciting: (1) touching, (2) dancing, and (3) writing. This paper focuses on the third method, prayer through writing. Slips of paper, on which letters and prayerful words are written, sometimes are found at the feet of Catholic saints. This practice is widely observed among the relatively educated

residents of cities and town. At first glance, this practice could be interpreted as a modern religious behavior because of the religious style of expression and the educational training required for prayer through writing. Modern literacy is considered indispensable to this practice. However, prayer through writing is not limited to contemporary times, and it is often observed in the traditional magical words referred to as orasyones. These magical words are used by mereko (folk healers) to heal sickness or obtain protection. The old transcribed Latin prayers handed down from generation to generation have lost their original meanings; however, these prayers are effectively reproduced through many handwritten copies and the creation of librito sa orasyones (little booklets). This study considers the magical power of these words to better understand the magical influences of writing prayers. The discussion further reflects on the ways that magical practices in the modern world are revitalized by the relationship between orasyones and modern literacy.

Wavering doctors and teachers: narratives and practices concerning magic in a hospital and school in northern Thailand

Junko Iida (Kawasaki University of Medical Welfare, Okayama, Japan)

How does magical knowledge/practice coexist with biomedicine and school-based education in the contemporary Thai society? To explore this question, this paper examines narratives and practices in a hospital, school and rural village in northern Thailand, where scientific knowledge/practice and local knowledge/practices intersect with one another. Discourses from medical professionals and school teachers, who are thought to embody scientific knowledge, suggest they approve of magic in so far as they can explain its significance from a scientific point of view. In contrast to these discourses, even when something does not have a scientific explanation, these professionals sometimes still suspect magic and work to counteract it. For example, a medical doctor suspected what he found in x-rays to be caused by magic. School teachers held exorcism rituals and made offerings to spirits after witnessing spirit possession at school and hearing footsteps in an empty science room. Sensory experience, both passive and active, can thus form the basis for behavior that contradicts verbal discourses. This sensory experience is not only physically felt through the five senses, but also involves cultural dispositions including the feeling of the spirit's existence. I argue that in everyday life so-called modern knowledge/practices such as biomedicine and school-based education sometimes incorporate magical knowledge/practices, amplifying the sensory experience of magic, thus strengthening people's perceptions of its existence and power.

Mechanism and efficacy of magical treatment of shingles in northeastern Thailand

Fumihiko Tsumura (Fukui Prefectural University, Japan)

Though magic often seems to be opposed to science, for a patient facing an illness, it is the cure, and not the means of cure (whether mystical or medical), that matters most. Here, we reconsider a traditional magical treatment for shingles (herpes zoster). Shingles is caused by infection with the varicella zoster (HHV-3) virus. Manufactured pharmaceuticals that are used for treatment include anti-inflammatory or antiviral drugs. However, in northeastern Thailand, there is anecdotal evidence for the efficacy of a treatment known as pao ("blowing"), which is performed by a traditional specialist known as the mo pao. In the traditional view, disease is often attributed to foreign substances (chua rok) that can be removed by pao. Pao also relieves roon (heat). The mo pao recites spells during pao and sometimes uses herbal medicines. It is difficult to measure the efficacy of pao by statistical scientific methods. Patients who are treated by the mo pao commonly report that they sense, by sight and by touch, that something has been removed, and they report relief from roon. Family members who attend the treatments with the patients can corroborate these accounts. In conclusion, in northeastern Thailand, there are patients who find relief from shingles through pao. Their experience and the attestations of their families serve as anecdotal evidence of the efficacy of this treatment, even as shared experiences in the practice of modern medicine are sometimes sufficient to warrant "off-label" trials of novel treatments in the interest of a cure.

“Modernists” and magic: A case study from Vanuatu

Chihiro Shirakawa (Graduate School of Human Sciences, Osaka University, Japan)

This paper aims to discuss the relationship between magic, sorcery in particular, and science, based on a case study of the Seventh Day Adventist Church followers among the people of Tongoa island. They mainly reside in their home island which lies in the center of the Vanuatu archipelago, and the country's capital city, Port Vila. As compared to followers of other major churches of Vanuatu, such as the Anglican, the Catholic, or the Presbyterian churches, Adventists are often considered as “modernists” or progressive in their outlook toward life, on account of their strong interests in business, development, institutional education, and scientific knowledge. They are also not known to blindly follow old and traditional customs and beliefs. However, in one aspect, they are similar to the followers of the other churches: they, too, acknowledge that sorcery is prevalent on their islands, and that this has caused problems in their lives. As “modernists,” how do they acknowledge the reality of sorcery? What is the relationship between sorcery and science from their point of view? This paper attempts to discuss these questions in particular.

Panel ID: 406 New technologies in visual anthropology

Panel convenors: Nikša Sviličić (institute for Anthropological Research, Zagreb, Croatia), Ervin Šilić (Novena, Zagreb, Croatia)

Anthropologists have known since the 1950's that aerial images of some interesting area can be extremely useful in a numerous aspects of anthropology researches. Often surveying areas can be covered by vegetation or soil, sometimes we missed all point because we don't have “a bigger picture” of some areas, which are subjects of our anthropological interest. However, this could be done only by satellites or helicopters, which are expensive and have limitations; affordable technology wasn't really available until now. Today we can identify on first look invisible or buried structures, by using non pilot aircrafts or drones. Using drones is no privilege of high budget movie projects any more. Non pilot aircraft becomes standard in production of documentary films today, so it is very important to define new aspects of new technologies in service of anthropological researches, mainly in all areas of visual anthropology. By knowing fundamental rules of aerial shootings and optimal usage of drones in practical work, we can even set our surveys aims more precisely and more accurate.

Application of ICT in anthropological studies via and via digital technology

Anupama Srivastava (Lucknow University, India)

The emergence of information and communication technology (ICT) has created new premises for social life, characterized by interactivity, communication and networks. In high tech world, the Internet and smart phones have become an integral part of daily life. Digital technology is of growing significance in relation to modernization and globalization. This paper examines the development and use of ICT in different social and cultural contexts, to impart education on a diverse subject like anthropology. Digital technology is treated as a cultural construct, the characteristics and impact of which are analyzed through theories of the interplay between technology and society. The use of Internet and smart phone in different parts of the world and in different digital environments will be used to enhance the teaching pedagogy of the subject. An approach that builds upon the work of visual anthropology and the anthropology of mass media, as well as approaches in media and cultural studies, is one such productive vantage point in which to view phenomena of online interactions. The environment in which these technologies will be used, the required distance of transmission, the level of security that must be guaranteed and the potential future needs and requirements of the system will be addressed in detail in this paper. At the same time the paper will

also discuss the challenges that will arise in creating a digital environment and actually implementing it for imparting education.

Panel ID: 402 Human security, human survival and sustainable development: emerging challenges in the contemporary world (IUAES Commission on Human Rights)

Panel convenor: Buddhadeb Chaudhuri (IUAES Commission on Human Rights)

Justice, equality and human dignity are the watch words of human rights discourse. But the inequity of the international economic order has produced unacceptable levels of inequality, both internally and internationally. With increasing globalization, the exploitation of natural resources all over the world has become more intense often affecting the environment and the interests of the local people predominantly the indigenous people. They are not getting food and medicinal herbs from the forest. Their access and command over natural resources are often denied affecting their life support systems. With the formation of new nation states after the colonial rule, large-scale migration and movement of people have also been noted due to socio-political reasons. Now one may find a large number of displaced persons, the refugees or stateless population all over the world, where human security is a major problem. The new millennium has ushered in new opportunities and yet the old questions and challenges remain. Severe violations in various forms ranging from deprivation of basic needs and discrimination against women, children, dalit, tribal, ethnic, linguistic and other minorities have been noted. These resulted in conflict, insurgency and general restiveness among people. At the start of the last century, during armed conflict, 5 percent of the casualties were civilians, at the end of the century, 90 percent of such casualties were civilians indicating lack of human security. Dominant development model has resulted in massive depletion of natural resources and exploitation of human labour leading to further marginalization and affecting human security.

The marginal people in the urban context

Sumita Chaudhuri (University of Calcutta, India)

Urban areas are known to be more as consumers of population than its producers. True that the population of a city grows due to both birth and migration, yet the latter alone accounts for the significant growth of the urban population. In fact, migration contributes largely to the growth of towns or cities. This migration to urban places is from other urban areas as well as from rural areas. The rapid growth of urban population has suddenly added to the problems of the urban settlers, especially of the poor. Slums, squatters and other forms of substandard settlements are coming into existence at a very fast pace, which compares as much above the pace at which the number of households is growing. Urban poverty, scarcity of housing and services for the poor pose as major threats to urban development. The economy has not been able to provide enough employment scopes and other income generating opportunities, and the supply of housing and services too have been much short of the requirement.

Development, disadvantaged people and human security: The emerging problems and contribution of anthropology in resolving the challenges

Buddhadeb Chaudhuri (Commission on Human Rights, IUAES, Kolkata, India)

All are now talking for “development” and evolving different strategies for development. The development programmes have benefited some while created disruption and displacement of a large population in many countries in Asia, Africa and Latin America. There is forest degradation and commercial afforestation as a result of which access and command over natural resources are restricted and survival and security of the people are also affected with non-availability of medicinal plants and less nutrition. One cannot stop exploitation of natural resources but what one is now

looking for is how to achieve sustainable development. This may demand new development strategy with a genuine participatory approach and creating a process of natural resource use which is open, accessible and accountable for the security of the larger population. The concept of 'human security' has initiated the debate – what 'security' means and how to achieve. A number of Commissions have helped to change focus of security analysis from national and state security to security of the people. Human security calls for a shift of security considering from state security to security of the people. Justice, equality and human dignity are the watch words of human rights discourse and intimately connected with human security. But the inequity of the international economic order has produced unacceptable levels of inequality, both internally and internationally. Conflicts have emerged in different parts of the world making life of the disadvantaged people, women and children very difficult.

Panel ID: 286 Future of enterprise anthropology: practice and theory (*IUAES Commission on Enterprise Anthropology*)

Panel convenor: Tomoko Hamada (College of William and Mary, Williamsburg, USA)

Enterprise anthropologists are engaged in such critical areas as: exploration of organizational processes of production, commerce, and consumption of goods and services; business community and networks; design and marketing; material culture; consumer behavior; and cyber ethnography. In recent years anthropological studies of consumption and marketing have flourished tremendously. However, there are still much need for critical inquiry into cultures of management and workers, for analyzing business and sustainability, and for understanding how markets, media, technology, institutional habitus and underlying ideologies and assumptions are related to broader socio-historical processes of globalization and human development. Crisscrossing traditional boundaries, papers jointly explore the future of enterprise anthropology's practice and theory, analyzing the current status of this subfield and examining significant and promising areas of research, theory-building, and anthropological practice.

Enterprise anthropology in Japan

Keiko Yamaki (Shujitsu University, Okayama, Japan)

Enterprise Anthropology in Japan was started by American and European researchers as cross-cultural study. Famous researchers on Japan until 1980's such James Abegglen (American business theorist), Geert Hofstede (Dutch social psychologist), Thomas Rohlen (American Anthropologist) and many other were interested in the Japanese organizational culture due to the rapid postwar rebuilding and economic growth. At the same time, Japanese enterprises accepted only foreign researchers but not Japanese researchers until the time they needed to become a real efficient functioning system as enterprise. This paper will introduce some Japanese research cases between anthropology and business study, especially about these two groups. 1) keiei-jinruigaku (similar to business anthropology, but literally meaning management/administration anthropology) study group at the National Museum Ethnology, Osaka (Minpaku) since 1990s. And 2) kaken (Grants-in-Aid for Scientific Research by Japan Society for the Promotion of Science) research group since 2013.

Culture brokers' roles between hosts and guests in Korean outbound international tourism industry
Minyoung Lee (Seoul National University, South Korea)

This paper explores organizational processes of production, commerce, and consumption of goods and services in Korean outbound international tourism industry. Through participatory observation in travel agencies and analysis of internet contents and tourism culture softwares, this study figures out the structural dynamics of international tourist culture in Korea, and then argues that the most important actors that forms Korean international tourist culture are the culture brokers including

travel agencies and travel trend-setters between hosts and guests. Since the anthropology of tourism in 1970s set a dichotomous frame which divides the actors of the field of tourism as hosts and guests, many tourism studies has explored the interactions between the hosts and guests, equating the local people of the tourism as hosts, and the tourists as guests until now. This frame, however, is not proper in nowadays when most people consume tourist commodities made by tourism industry, rather than just going to destination countries and meeting local people. With this structural change of tourism, this paper insists that the host-guest frame should be more diversified or networkized, and especially the roles of culture brokers in international tourism should be researched exhaustively. Understanding the importance and the mechanism of culture brokers' mediating works to build the international tourism industry, one of the most fast growing market in the globalizing world, would also contribute to the enterprise anthropology.

Emerging forms of production and innovation

Carmen Bueno (Universidad Iberoamericana Mexico City, Mexico)

In the 21st century, firms have opted to decentralize innovative processes, allowing creative ideas to flourish, to be shared, and to flow through cyberspace, or what is now called open innovation (Chesbrough, Vanhaverbeke & West, 2008). This system disaggregates innovation into two subsequent stages: exploration and exploitation. The first stage consists of an open virtual invitation to the "creative crowds" to present novel ideas or set out problem solutions. In this stage ideas are born, developed and tested, and prototypes are designed. In the exploitation stage, project viability is considered so that innovation can be placed successfully within the consumer's preferences, production strategies are developed, financial and market risks are evaluated. This is a stage of confrontation of interest provoking a lot of tension among the parties involved. The first stage of open innovation has led to the exponential growth of emerging forms of production, such as hubs, startups, or launching events like hackathons and crowdsourcing. To be able to respond to tough market competition, these novel forms of production are extremely flexible, operating with loose regulations; while the "creative crowds" bring talent and multitasking skills. Novel network organizations arise integrating multiple sources of collaboration and support, with diverse interests and resources; providing credit, technology, supplies but also mentorship from universities, research centers and experienced people. Equally important is the proximity to clients and consumers. The paper presents case studies of open innovation, combining interviews and direct observation with netnography.

Organizational culture in the shipyard "3. maj": Relations in a complex system

Sanja Puljar D'Alessio (Faculty of Humanities and Social Sciences, Rijeka, Croatia)

Based on ethnographic research carried out in 2013 in the Shipyard "3. maj" (Rijeka, Croatia), the paper presents anthropological insights into the shipyard's organizational culture, and discusses the dynamics of complex systems such as those within the naval industry. To do this, I join anthropological spatial and organizational issues within an industrial ethnography. I place my ethnographic focus on the shipyard's Department for Organization. This leads to an insight into the changes in organizational structure over a period of fifty years (1960-2010), including the closure of discrete units such as the educational and research units, which were the most important ones. The structure and agency of the shipyard's system is embedded in its material as well as human components, where both are located in material artefacts and in people. This is why they are presented together in this paper under the notion of organizational culture. Taking into consideration the many ethnographies of organizational culture that attempt to reconcile cultural order and individual agency, in this paper I take a step back and consider issues of complexity and scale in an effort to exemplify relations in the shipyard's complex system. For instance, the paper outlines the anthropological potentials in understanding interlaced systems of local or lay knowledge

(the process of building many (hi)stories of the shipyard that encompass all its internal and external relations) and expert knowledge (related to the shipbuilding industry) in complex systems.

Panel ID: 266 Universities and the knowledge economy: perspectives from the anthropology of policy (*The Association for the Anthropology of Policy - ASAP*)

Panel convenors: Cris Shore (University of Auckland, New Zealand), Susan Wright (DPU, Aarhus University, Copenhagen, Denmark)

The reorganisation of universities in the global knowledge economy has been premised on an assemblage of neoliberal ideas and practices that seek to transform universities into autonomous, entrepreneurial 'knowledge organisations' by promoting competition, opening up the public sector to private investors, steering educational services so that they contribute more to economic competitiveness, and encouraging individuals to maximize their skills in the global labour market. Under increasing pressure to pursue 'excellence', higher world rankings, business links and attract elite, fee-paying students, many universities are struggling to maintain their traditional mission to be 'inclusive', to improve social mobility and equality, and to be a critic of society and a source of alternative ideas. This panel examines the effects of these processes and how universities are engaging with these dilemmas. It looks for 'spaces of hope' for developing alternative ideas for organising higher education and academic work. We invite papers that address any of the following questions:

- How are higher education institutions being reconfigured as 'entrepreneurial universities' and as 'knowledge organisations'?
- How are new kinds of management and governance regimes and performance indicators transforming the culture of academia?
- How are universities coping with these diverse and seeming contradictory policy agendas?
- How are national and international reforms impacting on the social purposes of the university and its relationship to society?
- What possibilities are there for alternative university futures?
- What insights can the anthropology of policy offer to any of the questions above?

Heads of departments encountering performance management: A story of symbiosis or hostility?

Meta Gorup (Ghent University, Belgium)

The rise of neoliberal discourses in the public sector has resulted in increased performance management of English universities' research activities. This trend is embodied in the Research Excellence Framework which represents a national-level tool for measuring research quality and determining the funding allocated to individual university research units. The task of implementing university policies and strategies mirroring these national developments lie in the hands of heads of departments (HoDs) who are positioned between senior managers above and academic colleagues below them. Such circumstances signal that HoDs may find themselves in conflicted situations: they are required to embrace nationally- and institutionally-imposed performance management discourses while simultaneously taking into account departmental, faculty, disciplinary, as well as their personal values. This suggests that in constructing themselves as academic managers, HoDs are engaged in intense identity work. Assuming that identity is constructed through an interplay between structural orders and an individual's agency, this paper suggests that identity is an appealing concept for the study of how individuals' identities are shaped by and shape the often conflicting discourses in which they are embedded. Drawing on ethnographic research based on shadowing three HoDs at an English university and interviewing almost 40 of their colleagues over a period of six months, the study suggests that in responding to national and institutional pressures, HoDs are engaged in a complex discursive interplay: HoDs' attitudes towards performance

management discourses are not easily interpreted as either symbiotic or hostile but are instead dependant on local and personal circumstances.

Visual ethics and the knowledge economy in the digital age

Rosita Henry (James Cook University, Townsville, Australia), Jennifer Deger (James Cook University, Cairns, Australia), Michael Wood (James Cook University, Cairns, Australia), Mayeta Clark (James Cook University, Sydney, Australia)

Rapidly changing audiovisual technologies, along with the means and institutional demands for data storage, electronic access and digital dissemination of research materials, pose major challenges for anthropologists in terms of research ethics. As images are increasingly integrated into academic research, it is becoming impossible to contain, much less control, their circulation. This is complicated by the fact that our research subjects are using—and posing for—the camera like never before, often making the researcher the subject of their image-making regimes. Today, visual data is being created, stored and used in ways that far exceed mere illustration. This historical technological juncture is generating significant tensions among researchers, research subjects and research institutions. In this paper we explore these tensions within the knowledge economy. We present a number of brief case studies from Australia, concerning ethical issues that arise when images are created, or accessed, for research purposes. We consider how neoliberalism is being debated, defined and argued over in the context of research ethics considerations and how those arguments influence academic research practices. We explore issues of power, knowledge and relationship that come into play in our research and ask whether these are these different to those that govern everyday image circulations via social media.

Collisions and collusions: Confucius Institutes, soft power policy, and neoliberal education

Jennifer Hubbert (Lewis Clark College, Portland, USA)

The centerpiece of China's soft power policy, Confucius Institutes now inhabit over 1,000 educational institutions around the world. These government-funded Chinese language and culture programs have been lauded by the Chinese state for their ability to build up national strength through using culture to improve the nation's image abroad, and ultimately to enhance its economic and political goals. Ironically, China's nationalist policy goals also complement and reinforce the current neoliberalization of education in the United States, where educational institutions are seeking private funding and entrepreneurial learning experiences to compensate for decreased federal support. Consequently, over 500 schools in the United States, at the university and K-12 level, have now established PRC-funded Confucius Institutes on their campuses. Yet, while China's soft power policy colludes with the neoliberalization of the learning process, it also collides with an educational system founded upon critical thought and freedom of expression, for China makes clear to its teachers that classroom discussions are to be limited to matters of grammar, pronunciation and benign cultural affairs. As a form of state diplomatic policy, how are we to understand these processes of collision and collusion in the simultaneous exercise of diplomatic policy and pedagogy in the CI classroom? Moving beyond documents and official intent, this research examines the encounters of policy actors and policy targets as they meet under the auspices of cultural exchange, offering an ethnographic examination of how soft power policy manifests in the classroom and what it signifies to American Chinese language learners.

Becoming an ideal academic in changing academia: Practices of boasting. An institutional ethnography

Rebecca Lund (Aarhus University, Copenhagen, Denmark)

Academia is changing. These changes are characterized by higher educational reforms, encouraged by the OECD and the EU, involving the transfer of managerial practices and accounting logics as a

means to increase efficiency and improve the quality of higher education and academic knowledge production. This paper unpacks the social construction of “the ideal academic” in the context of higher education reforms over the past two decades. The paper explores how people are differently positioned within the social relations in terms of living up to the prevalent ideal. I draw on a three-year ethnographic study of one Finnish University to analyse how this ideal is enacted in specific local settings through gendered and classed practices of boasting. I show how an academic culture of boasting is growing out of these changes and how this culture increasingly polarises those who succeed and those who fail to meet the new quality standards. In investigating these practices I draw on Institutional Ethnography (Dorothy Smith 2005) - a method of inquiry and a theorised practice for discovering how the social is coordinated. Institutional Ethnography shows how particular embodied experiences, set within concrete local settings and relations, are linked to translocal social and ruling relations. This paper aims to explicate the work involved in doing so throughout the research process, and also explores the limits of this endeavor.

Uneven audits, incomplete bureaucracies: Uncovering the “free” spaces of contingent academia

Lara McKenzie (The University of Western Australia, Perth, Australia)

In recent years, there has been a great deal of anthropological discussion surrounding the rise of ‘audit cultures’ in universities worldwide. This literature frequently critiques how processes and practices of ‘accountability’ have become embedded in institutions’ bureaucracies. Analyses such as these tend to be written from the perspective of those in stable (tenured) and full-time academic positions. Yet such forms of academic employment are less and less the norm, and research consistently shows that a significant amount of academic work is unpaid. In this paper, I offer qualitative insights into contingent academics’ experiences of unpaid and unstable work, drawing on interviews carried out across three universities in Australia. I suggest that current approaches to audit and bureaucracy in universities only partly account for my interviewees’ experiences. Rather, much of their everyday work was characterised by an almost total lack of accountability and transparency, and access to institutional resources depended on favours and friendships rather than coherent and enforceable rules. While official entry into more stable academic positions was widely considered to require significant amounts of (self-imposed and -monitored) bureaucratic work, such work could on occasion be successfully avoided.

Thus, I argue that Australian (and possibly other) universities’ processes and practices of audit and bureaucracy are uneven and hierarchical, with contingent academics occupying partially ‘free’ (largely unaudited and incompletely bureaucratised) spaces. Such ‘freedoms’ were treated with ambivalence, however, with interviewees yearning for the predictability of the bureaucratic structures that they imagined their more stably employed colleagues enjoyed.

Reassembling higher education: Audit, management and the entrepreneurial university

Cris Shore (University of Auckland, New Zealand), Susan Wright (Aarhus University, Copenhagen, Denmark)

Since the 1980s public universities have been subjected to a seemingly continuous process of policy reforms designed to make them more economical, efficient and effective, according to yardsticks defined by governments and university managers. These policies have profoundly altered the mission and meaning of the public university and, perhaps more profoundly, the culture of academia itself. While some authors have sought to capture and analyse these trends using concepts of ‘academic capitalism’ and the ‘enterprise university model’, we suggest ‘audit culture’ might provide a more useful theoretical framework for understanding how universities are being reshaped as economic drives and transnational business corporations in the global knowledge economy. Our paper asks: how are higher education institutions being reconfigured as ‘entrepreneurial universities’, as ‘auditees’, and as ‘knowledge organisations’? How are these new disciplinary regimes of audit, ranking and performance indicators changing institutional behaviour and transforming academic

subjectivities? What possibilities are there for alternative university futures? And what insights can the anthropology of policy offer to address these questions above?

Panel ID: 233 Ethnicity, territories and indigenous peoples: paradoxes and challenges of neoliberal policies (*IUAES Commission on Human Rights*)

Panel convenors: Victoria Chenaut (IUAES Commission on Human Rights/CIESAS/LMI Meso), Laura Valladares (Universidad Autónoma Metropolitana Iztapalapa, Mexico)

During the last decades, the peak of neoliberal policies at a world scale has made an impact on the indigenous population in various ways. In this panel we are interested in examining the paradoxes of these policies that, on one hand, have put the spotlight on the cultural diversity and indigenous rights recognition in the Constitutions of various countries, and on the other hand, have driven policies that attempt against collective territorial rights of the indigenous communities through the support given by States to the activities performed by multinational corporations such as oil extraction, hydroelectric, infrastructure and touristic projects, exploitation of precious woods, etc. These activities are taking place inside indigenous territories without informing and consulting with the population and obtaining their consent in opposition to what is established in the UN Declaration on the Rights of Indigenous Peoples and the Convention No. 169 of the International Labour Organization. The enforcement of neoliberal policies without previous consent from the affected parties has caused a loss of territorial control, attempting against the right to autonomy and land of Indigenous Peoples. This brings as a consequence the loss of social, economic and cultural reproduction of groups; while their individual, collective and gender rights are being violated. In this panel, we are interested in documenting these processes as well as the strategies that indigenous communities are using to defend their territories in a comparative dimension amongst: Asia, Africa and Latin America.

Possibilities and dilemmas of indigenous land rights movement of the San hunter-gatherers: Comparison of two cases from Botswana and South Africa

Junko Maruyama (Tsuda College, Tokyo, Japan)

Along with expansion of neoliberal ideologies, a growing number of San hunter-gatherers have displaced from their ancestral land by establishment of commercial ranches, tourism development in nature reserves or mining venture in Southern Africa. Simultaneously, the marginalized San groups began to use the term 'indigenous' to describe their situation in attempts to draw attention to their land lost and to link with global indigenous networks. In 2000s, with support of the global indigenous activism, the !Gana San of Botswana won the legal right to return to their ancestral lands, and the !Xun and Khwe San graced a huge farm land by the government of South Africa. However, many challenges are still remaining. In particular, current legal and institutional frameworks of the land rights are still inconvenient for the San communities where the mobility and flexibility of land use play important role for the social life. This paper takes a case-sensitive approach to the two cases and examines the heterogeneity of the San's experiences in different national and historical contexts. Following an analysis of their historical struggle for the land rights and remaining challenges after the acquisition of the rights, it will be elucidated that the San's local strategies of the livelihood and the land use, based on my long-term field research. Examining these two cases will highlight dynamics underlying relationships between the San and national and international communities, and possibilities and dilemmas within indigenous land rights movement in neoliberal era.

The Mexican business State: between ecocide, ethnocide and resistance against territorial dispossession

Laura Valladares (Universidad Autónoma Metropolitana, México)

In this paper my interest is a debate about the strategies of defense of indigenous communities and its people as well as the different social organizations that have the objective to stop the devastating effects of dispossession of the environmental goods in Mexico. Against this background I will argue that in the last decade the fight of the indigenous communities have three different strategies: the social protest channels, the legal channels and the third is about the construction of auto sustainable projects , indeed they are very relevant but insufficient to stop the neo –extractives politics and the construction of mega projects besides of a indiscriminate commercial opening that violets the right to autonomy of the indigenous communities and putting risks in the national sovereignty. Initially I'll do an analysis about indigenous legislation about auto determination and II make a comparison with the new laws about mining and how the extensive indigenous legislation is subordinated and violates their rights as peoples with the new energetic legislation. The second part of this presentation have the object of making a general counting about the three expressions of fight and defense of the common goods for the social ambientalist organizations and indigenous communities.

Oil Exploitation and Indigenous Rights in Veracruz, Mexico

Victoria Chenaut (IUAES Commission on Human Rights/CIESAS/LMI Meso, Xalapa, Veracruz)

The 2013 energy reform in Mexico opened up the exploitation of oil -considered strategic and of public utility- to private initiatives. The oil rich region in Veracruz inhabited by the indigenous Totonac people has been exploited since the early 20th century. While the fracking of oil and shale gas began in 2003, it is expected to increase with the private investment promoted by the energy reform. Fracking has serious health and environmental consequences, as well as negative effects on the human and collective rights of indigenous peoples. Indigenous peoples are thus caught between policies that recognize their rights and extractive activities that impair their fundamental rights. In this presentation, I document this process and outline some of the strategies undertaken by local inhabitants in defense of their territory.

Consultant right and territory right. The Yaqui case in Mexico

Magdalena Gomez (Universidad Pedagógica Nacional, Mexico)

My proposal is to show the elements that support the unequal relation between the existing indigenous law in Mexico against the neo-liberal reforms and their contrast in the deprival of indigenous peoples territories, analyzing the opportunity that was opened with the incorporation of international treaties to the internal Order, It will be shown the actual conditions situation in the ILO (International Labour Organization) Convention No. 169. The consultant rights will be the opening to approach the cases in which the Territories Right is violated and the Consultant Right is manipulated. Now It is about to be 6 years from the Yaquis active resistance with Civil Organizations against the construction of the Independence Aqueduct (Acueducto Independencia) in the state of Sonora, which was decided to build without respecting even the previous free, informed consultant rights without considering it would cause serious damages to it because it would deviate water to the same direction of the yaqui River basin. However, and in spite of the justice for the Yaqui tribe, the Independence Aqueduct works until now. I stop in the paradigmatic Yaqui case to analyze the politic and legal strategies of territorial defense, the indigenous rights role, with the analysis of the Supreme Court of Justice position and to put you in the prospect about the lack of justiceability of indigenous peoples rights very vinculated to the preeminence of one reason of the State that stands their notion of general interest with exclusion of ancestral rights of these peoples.

Neoliberalism, ancestral domain and indigenous resistance: The Bugkalot (Ilongot) and the Casecnan Dam in Northern Philippines

Shu-Yuan Yang (Institute of Ethnology, Academia Sinica, Taipei, Taiwan)

The Philippines started to implement neoliberal policies in the 1980 due to pressures from the IMF and the World Bank. In order to encourage private participation in development projects, the BOT Law was passed. California Energy is the largest independent geothermal power company in the world. In 1995, it secured a BOT project with the Philippine government to build the multi-purpose Casecnan Dam in the Bugkalot ancestral domain. The dam provides water for irrigation and hydroelectric power generation while its reservoir affords flood control. The Casecnan project was criticized for its lack of technical merits and environmental sustainability, but it was approved at the instruction of then President Ramos, who issued at least three memoranda to “fast-track” this unsolicited BOT project. The Bugkalot have been involved in long-term disputes with Cal-Energy, and they started a new wave of protest in September 2013 to demand compensations for environmental damages which they sustain as a result of the project. Their attempt to use the Indigenous Peoples’ Rights Act (IPRA) as a weapon in their fight against crony capitalism and the global neoliberal regime, however, has suffered from the constitutional insecurity of the IPRA. This article will examine how the Bugkalot draw discourses from global indigenism to articulate their local concerns, and how their demand of revenue share in Casecnan is influenced by their perception of development and wealth.

Panel ID: 183 Indigenous knowledge and sustainable development (*IUAES Commission on Indigenous Knowledge and Sustainable Development*)

Panel convenors: Viacheslav Rudnev (Institute of Ethnology and Anthropology, RAS, Moscow, Russian Federation), Dorothy Billings (Wichita State University, Kansas, USA)

The 21st century has brought to mankind both success and failure in survival strategies, extracting a living at great cost to the environment, social relations, and humanity itself. Problems generated by modern technologies have led to a better understanding of the value of cultural variety and Folk/indigenous cultures, which have survived, along with their environments, through the millennia. New styles and norms of human life and society have led to radical changes in life style in industrial countries, while many parts of the world still survive on less damaging subsistence activities. Ignoring factors of carrying capacity of the environment and of the human scale organized by cultures has led to processes of experimentation with ways to solve modern problems in favor of sustainable development.

Folk/indigenous societies have had primary experiences in using nature and in successfully solving problems not only of the environment but also of human beings in society. Some psychological and social conflicts in societies derive from the failure of modern cultures to organize a mode of life that brings balance to relationships between nature, society and humans. This panel will present and analyze different models of relationships between nature and society to detect successful models and examples of societies that solve current problems and structure sustainability.

The problem of preservation of nature in the modern Internet-folklore (internet memes analysis)

Valeriya Vasilkova, Nadya Zinovyeva (St. Petersburg State University, Russian Federation)

The structure and the way of functioning of the Internet memes are comparable with the structure and the way of functioning of folklore. Internet memes have characteristics that are peculiar to folklore products - anonymity, collectivity, variability, fragility, creativity etc. Also, the Internet meme has properties of folk-humor culture – being in opposite; has a game component, an irony etc.

One of the most popular themes, which became a source of designing of memes, is the problem of nature protection. The authors analyzed more than 300 Internet memes devoted to it. On the basis of this analysis we allocated different types of memes. We have identified them for the following

points: 1) the relation to the problem, 2) the ways of designing memes. The analysis of memes shows that, on the one hand, the popular mind considers this issue significant and important not only for the salvation of natural resources, but also for maintaining a harmonious relationship of human communities and wild nature. On the other hand, modern folklore refers critically and with great irony to the official policy of environmental protection, noting its declarative character, poor efficiency, and its coercive nature.

Also from the point of structural analysis the authors show how the transmission and the distribution of meaning embodied in meme is going.

A reflection of the changing life. Migrants in the megalopolis and meals preferences in a multicultural community

Marina Martynova (Institute of Ethnology and Anthropology Russian Academy of Sciences, Moscow, Russian Federation)

The role of cities and towns as those offering wider life opportunities secures them a special place in the general system of social development. For all that, Moscow is not an exception in this respect. In last two decades Russia and especially its capital Moscow has become one of the leaders of the global migration processes. More and more people with different cultural backgrounds are becoming new Moscow inhabitants. The author will speak about the influence and introduction of new folk cultures and traditions into Moscow community. Special attention will be paid to the evolution of meals preferences in a multicultural community. The paper will also pay attention to the process of social and cultural migrants' integration from the point of view of major Moscow indigenous population. Your attention would be turned to the evolution (transformation) 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. The ongoing changes in the world are so radical that the everyday life, previously understood as one of the most conservative areas of human activity, is now experiencing the results of global cultural shifts.

Pasang Ri Kajang: Guidance Ammatoa community forest resource management in South Sulawesi

Pawennari Hijjang (Hasanuddin University, Makassar, Indonesia)

This paper analyses the village of forest in Tana Toa, the locality of South Sulawesi that is headed by the Ammatowa. The Keammatoan, the term describing the society whose members live in the area of Tana Toa, is divided into the Ilalang embaya, who have maintained their exclusiveness and sharp borders, and the Ipantarang embaya, who have mixed with other members of the surrounding society. Among the Ilalang embaya there is a set of adat regulations based on Pasang that demands obedience to is detailed. Prescriptions in such contexts as shape, size, and orientation of housing that must be built. The force of adat allows possibilities of empowering local institutions for managing forest resources in the context of the future scenario of regional autonomy. This paper considers the question of the extent to which the institution of Ammatoa leadership and its associated adat constitute an institution that has fully been used for the village forest in this locality of South Sulawesi. It especially considers the question of how these institutions can be updated and contextualized through a process of reflective mutual understanding to cope with the context of regional autonomy. The paper concludes by investigating the reality of changes in the Ammatoa system as it responds not only to the expansion of the forest resource management requirements, but also the imperatives to transform into an open community.

Anthropological approaches to sustainable development

Dorothy Billings (Wichita State University, Kansas, USA)

Anthropology has evolved with different emphases in different cultures. The organizers of the IUAES intercongress in Croatia note that a holistic perspective has been the strength of anthropology, but laments that this wide perspective is no longer easily maintained. I argue that this holistic perspective continues to be our discipline's essential core, which requires that we seek as its goal the native's point of view. Too much recent English and American anthropology has sought out just the ethnographic data necessarily to "decorate" or illustrate some theory. Elsewhere, notably India, anthropologists have carried out ethnography in tribal groups, and have documented their efforts to survive. Indigenous knowledge is central to understanding the many and diverse ways that people have used to attain sustainable development. Colonialism and its neocolonial successor has usually ignored indigenous knowledge, as well as indigenous consent, when corporations are permitted to invade indigenous lands, destroying water, land, and the resources on which survival is based. Examples are reviewed of gold mining in Guatemala, El Salvador, and West Papua.

Indigenous knowledge and trade

James Phillips (Wichita Indochinese Center, Kansas, USA)

Indigenous knowledge, which includes ideas, practices and understandings concerning medicine, agriculture, genetic resources, the environment, the arts, design, folklore, political and economic organization, communal ownership of property, and rights of indigenous people to control such knowledge, is threatened by domination of the international system of global capitalism. The international economic order does not recognize indigenous forms of intellectual property and seeks to enhance the interests of global finance and trade above all other interests including preservation of indigenous culture, lands, resources and related knowledge. In this paper we will examine the Agreement on Trade Related Aspects of Intellectual Property, adjudicative tribunals, and proposals to safeguard indigenous knowledge through international law. We shall examine relevant cases where indigenous knowledge confronts the demands of global finance and trade under the auspices of the "Washington Consensus" and its progeny.

Settlements construction by Hmong People in Leigong-Mountain Area, Guizhou Plateau, China: An indigenous knowledge to survive

Zhengxu Zhou (School of Architecture, Tsinghua University, Beijing, China)

Houses and settlements are embodiment of specific survival mode on concrete environment, which also endue them with symbolic significance. The construction of settlements is an important part for an ethnic group to inhabit, breed and develop. The indigenous knowledge of building their settlements was formed gradually in this process. Minority ethnics in Guizhou developed various characteristic traditional mountainous settlements in history. Hmong (Miao) is one of the typical ethnical groups who live in the mountain area. For the lack of written and drawn history by themselves, It's always difficult to rebuild construction history of their settlement. This paper tried to explore the process of the Miao people's migration and settlement, based on the information provided both from the "Old Song" (epic) of Miao and spatial morphology of their settlements. This paper thought that they gradually form the structure of "mountain-river-paddy field-woods-village", and made it used in varies topography, such as valley, slope and basin. It is a precious achievement reflects the coexistent wisdom between human and nature. There are 2 main findings: 1) Survival was the primary target of settlements spatial construction, it influenced the whole process from formation to evolution; 2) responding to the local environment, a typical spatial settlements pattern of "mountain-river-paddy field-wood-village" was gradually formed, which laid a solid spatial foundation for the survival and development.

Modern problems of sustaining the environment: The responsibility of ethics

Viacheslav Rudnev (Institute of Ethnology and Anthropology, RAS, Moscow, Russian Federation)

During the 21st century, ecological issues related to environmental ethics was the focus of much investigation. The outgrowth of this intensive research produced a new vision for the role of nature and the interdependency in the Human – Nature system. These investigations attributed many modern ecological problems to the huge growth of and pressure from industrial society on the environment with no regard to the fact that the environment is vital to the existence and survival of human beings. Folk/ Indigenous cultures of Europe and Asia developed a response to industrial societies lack of regard for sustaining the environment by providing unique data and implementing decisions (and technologies) that are quite effective and useful for protecting and sustaining the environment in a society that is basically focused on industry. The concepts and ideas created by indigenous cultures included and supported ethics and ethical behaviors that protected and sustained the environment. Lucius Seneca maintains that subjugation of a Nature is possible only if obeying to Nature. The subjugation of nature is possible only if all people have high standards of ethics and display ethical behaviors regarding the ecological issues related to the environment. This paper includes a focus on the ways indigenous/folk cultures have created standard of ethics and ethical behaviors to protect and sustain the environment as well as how they have created an effective system for all of society to follow that overcomes the ecological challenges and guarantees the priorities required to support continuous sustainable development of the environment.

Who is responsible for the sustainable development of the indigenous?

Ethel Vesper (University of Phoenix, Tempe, USA)

Many indigenous people are dying of treatable diseases as well as suffering from reproductive abnormalities. This paper focuses on indigenous cultures including those from Micronesian islands but also from other global areas and seeks to examine the issues associated with the lack of healthcare and/or adequate health management needed to eradicate diseases resulting from the irresponsible behavior of others. Without proper healthcare, the populations of indigenous cultures such as found in Ethiopia, have no way to sustain and improve upon their current existence in society. Experiences gleaned from others in global indigenous cultures are valuable towards investigating the causes related to the continuing lack of healthcare. Consider, for example, Micronesians who migrated to Hawaii. They sought the U.S. State of Hawaii as a source to meet their healthcare needs not being available on their home islands. Impacting their decisions to migrate to Hawaii, is the ruling from the U.S. 9th Circuit Court of Appeals in April of 2014. This ruling, in part, “determined that the State is not required to fund Medicaid for migrants” from these island cultures. This paper raises an awareness of who is responsible for making sure that indigenous people have adequate healthcare?

Panel ID: 170 Private, personal, domestic, public: publicizing privatized knowledge in anthropology

Panel convenors: Mei-Ling Chien (National Chiao Tung University, Hsinchu County, Taiwan), Shuenn-Der Yu (Academia Sinica, Taipei, Taiwan)

Anthropologists have long been interested in studying privatized knowledge of various kinds—skills, technologies, or body technique that are employed in diverse situations, including shamanistic, artisanal or industrial contexts, in everyday life or in special ritualized settings. The implicit, personal, unspoken, and even secret nature of such knowledge may emerge from issues of cultural learning, the body and senses, ethnicity, or industrial development. The studies that consider privatized knowledge have focused mostly on its transmission as cultural process, but the results of its being made public are seldom discussed. This panel will focus on the potential socio-cultural, economic, and political impact of revealing and making public such knowledge through anthropological studies.

It will consider the following: (1) the nature and features of privatized knowledge; (2) how anthropologists reveal privatized knowledge; (3) the potential impacts of such revelations; and (4) what such revealing studies mean to anthropology? We hope to better elaborate the relations/interactions/transformations between private and public, or among local, regional, national, transnational, and global through these discussions.

Academic engagement and encountering of the different knowledge in Awaji puppet theatre

Haruka Okui (Université Paris Descartes, France)

This paper describes the dynamics of a socio-cultural practice by encountering the different types of knowledge, through considering a case of the puppet troupe. The Awaji puppet theatre, one of the oldest puppet theatres originated in the late 16th century, tries to keep the original style of performance, playing the musical instrument, narrating passionately, and manipulating large puppets. Their practices are sometimes noticed by exterior researchers, anthropologists, sociologists, pedagogues, and scholars of Japanese literatures. They normally just research the Awaji's practice for their own academic interests, but rarely some scholars engage into the field. This paper picks up the two cases of the academic engagement. First, it is the rebirth of a ritual by the works of an American anthropologist. Based on few years fieldworks, she found that one old ritual had been lost, and persuaded the performers to reorganize it. Second, it is about the revival of a performance by scholars of Japanese literatures. They direct a few ancient famous stages by deciphering and rewriting a classic scenario which had lain in a reference library. We can see the encounter of different types of knowledge through these cases; the performers' knowledge is based on the body techniques and the academic one is rather linguistic, representative, and systematic. However, they are both deeply embodied in each ways, are transformed each other in the process of rebirth and revival. Their communication and transformation helps us to reconsider what is the nature of the private and public knowledge.

An anthropological revelation through drinking hot tea under the blazing sun: Bodily culture of technology and its transition in rural village in Nanjing, China

Yoshitaka Kawase (Tokyo Metropolitan University, Hokkaido, Japan)

When I did fieldwork in Nanjing, China, living in a village from March 2014 to February 2016, I often got scolded by my "mother", since there were some daily custom difficult and different for me as Japanese younger. It is especially fresh to me that the difference of bodily perceptions of hot/cold, including drinking hot tea under the blazing sun: some bodily feelings of hot of people in the field is not the same to me. This lovely and private experience led me to think about what is hot/cold and to reveal the differential usage of air conditioners. For example, I always used heater in a cold day while they seldom did. One technology on different context has other usage. This privatized knowledge is one of the key topics for approaching to problematique of interactions between the transition of techniques and the change of norms or social relations, which is an old and new problem for social science. But that is not all. This daily or bodily culture in China is closely related with socio-economical situations in Japan. For example, more and more Chinese visitors in Japan spend incredible amounts of money on rice cookers or vacuum flasks etc., called "Bakugai" (explosive buying), and this often makes Japanese public confused because of the lack of cultural knowledge. It is an anthropological revelation on publicizing privatized knowledge through unique and lovely experimental-cases that might be one of the most powerful tools for us to the engaging knowledge in public.

Privatizing and publicizing cultural expressions: Cultural property making of Hakka Bayin music in Taiwan

Hsin-Wen Hsu (Wenzao Ursuline University of Languages, Kaohsiung, Taiwan)

Recent years have witnessed a rapid growth in anthropological, ethnomusicological, folkloristic, and other research on cultural property or cultural heritage making. As a salient form of the institutionalization of music, cultural property making involves both the privatization and publicization of selected cultural expressions that are accorded prestige value as “heritage” and/or “tradition”; on the one hand, practitioners of a cultural property are portrayed as “tradition bearers” or “heritage preserver”, i.e. the owner of certain privatized knowledge; on the other hand, selected practitioners are given special status to transmit the endangered culture. How are cultural expressions privatized and publicized in the process of cultural property making? What kind of roles did anthropologists and ethnomusicologists play in the process? This research aims to respond to these questions by analyzing the designation of Hakka bayin music as a national cultural property. In 2010, the Council for Cultural Affairs in Taiwan declared Hakka bayin as an Important Traditional Art. Significantly, the notion of Hakka bayin was seldom found in writings on musics of Taiwan published before the mid-1970s. How did Hakka bayin become a national cultural property? How is the process related to the privatization and publicization of knowledge? Based on data from my historical and ethnographic research, I argue the designation of Hakka bayin music results from a series of organizational processes starting from the late 1970s, through which the music became privatized as a distinct family, regional, and ethnic tradition and publicized as a shared cultural property in Taiwan.

How publicizing privatized knowledge is challenging anthropologist fieldwork case study: Tailoring handicraft in Zanskar – Indian Himalayas

Deboos Salomé (University of Strasbourg, France)

In Zanskar area, tailor is a traditional handicraft which runs in families and is handed down from father to son. In this region climat is harsh, therefore this is very important to own traditional coat and shoes which enable you to get through the winter but not too heavy in summer.

To make these traditional clothes, families use sheep’s wool which is processed by the men. It is then used both to make gonche (traditional coats) and jatos (traditional shoes). These clothes take a long time to produce. This particular know-how is handed down from father to son and more recently from old men down to any young man who is willing to learn. Each tailor possesses his own embroidery designs. In the olden days, a tailor would go off for long months travelling from village to village around the Zanskar being paid in kind (barley or dairy products). Today, he receives orders at home and travels around much less. The older tailors have told me that their know-how is gradually dying out as their sons do not want to learn this trade. No directory or school exists for this know-how. So if we anthropologists record and report on this art, to what degree can we enable this traditionally private know-how to survive in the public arena? I propose a debate about the place of the researcher who can either sit back and witness the disappearance of this know-how or choose to make it public so that it continues.

Publicizing tea craftsmen’s private knowledge

Shuenn-Der Yu (Institute of Ethnology, Academia Sinica, Taipei, Taiwan)

Tea manufacturing techniques and knowledge have always been an important asset among the craftsmen producing Taiwan’s famous oolong (or partly fermented) teas. These closely guarded skills and knowhow are often transmitted through family lines and are crucial for producing distinctive products in Taiwan’s mainly small-scale and family-based tea firms. Tea craftsmen even form factions in particular tea production regions, which debate the virtues of and promote their preferred ways of producing oolong teas. The great diversity in taste and other qualities that has resulted from these diverse tea manufacturing technologies has recently run up against export standards that demand

great quantities of uniform taste. Taiwan's agricultural agencies have been trying to encourage this standardization in the tea industry in the hope that they can revive oolong exports like those that flourished in late 19th and early 20th centuries. This paper argues that diverse tastes are characteristic of Taiwan's partly fermented teas, and we should take the advantage of this unique feature and propose a tea consumption guide similar to that of terroir in the wine industry or the whiskey bible in the liquor market, both of which have proved immensely successfully at encourage consumers to explore the rich diversity of tastes in these products. To the extent that anthropologists can get deep into the kind of knowledge owned by Taiwan's tea craftsmen, they may play an important role in helping to reveal and develop the potential such bodily skills and knowledge have for value construction.

Bodily experiences, emotions, and religion: Overseas Hakka Chinese women and their churches

Mei-Ling Chien (National Chiao Tung University, Hsinchu County, Taiwan)

Human knowledge is "reconfigured in the activities and negotiations of everyday work and life" (Thevor 2010). This paper explores how overseas Hakka Chinese women make knowledge and make sense of themselves as Christians through their everyday work and life. The ethnography consists of accounts given by women who migrated to North America from Taiwan; they present how being or feeling like a Christian is related to their life history and bodily experiences or senses. Being immigrants, these women live far from home and their natal families. Their moods, emotions, feelings and identity are engaged and negotiated constantly in daily life. "Going to church" is not simply going to church. Various personal bodily and emotional encounters that shape and are shaped in the course of their "everyday" work and life also occur in their religious encounters or engagements. Being or feeling Christian can happen through the sense of taste or in the course of the time-consuming process of preparing Hakka dishes for the church; or it can happen within the sense of place, when topographies of feeling lead to religious realizations, for instance while driving alone in the morning cross the wild landscapes or farmlands as an audio tape of the Bible plays in the car. This paper presents how daily life and the bodily experiences of these overseas Hakka women create special feelings or sense of identity for their selves and their life stories, feelings which are intimately related to their realization of belonging to the church and Christian believing.

Panel ID: 151 'Public' and 'private' power relations: local encounters between knowledge systems

Panel convenors: Yuriko Yamanouchi (Tokyo University of Foreign Studies, Japan), Eisuke Tanaka (Fukuoka Jo Gakuin University, Japan)

Modes of knowing and their management are socially constructed and determined, which inevitably means competition over the power to define perceptions of the world. Globalization's increasing transnational and trans-cultural flow has made managing relationships between the different knowledge systems a priority. Issues such as Indigenous medical knowledge and heritage protection show that conflicts between different knowledge systems can lead to irrecoverable losses to humanity. Anthropology has for a long time explored how different knowledge systems clash, collaborate, and transform each other at the local level, where differences between knowledge systems has often been equated with bipolar frames of conflict. For example, recent studies on heritage protection have focused on a normative discourse of heritage at the expense of local narratives of the past. On the other hand, arguments on Indigeneity are often criticised for having Indigenous/non-Indigenous binariness, which obstructs the understanding of the lived reality of Indigenous people. It is worth noting that in these situations concepts of 'public' and 'private' have been used to protect, appropriate, and complement different kinds of knowledge.

This panel calls for papers to critically examine and analyse how the domains of 'public' and 'private' inter-operate with knowledge systems at a local level, in areas such as Indigeneity, heritage protection, and so on. Using the concepts of 'public' and 'private', we seek to discuss the interactions

between different knowledge systems, and their merits and limits in uncovering new methods for tracing power shifts in diverse global contexts.

Changing discourse on religion/dharma among the Rangs of Byans, far western Nepal

Katsuo Nawa (Institute for Advanced Studies on Asia, University of Tokyo, Japan)

In modern Nepal, “religion” has been linked with the public/ private as well as individual/ collective dichotomy in a distinct way, partly due to the effect of transplantation and adaptation of several key modern western concepts into Nepali. Notably, the term “religion” has been rendered as “dharma”, which traditionally, and even today, denotes a quite different range of spheres from the word “religion”. Until recently the Constitutional rights to religion in Nepal was to profess, practise and preserve one’s dharma as handed down from ancient times. Moreover, huge controversies have continued on the term “dharma nirapeksha” as the contested Nepali equivalent of the word “secular”. Many sociocultural anthropologists have already discussed various local and not-so-local dissensions, double-binds, and conundra emerged from the incongruity between “religion” and “dharma” as well as “secular” and “dharma nirapeksha” in Nepal (e.g. Leve 2007; Letizia 2012). In this presentation, I deal with a series of intersection between several adopted/ adapted western concepts and the local perception of the world, by scrutinizing the changing local discourses and practices among the Rangs of Byans, far western Nepal on their own (and other’s) dharma/religion from early 1990s onward, which have been influenced but not determined by the changing governmental treatment of dharma (“religion”) and ethnic diversity in modern Nepal.

The notions of public and private articulated in conflicts over heritage protection/destruction in Turkey

Eisuke Tanaka (Fukuoka Jo Gakuin University, Japan)

This paper explores how the notions of ‘public’ and ‘private’ operate in relation to issues surrounding heritage protection/destruction by focusing on the conflicts over heritage between archaeologists and the local community in Turkey. Recent studies on heritage focus on in what way different stakeholders negotiate for particular cultural manifestations according to their own political or economic interests. Heritage is now seen as a social process in which various stakeholders utilise cultural manifestations as their political or economic resources marking them as ‘heritage’. In particular, conflicts over heritage protection suggest that the key issue is where and to whom cultural manifestations belong. Cultural manifestations are considered to be both the ‘heritage of a particular community, such as nations and ethnic groups, and the ‘heritage of humanity’ that belongs to a much wider public. The significance of heritage protection is articulated from both these points of view. In this respect, what should be studied is how the notions of public and private work in forming the relationship between those who show their interests in things marked as ‘heritage’. Using the case of the archaeological site of Daskyleion, in northwest Turkey, this paper examines the ways in which archaeologists and the local inhabitants deploy the bipolar frame of ‘public’ and ‘private’ in articulating their claims of land-use of the site. In doing so, it will also show how the excavated city remains themselves affects interactions between archaeologists and the local community.

“Public” ethnic categories, private storytellings, and “being local”: Japanese-indigenous Australian mixed descendants in Broome, north-western Australia

Yuriko Yamanouchi (Tokyo University of Foreign Studies, Japan)

This paper explores how Japanese-Indigenous Australian mixed descendants in the north-western Australian town of Broome deal with public ethnic categories (e.g. 'Aboriginal' and 'Japanese') which gloss over the complexity of their lived realities. With the decades-long attempt to keep Australia as a 'pure white continent', Asian-Indigenous Australian relationships were severely restricted and seen

as 'illegitimate'. This history continues to cast its shadow today, even as 'multicultural' Australia is publicly celebrated. On the other hand, despite the White Australia Policy, Broome has a history of Japanese migrant workers in its pearl shelling industry. Many of those migrant workers formed relationships with local Indigenous Australian women, though these were frowned upon by the authorities. Their mixed heritage descendants have experienced non-recognition and denial of their cultural identity. Even now, they are often asked 'who they are'. Japanese-Indigenous Australian mixed descendants deal with these questions in various ways: responding with questions, detailing their family histories, or adopting the label of 'Broome local'. In these responses, the 'Broome' locality is a dual construct: an intimate and familiar world where being 'mixed heritage' is 'normal', and a 'public' world where they are connected to others but also need to constantly explain their family histories. Inspired by Michael Jackson's argument on storytelling, this paper discusses how this dual image of Broome enables Broome locals to continue balancing public and private realms.

TOPIC: Varieties reconsidered: biocultural challenges for anthropology

Panel ID: 751 Traditional and modern anthropometry

Panel convenors: Jacqueline Domjanić (University of Zagreb, Faculty of Textile Technology, Croatia), Saša Missoni (Institute for Anthropological Research, Zagreb, Croatia), Ivor Janković (Institute for Anthropological Research, Zagreb, Croatia), Zvonko Orehovec (University of Applied Science, Velika Gorica, Croatia)

Anthropometry as an early tool in Physical Anthropology has been developed in order to get a better understanding of humans and morphological variation. It has to be mentioned that in early history of physical anthropology this tool has been used to justify the existence of so called “races” as well as to “identify” notorious criminals (e.g. Cesare Lombroso’s criminal anthropology). Alphonse Bertillon introduced anthropometry in order to identify “repeat offenders” and founded the field of criminal anthropology. Franz Joseph Gall developed in the 19th century a kind of craniometry to predict asocial behaviour. Rudolf Martin’s – he is known as the father of modern anthropology – everlasting and most innovative merit is the binding definition of landmarks and the respective standardizations. Since Cartesian coordinates have been introduced to anthropometry the traditional linear measurements have lost some power. The concept of traditional landmarks, simply “fixed points”, have been superseded by the concept of “sliding landmarks” respectively “semi landmarks” enabling a better understanding of shape. Those 3-D landmarks can be collected via micro-scribe or surface scanning. 3-D landmarks open the door to the application of the most powerful but highly sophisticated methods of New Geometric Morphometrics (Bookstein, Rohlf, Slice, Mitteroecker et al). A new field in current Anthropometry as an additional example is the so called “Design of Functional Clothing”. We encourage you to submit a presentation out of the wide field of anthropometry and we expect new and innovative ideas as well as a vibrant discussion!

Landmark and landmark-free methods of shape analysis with applications to the design of protective equipment

Dennis Everette Slice (Department of Anthropology, University of Vienna, Austria), Benjamin J. Pomidor (Florida State University, USA)

The field of geometric morphometrics (GM) focuses on the concise description of shape and the statistical analysis of shape variability. As a result of its rigorous preservation of geometric information throughout the process from data collection to final analysis, many complex statistical results and relationships can be visualized more effectively than through the use of more traditional methods of shape analysis. The increased power and comprehensiveness of GM can prove especially useful in the design and the assessment of the efficacy of protective equipment and apparel. In this presentation, I will review the basic methods of GM from data collection to processing to analysis and, finally, visualization. Examples will be presented related to respirator fit and effectiveness and the analysis of head shape variation for the design and fitting of protective headgear. In addition, new methods related to the analysis of whole surfaces will be presented with illustrative applications to recent methods of data collection (head vault shape in the presence of hair) and general landmark-free methods of analysis and visualization.

Directional asymmetry of upper limbs in a Medieval population from Poland: A combination of linear and geometric morphometrics

Anna Kubicka (Adam Mickiewicz University in Poznań, Poland), Przemysław Lubiowski (University of Medical Sciences in Poznań, Poland), Jan Długosz (University of Medical Sciences in Poznań, Poland), Leszek Romanowski (University of Medical Sciences in Poznań, Poland), Janusz Piontek (Adam Mickiewicz University in Poznań, Poland)

Degrees of upper-limb bilateral asymmetry reflect habitual behavior and activity levels throughout life in human populations. The shoulder joint facilitates a wide range of combined motions due to the simultaneous motion of all three bones: clavicle, scapula and humerus. Linear morphometrics provides information about size but not shape differences between the two sides of the body. Accordingly, we used three-dimensional geometric morphometrics to analyze shape differences in the glenoid cavity and linear morphometrics to obtain the degree of directional asymmetry in a medieval population. To calculate directional asymmetry, clavicles, humeri and scapulae from 100 individuals (50 females, 50 males) were measured. Landmarks and semilandmarks were placed within a three-dimensional reconstruction of the glenoid cavity for analysis of shape differences between sides of the body within sexes. Linear morphometrics shows significant directional asymmetry in both sexes in all bones. Geometric morphometrics reveals significant shape differences of the glenoid cavity between sides of the body in females but not in males. Both indicators of directional asymmetry (%DA and %AA) show significant differences between sexes. The studied population, perhaps due to a high level of activity, exhibits slightly greater upper-limb bone bilateral asymmetry than other agricultural populations. Results of linear and geometric morphometrics suggest that the upper limbs were involved in similar activity patterns in both sexes but were characterized by different habitual behaviors. To obtain comprehensive results, studies should be based on sophisticated methods such as geometric morphometrics as well as standard measurements.

New methodologies in anthropometric analysis and its application to functional design

Jacqueline Domjanić (University of Zagreb, Faculty of Textile Technology, Croatia)

Widespread application of scanning technology became a useful tool in modern anthropometry. The visualization of morphological units has become visually realistic, encouraging multidisciplinary approaches to study anatomical data. The increased use of geometry and multivariate statistics allowed a more reliable assessment of human form variation. Although morphometrics was first introduced in biological science to analyze biological form variation and their relations to functionality, geometric morphometrics has experienced a revolution through the development of coordinate-based methods and is meanwhile applied in many other disciplines. The new morphometric toolkit was used to investigate in human shape structures realistically, studying the difference of shape properties that is related to physical anthropometry with implications for functional design. Functional clothing is one of the major challenges in clothing technology and all its interdisciplinary collaborations.

Applied anthropology in functional apparel design

Jacqueline Domjanić (University of Zagreb, Faculty of Textile Technology, Croatia), Zvonko Orehovec (University of Applied Science, Velika Gorica, Croatia)

Applied anthropology has become an important emerging field of research in the wide field of physical anthropology that addresses the application of research-based and instrumental methods to solve practical problems. Anthropometry as an early tool in Physical Anthropology has been developed to describe human morphological variation, providing an essential component for the development of garments. In the wide range of garments, functional apparel plays a significant role, because it is a type of garment that must fulfil wearer's physical and psychological expectations. The interdisciplinary field introduces new ways in exploring the relationship and interaction between human body and apparel, by finding a common language in discovering solutions in designing clothing that increases body function and protection. More recently, humans are confronted with an increased number of anthropogenic and environmental hazards that has expanded the field of functional products. Product development focuses not only on material and design features, but also of the analysis of user needs. There are specific groups who are faced with multiple hazards, such as

military or athletes that put up demands on garments that should improve their efficiency and increase body function.

Panel ID: 694 Rethinking 'humanness'. An ethnographical, historical and biosociocultural approach

Panel convenors: Eugenia Ramirez-Goicoechea (Department Social and Cultural Anthropology, UNED, Madrid, Spain)

Categories of 'humanity' and 'humanness' are by no means universal, neither historically or ethnographically.

We do not exist prior or detached from our own material-symbolic practices by which we appropriate, embody and transform our conditions of existence. That is what 'culture' is about. Epistemologies and Ontologies are part and parcel of the multiplex intersubjective and interrelation fabric of how we live our lives. So are the notions, representations, practices and discourses of how we understand our continuities and discontinuities with other non-human beings and entities.

We expect papers to address some or several of the following issues:

- Local ethnographical or historical epistemologies/ontologies and practices of being human(s) ('world' anthropologies). Diversity and confluence.
- Boundedness, borderlines, transitions, ambiguities, intersections and (dis)continuities of notions and practices of 'human' and 'humanness' in different contexts, including those of scientific knowledge production (genetics, biomedicine, biotechnology, etc.).
- Concepts of person, organism, individual, body, membership, identity and their counterparts (the other, otherness) in specific classificatory and symbolic systems and worldviews. Postmodern and posthuman categories of actor, cyborg, artefact, machine, bionic body, and their possible assembles.
- Interrelated concepts of the person, substance and matter, and the various forms of transmitting and/or achieving the socially recognised condition of (a) human-being
- Colonised epistemologies and ontologies in contexts of subordination and disempowerment.
- Non-linear stochastic impact and consequences of these sociopolitically constructed categories on public knowledge, technological practices, health and welfare policies, rights enforcement, social exclusion, disenfranchisement and dehumanising imageries and practices, etc.

The hidden/neglected human in the life sciences and biomedical expertise

Eugenia Ramirez-Goicoechea (Dpt. Social and Cultural Anthropology, UNED, Madrid, Spain)

Life Sciences and Humanities/Sociocultural sciences have a long disciplinary tradition of being split apart, either in their onto-epistemologies, theory and/or methodology. This is one more a case of the pervasiveness of binary thinking in our Western(ised) world that hinders holistic knowledge of what it is to become human, a person. Attempts have been made either to 'naturalise' Culture or 'culturalise' Nature, being that either Culture is subordinated to Nature (Dual inheritance theories, Memetics, Domain specificity theories, Neodarwinism, Sociobiology, Behavioral Ecology, ...) or the other way round (Relativism, Postmodern Culturalism, Sociocentrism, ...). This dualism has prevented the necessary confluence of the multifaceted dimensions of our humanness. Based on ethnographic field work with biomedical researchers, this paper will try to elucidate to what extent and scale an interdisciplinary holistic approach can be expected in this field. Based on a biopsicosociocultural epistemology, we will explore the relevance of human material symbolic practices in the construction of multi-scale environments for specific local and populational biological outcomes through the life course (Postgenomics, Epigenetics, Environmental epidemiology, Social suffering and health,...). In doing so, we will claim for the importance of our complex organic and biological dimensions in the Social Sciences, including Social Anthropology, agenda.

Panel ID: 568 Approaching “technologized bodies” and related sexuality and gender issues: exploring possibilities of anthropology

Panel convenors: Yoko Kumada (Japan Society for the Promotion of Science, Tokyo Metropolitan University, Japan), Satoshi Tanahashi (Ochanomizu University, Tokyo, Japan)

There is something all anthropologists share in common: fieldwork based on spending time with and being in close proximity to people’s bodies. As such, all anthropological studies are, at least in some way, based on human bodies. Mainly through physical science and bioscience, human bodies are considered natural products; however, as the notions of the body social and body politic suggest, they have been also identified as cultural constructs, and as the site of political deployment. Furthermore, recent scientific advancements are creating new “technologized bodies,” where, within a body, nature and technology co-exist, even affecting human ontology. Various types of technologized bodies are possible, but they are often identified in relation to sexuality and gender. For instance, when someone considers adopting aesthetic technologies, he/she faces gender-related issues; or when a same-sex male couple creates a baby carrying the genes from both men, discussions about sexuality are unavoidable. Although the analysis of technologized bodies requires multiple disciplines, the anthropological perspective is critical. As the discussion on body-as-construction reveals, bodies do not exist in isolation; rather, they emerge in relationship to other bodies. Therefore, technologized bodies must be situated within contacts, relationships, and networks, and such comprehensive data are accumulated only by anthropologists, who spend time with the body and record these interactions, even seemingly unrelated topics. Focusing mainly on sexuality and gender, this panel will discuss various technologized bodies within the presenters’ field: anthropology. In addition, the effectiveness of anthropological approaches to the study of technologized bodies are examined.

Locating technologized body in Whakapapa: Aotearoa New Zealand Māori and technological intervention in reproduction of human bodies and genealogies

Naoko Fukayama (Tokyo Keizai University, Japan)

In Aotearoa New Zealand, Māori has an established status as an indigenous people under bicultural policy. Today, they often participate in the discussions on the matters of newly introduced modern technologies with their own cultural perspectives. In this paper, I recapture the Māori views on technological intervention in human bodies through examining preceding studies on ART (Assisted Reproductive Technology) and genetic technology with particular attention to the gender and sexual role of Māori women. In this process I portray how Māori imagine and locate the technologized bodies in the concept of whakapapa (“genealogy”), which has been the core of Māori world view and social relationships. Moreover, I would like to consider such objectification of whakapapa in the political context of settlement process between Māori and the state.

Articulating bodies through technologies of the self: Everyday practices of people living with Minamata disease in contemporary Japan

Kentaro Shimoda (Ochanomizu University, Tokyo, Japan)

Minamata disease (MD), first discovered in 1956, is a neurological syndrome caused by the release of methylmercury into the wastewater of Minamata city, Kumamoto prefecture, Japan, by the Chisso Corporation’s chemical factory. The certification system for mercury poisoning has been based on criteria established to determine who is eligible for compensation from Chisso, rather than on who is an MD patient, and for this reason the criteria applied by the national government have undergone frequent and radical revisions. These dominating discourses about MD have deeply affected people living with the disease, who strive to effect operations on their own bodies, souls, and lifestyle through their personal efforts to transform themselves and alleviate as much of their physical and mental daily sufferings as possible. This paper analyzes how people living with MD develop

technologies of the self and aims to reveal their practices for survival under the overwhelming influence of the state's established medical power and pervasive discourse. The analysis, focusing on how people living with MD experience their own bodies in new and different ways, is based on field data collected over 26-months between 2006 and 2015. The findings suggest that their technologies of the self have helped them to live with their bodily contingencies and also to articulate their bodies in relation to non-human bodies, such as the fish that were also contaminated with mercury.

In search of lost hair - coping with alopecia in contemporary Japanese Society

Adrian Tamas (Osaka Electro-Communication University, Japan)

In the beginning of the satire movie "Idiocracy", one of the causes leading to the disastrous situation in which humanity finds itself in the year 2500 is the fact that science focused more on finding cures for hair loss than on more significant issues. However, research in this field, both from a medical and a cosmetic perspective, has not progressed as much as other aspects of physical improvement and alteration, such as rejuvenation techniques. At an international congress on plastic and cosmetic surgery held in Korea in October 2015, only a small number of papers were concerned with hair transplantation techniques, while the vast majority focused on anti-ageing procedures. This leads us to wonder whether immortality is acceptable even without a head full of hair, yet the situation in Japan seems to be different. Hair transplantation apparently originates in Japan, although it was later developed in the United States, yet almost a hundred years later, the procedure has yet to achieve the level of popularity that breast implants, facelifts or liposuction have. Hair has great importance in social life in Japan: women admit to not wanting to date a balding guy, and men go to great lengths to hide alopecia, either because they want to be perceived as attractive, or because the jokes that would follow would be relentless. My paper is an attempt to review and discuss the tools Japanese men use to combat or disguise hair loss, as well as the meaning of hair (style) in social settings.

A puff of fairy dust - the technology beyond drag queen glamour

Carmen Tamas (Kobe University, Japan)

In a society in which the concept of "gender" has come to the point where it includes categories far more numerous than the traditional two, technology and science have developed various products to make the transition between genders easier. The topic of this paper are the drag queens from the Osaka stage—a category that is both easily identifiable due to the flamboyant presence of its members, and difficult to define in terms of sexuality and sexual identity. For the past several decades, technology has provided drag queens with the tools specific to their trade: oversize cocktail dresses, high-heeled shoes and pantyhose, wigs, bras, and corsets, but most importantly, especially designed cosmetic products. A simple search on Amazon reveals that, while in most cases, the first items to be listed under a key word are books, the key words "drag queen" will lead to products related to fashion and the cosmetic industry. This paper is concerned with the way people who, regardless of their sexual preferences, identify themselves as "men", use technology to transform themselves into glamorous women, and how they manage to imbue their metamorphoses with meaning. Sparkling dresses, outrageous wigs and shoes, impeccable and fragrant make-up turn unremarkable men into unforgettable women, or even impressive wrestlers into equally impressive queens. I shall attempt here to describe the transformation and the tools used, as well as the psychological and social mechanisms leading to each specific choice.

LGBT and reproductive treatment technologies in Japan

Akitomo Shingle (Osaka City University, Japan)

In Japan, same-sex marriage is not permitted per the Constitution, but Japanese gay and lesbian couples have babies in a socially invisible way. In almost all such cases, it seems that lesbian couples obtain sperm from gay men. However, new developments in reproductive medicine, such as iPS cells,

may have huge potential to change the meaning of bearing and raising children among same-sex couples, as well as among heterosexual couples. Technically and theoretically, same-sex couples can have babies who carry one of the partner's genes, instead of adopting children. In this presentation, I will predict problems that might be caused by the use of iPS cells among same-sex couples. At the same time, I will clarify how gay and lesbian people think about these problems. Moreover, I will point out that the problem of same-sex reproduction could change the nature of sex and what it means to be a biological man or woman.

Body as extended through S&M and "Hentai" practices: A case of women working at an S&M club in Tokyo

Yoko Kumada (Japan Society for the Promotion of Science, Tokyo Metropolitan University, Japan)

This presentation explores the relationship of body, sexual pleasure and technology as a bundle of techniques. Body and sexual pleasure are intertwined, as pleasure is felt through sex, for instance. However, one sometimes deploys not only his/her "natural" carnal body but also technologies to obtain pleasure. Use of toys/tools and S&M techniques is one example. According to Rubin's "sex hierarchy" (1984), practices such as S&M are situated as "bad" sex. However, if one focuses on somatic aspects instead of morality, it is also true that bodies situated in the context of S&M can experience a wider range of sensations. This is partly because the use of toys/tools and techniques results in utilizing various bodily parts, including internal organs and even blood vessels. Literally and metaphorically, the existence and possibility of the human body are to be "extended." Such "extension-ability" of the body is discussed based on long-term participatory research at an S&M club in Tokyo. The S&M and "hentai" ("perversion" or "abnormality") practices of female workers are examined in both private and work situations. Semantic fields of S&M and "hentai" are also discussed, the latter of which is not necessarily confined to a subordinate-superior relationship. Consequently, the discussion includes women's interactional relationships with other beings. The foregoing leads to the issue of human ontology. We tend to assume the basic commonality of human bodies as a robust foundation. However, the cases presented peel away this superficial truism.

The gender of the genes: Technologized sexuality and kinship in the age of gametogenesis

Rodolfo Maggio (University of Oxford, Department of Psychiatry, UK), Satoshi Tanahashi (Ochanomizu University, Tokyo, Japan)

Recent experiments with In Vitro Gametogenesis (IVG) suggest that it will soon be possible to generate (a) children who are genetically related to both members of same-sex couples, (b) children who are genetically related to a single genitor, and (c) children who are genetically related to multiple individuals. These new forms of technologized bodies call into question not just the definition of human being, but also the very notion of being human. Among other things, (1) lesbian couples will no longer require external contributions to reproduce, (2) a child will cease to be defined as the genetic combination of a man and a woman, and (3) a woman will no longer require the sperm of a man to become pregnant, as she would be impregnated with sperm derived from her own somatic cells. Undoubtedly, these possibilities have major ethical implications that might delay and even prevent the application of these technologies in some societies. However, assuming that some governments will allow them requires anthropologists to reflect upon the meaning of IVG in relation to gender, sexuality and kinship. The span of possible life projects and trajectories will expand considerably and so will the range of research questions. In this paper, I reflect upon these issues and suggest some implications for the study of gender, sexuality, and kinship. In particular, I will elaborate on these concepts from the point of view of the anthropology of morality, practical ethics, and on the basis of my ethnographic fieldwork in Solomon Islands.

Panel ID: 428 Menarche and menopause in biological and social perspective

Panel convenors: Anna Siniarska (Cardinal Stefan Wyszyński University, Warszawa, Poland), Sławomir Kozieł (Polish Academy of Sciences, Anthropology Unit in Wrocław, Poland), Maria Kaczmarek (Adam Mickiewicz University, Poznań, Poland), Napoleon Wolański (Professor emeritus, Warsaw, Poland), Janina Tutkuvienė (Vilnius University, Lithuania), Cristina Bernis (Universidad Autónoma de Madrid, Spain)

Menarche, the first menstrual period in girls, and menopause, end of menstruation, determine a woman's reproductive cycle. Menarche starts the secretion of reproductive hormones when menopause slows down this process. Ages at menarche and at menopause are about 50% influenced by genetics and 50% determined by non-genetic factors. However, there is evidence that menarche is strongly genetically determined than menopause. It is well known that existence of various ages at menarche and menopause is associated with geographic location (altitude and latitude), but is also related to economic conditions: place of residence, socio-economic status, family size. There is also observed secular trend in both ages as well as in reproductive life span. The ages of menarche and menopause are also associated with adverse health outcomes in later life. Earlier menarche with endometrial cancer, earlier menarche and later menopause with breast cancer, and age at menopause is associated with risk of heart disease and osteoporosis. Bulimic-type eating pathology is associated with early menarche, whereas anorexia delays the occurrence of menarche. Anorexia surrounding menopause causes osteoporosis and bone fractures, whereas menopause, in some women, may trigger binge eating and bulimia. It is also important to study what factors across life, and even generations may have an important impact on these phenomena. How early life characteristics (birth weight, length, chest circumference, APGAR scores), growth during childhood and adolescence, and psychosocial conditions may influence ages at menarche and menopause. All presented above problems and others close to them can be the topics of proposed panel.

Differences in secular trend of menarcheal age during the XIX-XXI c.c. in relation to geographic region, environmental and socio-economic factors

Janina Tutkuvienė, Simona Silove (Department of Anatomy, Histology and Anthropology, Faculty of Medicine, Vilnius University, Lithuania)

Secular changes in human growth and reproductive maturity are tightly interrelated components of general health status. Many countries still experience the continuing secular trend towards the earlier maturation. However, early menarche recently was linked to the risk of obesity, metabolic syndrome, cardiovascular and other diseases. Many factors – inadequate nutrition and life-style, endocrine-disrupting and other environmental chemicals, stressful and socially insecure environment – were blamed to explain the latter trends. The purpose of present study was to analyze differences in secular changes of menarcheal age (MeAge) in relation to geographic region, environmental and socio-economic factors. Data on secular trend of MeAge were analyzed in 30 countries using more than 50 references published during the last decade (regression equations for decline in MeAge were calculated for different countries). During the XIX-XXI c.c., tempo in secular trend of MeAge differed at various geographical regions, and was related to period of investigation, environmental and socio-economic factors: for example, by the end of XIX c. mean MeAge at different countries ranged between 14,35-15,9 y., while at the beginning of XXI c. – between 11,9-14,6 y. During the XX c., the most evident decline in MeAge was observed in South Africa, Gambia, South and North Korea, China and Japan. At the beginning of XXI c., the “second wave” of decline in MeAge was observed in many European countries also (on average, it reached 12,8 years). The possible global and regional factors of latter changes and variation in MeAge will be discussed.

Menarche – a gate to woman's reproductive life

Slawomir Koziel, Alexandra Gomula (Polish Academy of Sciences, Anthropology Unit in Wroclaw, Poland)

Menarche is the most important landmark in a woman's reproductive life, which ends a complex process of maturation and marks a beginning of girl's reproductive ability. The proximate cause of menarche is an increase in the frequency of pulsatile secretion of the gonadotropin releasing hormone (GnRH) in the hypothalamus. Thus, the timing of menarche is related to skeletal growth and usually occurs 1.0-1.2 year after the age of peak height velocity. From the other hand, it was postulated that age at menarche (AM) depends on amount of fat stored or fat distribution, especially amount of relative gluteofemoral fat, and growth in pelvis size. Although the AM is strongly determine by genetic factor, it varies widely in relation to nutritional status of girl, socio-economic status of family, family composition and living conditions as well as migration status of parents. In all developing and developed countries an acceleration of AM is reported. However, some studies have shown that AM is a very sensitive indicator of economic well-being of population. Epidemiological studies have provided evidence of earlier menarche in those of low birthweight. Some other studies demonstrated the important role of psychosocial factors like dysfunctional family, adoption and lack of fathers. It is also interesting to consider the AM in a light of the Life History Theory. This holistic, evolutionary approach underlines the importance of allocation of time and energy depending on environmental circumstance in relation to somatic and reproductive efforts.

Social gradients of age at menarche based on status quo and retrospective methods: The importance of a proper research tool

Aleksandra Gomula, Slawomir Koziel (Polish Academy of Sciences, Anthropology Unit in Wroclaw, Poland)

Menarche, as a highly ecosensitive trait, is a reliable indicator of living conditions. Usually, data on age at menarche are obtained by one of the two methods: status quo and retrospective. However, opinions on the validity of these methods are divided. Therefore, this study aimed at comparing results based on both of them. Data from 2 Polish Anthropological Surveys conducted in 1966 and 2012 were used. Status quo method included 13 070 girls 7-18.5 years old. Retrospective analysis involved 1 609 girls older than 16 years of age. Socioeconomic status (SES) was assessed based on 4 factors: urbanization level, parental education and family size. With the use of PCA general SES was calculated. Results revealed statistically significant differences in mean menarcheal age: its values were higher for status quo method, irrespectively of socioeconomic factors. Divergent results were also obtained with respect to the socioeconomic gradients of age at menarche as well as with respect to secular changes within particular categories of socioeconomic factors. These outcomes illustrate the importance of a proper research tool, here, method of obtaining and analysing information on the age at menarche, in this type of population studies.

Menstrual pattern and common menstrual disorders among healthy young woman in relation to the timing of menarche

Iwona Wronka, Katarzyna Klis (Department of Anthropology, Institute of Zoology, Jagiellonian Univerisity, Krakow, Poland)

The result of many research indicate long term health risks of early age at menarche. The aim of the present study was to determine the effects of early and late onset of menarche on menstrual pattern and the prevalence of common menstrual disorders among university students. Research was carried out among 1005 university students. The age at the first menstruation was assessed by a retrospective method based on information given by the students. Data related to the pattern of menstrual cycle were gathered by a survey. Significant differences were observed in the pattern of menstrual cycles with relation to age at menarche. Among early and late maturing group irregular

cycles were more frequent than among those reached puberty at an average age. The longest cycles and most frequent oligomenorrhoea were observed in late maturing group. There were no differences observed regarding the number of days with menstruation bleeding, however the early maturing women more frequently declared that the bleeding was profuse. Within the group of early maturing students significantly larger number declared to have suffered menstrual pain than in the other groups. More early maturing students complained also of back pain and headaches during the menstruation cycle. Both early and late menarche might be related to menstrual dysfunction among young women, however, menstruation disturbances were more prevalent among girls who experience menarche at younger age.

Association between early age at menarche, socioeconomics determinants and adverse health consequences

Katarzyna Klis, Iwona Wronka (Department of Anthropology, Institute of Zoology, Jagiellonian University, Krakow, Poland)

Current researches from around the world indicate a trend toward younger ages at the first menstruation, at the same time more and more studies pointed the negative consequences of the early puberty. Early age at menarche is significantly correlated with the risk of metabolic syndrome, breast cancer and female reproductive system cancer as well as illnesses such asthma or bulimia. The aim of the study was to examine relationship between age at menarche, socioeconomic status and selected factors connected with biological conditions. The data was obtained from 671 female university students. Height, weight, waist and hip circumference were measured and BMI, WHR, WHtR were calculated. The questionnaire form was used to assess age at menarche, the occurrence of selected health problem and socioeconomic status of surveyed students. There were no significant differences in the number of the early, average and late maturing students between the socioeconomic groups. The early maturing girls characterized by higher values of waist circumference, BMI, WHR and WHtR. The prevalence of obesity and abdominal obesity was the highest among the early maturing girls. The analysis did not show the statistically significant relationships between age at menarche and selected factors connected with health status. Early maturation increases the risk of obesity and central adiposity distribution.

Life course approach to evaluate the influence of women's reproductive events on cardiovascular risk in later life

Carlos Varea, Cristina Bernis (Universidad Autónoma, Madrid, Spain)

There is now compelling evidence that long-term health and physiological function are modified by events that occur early in life, and involve interactions between the genome and the developmental environment. Early developmental conditions are associated with increased metabolic and cardiovascular risk in late life both in women and men. In women, reproductive health, from menarche to menopause, is important for their overall health, and recent results suggest that indicators of reproductive health (menarche, menopause and common pregnancy complications) may also generate differential risk for cardiovascular diseases, e.g., early age at menarche has been found associated with CVD and T2DM outcomes). Results on parity and pregnancy complications and CVR are less conclusive. However, a recent review on pregnancy complications concluded that mothers who have delivered preterm infants have at least double the risk of cardiovascular disease, while those with low birth weight infants are at twice the risk of cardiovascular mortality compared with mothers of normal birthweight. This presentation, based on a sample of 1,244 Spanish women aged 45-65, poses three main questions: a) how and why reproductive life generates differential cardiovascular risk?, b) is it possible to identify relationships between different markers reproductive life and their consequences on CVR?, and c) the current increase in women adiposity, preterm births and low birth weight, will result in an increase in women with CVR in next 20 years, despite the extension of preventive measurements for healthy life?

Secular trend in age at menarche (Merida, Yucatan, Mexico)

Anna Siniarska (Cardinal Stefan Wyszyński University, Warsaw, Poland), Napoleon Wolanski (Professor emeritus, Warsaw, Poland)

The aim of the study was to evaluate changes in age at menarche in women and girls living in Merida. The material included women examined in 1994, and young girls examined in 1998-99 and in 2002-03. The age at menarche was calculated using the retrospective method. In 1994, 320 Maya women between 20-98 years of age were studied. They were working in different kinds of factories localized in Merida city and vicinity. Older women were examined in family or nursing homes. The age at menarche was considered in six age groups: 20-29, 30-39, 40-49, 50-59, 60-69 and 70+ years. In 1998-89, 519 Maya and non-Maya girls aged 11-20 years were examined in the northern part of Merida. The last sample, examined in 2002-03 included 47 girls aged 11-12 years from two schools localized in Chuburna and Cordemex. In addition, the data of different authors from the 30s to the 90s of the 20th century were compared. The results show that changes in the age at menarche between 6 cohorts of women are not statistically significant and oscillate around the mean equals 12.43. Similarly, Maya girls examined in 1989 matured at the age of 12.38, whereas non-Maya girls and the girls examined in 2003-4 matured earlier (11.98, 11.78 respectively). The data of different authors show that since the beginning of 20th century to the early 21st century, age at menarche has become shorter by about a year what show that living conditions have improved significantly in this part of the world.

Compare the body build and proportions of earlier and later maturing girls

Joanna Nieczuja-Dwojicka, Anna Siniarska, Joanna Grzelak, Renata Zablocka (Cardinal Stefan Wyszyński University, Warsaw, Poland)

The aim of study was to determine the age of menarche using retrospective methods and to compare the body build and proportions of early and late maturing girls.

The study was conducted in 2012-2013 in Warsaw and comprised 514 girls, aged 6 to 20 years. Girls were asked to complete a questionnaire form which included questions related to menarche age and lifestyle. The measurements involved height and weight, basion-suprasternale, basion-acromion, basion-dactylion and seating height, subcutaneous skinfold thickness on arm, under scapula and on abdomen and the circumferences of arm, chest, waist and hip. WHR index and other indices were also calculated. To determine differences between early and late maturing girls test U-Mann-Whitney and test t-Student were used. The average age at menarche of examined girls calculated by the retrospective method was 12.71 years. The body build of both groups of girls was different. Late maturing girls have higher WHR index than early maturing girls. The body build and proportions in early maturing girls are associated with family size and living conditions, whereas in case of late maturing girls they are related with the living conditions, lifestyle, level of stress and family size.

Panel ID: 271 Integrating biomarkers in cultural and social studies of health and well-being: current challenges

Panel convenor: Irena Martinović Klarić (Institute for Social Research, Zagreb, Croatia)

The question of how cultural transitions and contexts affect human health and well-being has attracted considerable research interest in anthropology and has elicited intensive dialogues (and critique) among anthropological scholars from various sub-disciplines. A specific focus will be placed on examining application of biomarkers in population-based research. The panel will problematize: 1) theoretical and methodological advances in operationalization of biocultural research protocols, 2) use of ethnographic knowledge for directing biomarker-based research in local and cross-cultural studies, 3) standardization of sampling and storage protocols as well as development of compliance checklists for population research in naturalistic environments, and 4) linking and interpreting

different orders of data (qualitative and quantitative, objective and subjective) in holistic anthropological research.

Implementing salivary cortisol assessment in large-scale population research in naturalistic settings: Insights from Croatian late adolescence stress study (CLASS)

Irena Martinović Klarić (Institute for Social Research, Zagreb, Croatia), Daniela Šupe-Domić (University Hospital Centre Split, Croatia), Goran Milas (Institute of Social Sciences “Ivo Pilar”, Zagreb, Croatia), Irena Drmić-Hofman (Medical Faculty, University of Split and University Hospital Centre Split, Croatia), Lada Rumora (Faculty of Pharmacy and Biochemistry, University of Zagreb, Croatia)

Salivary cortisol is widely used in acute and chronic stress research, but very little is known about the typical functioning of the hypothalamic-pituitary-adrenal (HPA) axis in healthy adolescents in naturalistic settings. Our first goal was to develop a collection protocol for late adolescents that was a balance between a large population sample (needed for generalizability and statistical power) and a limited number of collected samples (allowing minimal disruption of typical daily routines). Our second goal was to gain basic knowledge about naturalistic HPA axis activity and to examine the influence of various predictors associated with diurnal cortisol rhythms in late adolescence. The total analytical sample consisted of 903 upper secondary school seniors aged 18 to 21 years, from two major types of schools (gymnasium/vocational), in four largest cities in Croatia. Cortisol was sampled at home at three time points (at awakening, 30 to 45 minutes after awakening and at bedtime) over the course of one day. Gender and awakening-bedtime rhythm were two major determinants of the naturalistic salivary cortisol profile in the population of Croatian upper secondary school seniors. Several other minor factors appeared to be associated with salivary cortisol indexes in various sub-groups of students: diet quality, smoking habits, history of drug abuse, school behavior and sexual experience. Obtained results offer a portrait of the typical functioning of the HPA axis in response to psychosocial challenges experienced in everyday lives in healthy late adolescents and provide grounds for identifying vulnerable groups with “risky” patterns of salivary cortisol activity.

Panel ID: 186 Public responses to human body size, shape and color

Panel convenors: Leslie Lieberman (University of Central Florida, USA), Machteld Roede (Maastricht University, Netherlands)

Public discourse and the social, cultural and psychological responses to body size, shape and color show both cross-cultural and historical variation that are influenced by social media, politics, economics, religion, gender, sexuality, diet, physical activity and forensic and medical knowledge. Anthropologists are called upon to explain the biocultural origins and implications of these positive and negative responses regarding body size (e.g., stature, mass), shape (e.g., adiposity distribution, breast size, muscularity) and features (e.g., nose size, skin color, tattooing). For example, dark skin color in the US is a key factor in racial prejudice and racial profiling by police. Obesity leads to discrimination in educational, occupational and social contexts in North American and European countries but is embraced as desirable in some Pacific Island and Middle Eastern countries where it is a visible marker of wealth and high social status. Cosmetic surgeries have become widely practiced and socially acceptable to increase breast size, contour bodies, reshape noses, eliminate signs of aging and reduce racial and ethnic markers such as epicanthic folds. Tattooing adds color and graphics to the skin as both marks of social deviance (e.g., gang membership), social status, personal sentiments and fashion. Many countries in Europe, North America, Asia and the Pacific report an increase in tattooing and broad sociocultural desirability especially among teenagers and young adults. This panel will address many of these issues from a range of theoretical and methodological approaches in biological and cultural anthropology.

Nazi race fraud, “dejewishing” by science, and the biological nonsense of the race concept

Machteld Roede (Maastricht University, Netherlands)

In the 12th - 15th centuries blacks were esteemed by European Christians; since the 16th century the dark Africans were depicted as inferior creatures to ship them without scruples overseas. In the 18th century scientists seriously discussed whether Adam and Eva were white or dark skinned. Gradually classifications into three, four, or many races were proposed, without indications as ‘superior’ of ‘inferior’. When since the mid-19th century racial hierarchies were presented with the whites on top, attention also focused on alleged specific physical Jewish features. The Nazi’s pressed the German anthropologists to rewrite their writings and by this fraud Jews became described as a repugnant race. Dutch physical anthropologists strongly disapproved of this. During the German occupation in Amsterdam based on detailed anthropometry De Froe composed for hundreds of Jews ‘No-Jew’-certifications. The 1950 UNESCO declaration and various later ones that biological races do not exist was more and more supported by DNA research. Races are a delusion, no reality. However, the public debate takes over the discussion, the cultural, social construction of a race concept cannot be denied. Racism is hard to wipe out.

Body modification and indigenous discrimination: The case of Baka Pygmies in southeastern Cameroon

Yujie Peng (Kyoto University, Japan)

In previous studies, body modifications among the African Pygmies such as tattooing or tooth pointing are suggested a representation of their Pygmy identity; the way they modifying body reflects their socio-cultural features. The neighboring farmers used to practice the similar body modifications in the past, and the difference in style between these two ethnic groups was assumed could reflect their tacit way of keeping ethnic boundary. On the other hand, outsiders, such as school or missionary had moved into this forest area since 1970s have influenced the existent local interethnic relationship. This paper focuses on interactions between the Baka Pygmies and non-Pygmy people, aims to figure out how and why the non-Pygmy people related the Baka’s body modifications to negative images. Through ethnographic observation, I found that Baka keep practicing teeth-pointing and traditional tattooing, whereas their neighboring farmers have no longer doing so nowadays. Farmers usually despise Baka’s bodily characteristics such as short stature, pointed front-tooth and tattoo. They related these characteristics to Baka’s social inferiority, economic weakness or uncivilness, and thus regard them as semi-human sometimes. Furthermore, some Baka youths explained they were recommended by teacher or missionary recently that not tattooing body or modifying teeth as they are bad for health. The results show that farmers’ flout about Baka’s body modification is rooted on their historic interethnic relationship, whereas the outsiders’ biased view derives from the cultural contrast. This paper provides the African’s case of multicultural responses to indigenous body modification.

Synthetic growth charts

Michael Hermanussen (Aschauhof, Altenhof, Germany), Karol Stec (University of Potsdam, Germany), Christian Aßmann (Otto-Friedrich-University of Bamberg, Germany), Christof Meigen (Deutsches Zentrum für Neurodegenerative Erkrankungen, Bonn, Germany), Stef van Buuren (TNO Prevention and Health, Leiden, Netherlands)

To provide a globally applicable technique for generating synthetic growth reference charts for specific populations or ethnic minorities that lack autochthonous growth references. Using a baseline set of 196 female and 197 male growth studies published since 1831, common factors of height, weight, and BMI are extracted via Principal Components separately for height, weight, and BMI. Combining information from single growth studies and the common factors using in principle a Bayesian rationale allows for provision of completed reference charts. The suggested approach can

be used for generating synthetic growth reference charts with LMS values for height, weight, and BMI, from birth to maturity, from any limited set of height and weight measurements of a given population or ethnic group. Synthetic growth charts describe growth of particular populations or ethnic minorities, and appear superior to WHO standards/references for national public health implications. Generating synthetic growth reference charts by amalgamating information from a large set of reference growth studies and limited sets of local height and weight measurements seems suitable for any population and ethnic group. It may also for economic reasons, replace conventional elaborate and expensive methods of constructing national growth references.

How sex-specific is the fat-distribution pattern in modern times?

Christiane Scheffler (University of Potsdam, Institute of Biochemistry and Biology, Human Biology, Germany), Melanie Dammhahn (University of Potsdam, Institute of Biochemistry and Biology, Animal Ecology, Germany)

Males and females differ in their fat-distribution patterns. Obese males have more fat but also an unspecific fat distribution pattern; they have not the typically masculine body composition and are very often discriminated. According to the increasing rate of obesity we analyzed, if we find a change of the sex-specific fat distribution pattern in modern times? Different skinfold ratios of about 60 000 BMI-based under, normal, and over weighted 7-18 year children and adolescents measured in two time periods, 1982-1991 and 1997-2012, were compared between the sexes. We found in both sexes a change of skinfold ratios towards a more female fat-distribution pattern. The children and adolescents accumulate relatively more fat on the extremities than on the trunk in all BMI groups investigated after 1997. The change towards a feminization of fat-distribution patterns over time coincides with a change in the exposure of our study population with endocrine disrupting chemical (EDCs). For example, Biphenyls were missing before 1990 in the former GDR region. Since EDC are known to affect endocrine metabolism we hypothesize that changes in fat-distribution patterns over time reflect phenotypic sensitivity to changing environmental conditions. However, proximate mechanisms underlying these adjustments in fat-distribution patterns remain unclear and information on the individuals' EDC pollution state is unknown. But potential sex-specific identification problems caused by feminized fat-distribution pattern can be induced not only in obese but also in normal weighted males.

Fat Stigma: Societies growing fatter and unfriendlier

Leslie Lieberman (University of Central Florida, Oviedo, USA)

Anthropologists can play a role in understanding the biocultural causes of the overweight and obesity pandemic and mitigating the adverse outcomes including prejudice and discrimination or fat stigmatization. These attributes often include: stupid, ugly, unhappy, lazy, undisciplined, selfish, dishonest. Historically plumpness or being filled-out was an attribute of beauty and fertility in females and large body size traditionally valued as a sign of wealth, health, and physical attractiveness. However, cultural norms have changed driven, in part, by global access to slim celebrity icons and social media so that younger cohorts from Asian, African and EU countries favor slimmer physiques especially in women. Some studies indicate that within a decade fat discrimination has become as common as racial discrimination. Fat shaming includes verbal comments (name calling, derogatory remarks, jokes) physical bullying and aggression, social exclusion, being the target of rumors, and overt discrimination (not being hired, denial of college admission). Even preschool age children in the US hold negative stereotypes about other fat children and engage in 'fat shaming' which can lead to depression, anxiety, lower self-esteem, poor body image, unhealthy eating and increased weight gain. Culturally appropriate activities can address these fat-phobic attitudes (feeling superior to fat people, seeing thinness as morally correct, virtuous) and behaviors (jokes about fat people seen in public or in the media, "fatties take up too

much room in an airplane seat”). Elucidating the environmental, calorie-dense food-based, genetic, physiological and psychosocial causes of eating can aid in reducing fat stigmatization.

White, blond and tall is beautiful! The international online market in sperm or the eugenics temptation

Corinne Fortier (Laboratoire d'Anthropologie Sociale, Paris, France)

Giving birth to an 'ideal' child according to the esthetic canons privileged in Europe, such as white skin, tall, blue eyes and blond hair, is now conceivable since an online sperm bank offers and delivers sperm from Danish men. Moreover, the fact that the largest online international sperm bank is based in Denmark and mainly recruits Scandinavian donors raises the specter of a major transgression in the form of eugenics. It is available online in Europe and globally, and its services have raised many fears. Some European newspapers, especially in France and the UK, raised the prospect of a new 'Viking invasion' in Europe and elsewhere, an invasion marked this time by the dissemination of genetic materials. Beyond journalistic fantasy, however, one can seriously wonder about the eugenics temptation for those seeking Aryan-type children. Could choosing to give birth in priority to children of Aryan type become a reality? We can assume that some single European or American women who resort to insemination from a donor would prefer a "Scandinavian" type donor, because of a collective preference for blond, tall, blue-eyed children. Indeed, more and more women in Europe and the US are deciding to have a child alone before they lose their fertility. However, the bank has diversified its services by expanding its range of donors to meet the demands of the global market. To this purpose, it has developed a 'racial' and 'ethnic' typology which will be critically examined in this paper.

TOPIC: World anthropologies: peripheries strike back

Panel ID: 630 Peripheral people: academic classification and its consequences

Panel convenors: Kathryn Hudson (University at Buffalo, USA), John Henderson (Cornell University, USA)

Notions of the periphery affect ethnological and anthropological research in a variety of ways, but their implications are rarely critically considered. Surprisingly little attention has been focused on how the periphery – as a concept – influences research methodologies and analytical frameworks; even less consideration has been given to the potentially problematic dimensions of these perspectives and to the broader consequences of such classifications. This panel seeks to address these complex issues and bring peripheries to the center by explicitly considering their implications for analysts and for the individuals and communities they study. More specifically, it seeks to address two main issues. Firstly, how has the concept of the periphery shaped the analytical and methodological frameworks used in anthropological and ethnological practice? Does characterizing a region or community as peripheral predispose analysts to imagine it in a particular way, and how do such characterizations shape the selection of research foci and the nature of analysis? Secondly, what are the real-world consequences of such peripheral classification, and how have they affected the lived experiences of individuals and communities who have been characterized in this way? Are the inhabitants of regions once identified as peripheries doomed to a perpetually marginalized status, even beyond academic contexts? By exploring the range of possible answers to these questions, we seek to develop a discussion in which the implications of peripheral classifications can be contextualized and productively explored.

Scotland, the west and the referendum for independence

Sawsan Samara (Information and Research Center - King Hussein Foundation, Amman, Jordan)

The referendum to call for Scottish independence has ended with the 'Nay' being the overwhelming vote. This paper is looking to argue that the representation of the Scottish as a peripheral identity in anthropology has contributed to the results of the referendum. Similar to the rest of Europe, Scotland, a country in the northern part of the British Isles, only became a subject of anthropological study once anthropology moved to Europe in the 1950s. Prior to which, anthropologists sought out the exotic, remote, authentic, primitive, or static as the subject of interest, which were represented through non-European communities, and hence non-Western. Scotland, a country within Western Europe, and the home of Enlightenment, has been continuously defined in anthropology as that of a Gaelic identity, ignoring the multiple layers of identities that the Scottish hold, and represented as an 'Other'. Defining the Scottish as the 'Other' has in turn defined the 'self'. The 'self' in multiple occasions in anthropology has been defined as the 'modern', 'urban', 'cosmopolitan', and 'complex' as Nadel-Klein describes it, furthermore, defining it as the 'West', and specifically in the anthropology of Scotland. Having Scotland defined as a country of culture – and hence outside the West and outside liberal, as Abu Lughod describes it – is believed to be a strong contributor to the majority vote of 'Nay' to the Scottish independence, as it is believed that people were more eager to stay within the modern, complex, cosmopolitan and urban and hence the West.

A lobby of peripheries. Roadside society and A2 motorway construction in Poland

Agata Stanis (Department of Ethnology and Cultural Anthropology, Adam Mickiewicz University, Poznan, Poland)

The paper concerns the processes of modernization related to the development of road infrastructure in contemporary Poland. These processes are considered from the perspective of peripheries. The analysis is based on multisite, mobile ethnographic research I have been conducting since 2013 among roadside societies living in Western Poland alongside national road no. 92 and

motorway A2. Road no. 92 used to be the main communication corridor between Warsaw and Berlin, but lost this status in 2011, when the new section of motorway A2 was opened. Ideologies and practices of modernization closely connected with construction and later putting into operation of motorway A2 had a significant impact on the socio-economic and political strategies adopted by the local societies (both in area of their daily life and their administration). I would like to analyse the grassroots understanding of modernization and its interconnections and repercussions in the context of periphery. I demonstrate how the ideology and discourse of modernity influence periphery, how they are used by self-governments and transform everyday practices. Moreover, I make an attempt to present the potentiality of the decentralization of the notion of modernization and highlight that the (scientific and/or public) duality between the centre and the periphery is not always justified.

Rethinking the relationship between the Lao and Mon-Khmer people in Lao PDR

Tomoko Nakata (Kobe City University of Foreign Studies, Japan)

In mainland Southeast Asia, it is generally presumed that majority ethnic groups occupy plains and valleys, while the minority groups reside in hillsides and mountainous areas, hence forming two distinct geographical, political and cultural zones with little communication between them. Relatively recently, though, this view has been revised by J. Scott, through the concept of Zomia.

These ideas are also broadly applied to the people of Laos. The categorical and oppositional representation of the Mon-Khmer as highlanders and the Lao as lowlanders is common in scholarly discourse. The Mon-Khmer people in Laos are generally described as indigenous people who used to be called “Kha” which means slave, and are thus regarded by the Lao as inferior.

However, my fieldwork experiences in a multiethnic area of Southern Laos have revealed that this notion is not relevant. Rather than being oppositional or discriminatory, I observed that the relationship between the Mon-Khmer and the Lao within villages seemed to be harmonious and marked by a certain affinity. In searching for the historical ground of their relationship through documents written during the French colonial era, which are not necessarily academic or specialized, we can see, although in a fragmentary way, how the two groups had contact with each other. The categorical view that puts the Lao in the center and the Mon-Khmer people in the periphery obscure true understanding and cannot be sustained when the broader historical and political context is taken into consideration.

Panel ID: 624 Re-turning/Re-visiting. Methodological reflections on approaches to the “back”-side of migration

Panel convenors: Caroline Hornstein Tomić (Institute of Social Sciences “Ivo Pilar”, Zagreb, Croatia), Sarah Scholl-Schneider (Johannes Gutenberg-Universität, Mainz, Germany), Claudia Olivier (Johannes Gutenberg-Universität, Mainz, Germany)

The question of “returning” is always present as a determining factor in migration processes. It can – if at all –, however, be realised in different ways. Whereas for some, returning back “home” remains a wishful dream, others practice it over and over again through visits, double residency or temporary (work) engagements, while others remigrate for good. Researchers from various disciplines approach the phenomenon of return by utilizing different methods, and thus in consequence cast different lights on migratory meanings, practices and processes. We therefore suggest to re-visit studies of remigration and return visits on a methodological level by highlighting different disciplines and methodological approaches utilized in this field. In convening researchers from different regional as well as disciplinary contexts we take a comparative look into the diversity of approaches in order to generate shared knowledge.

These questions shall lead us through our inquiry:

- What are the purpose and advantage of combining qualitative and quantitative methods, f.e. of biographical and statistical sources?

- How does the analysis of social networks benefit to it?
- How can those who stayed behind be integrated in the study of remigration?
- How does the researchers' positionality influence the course of inquiry and outcomes in his/her research on an intercultural level?
- How can internet discourses enhance the study of remigration?
- Can long-term studies show, that returning practices change, f.e. from persistent return visits to ultimate return migrations, or on the contrary to the disappearance of return intentions?

The multiple meanings of "return" among rejected asylum seekers from Afghanistan

Halvar Andreassen Kjærre (University of Bergen / IMER Bergen, Oslo, Norway)

The dominant conceptualization of migration entails a unilinear process where people move from one place/country to another. Consequently, return migration has been understood as a process going in the opposite direction. According to Norwegian migration policies, Afghani asylum seekers who are denied asylum in Norway are supposed to "return to their home country", and they also run the risk of being deported if they do not "return voluntary". The Afghani migrants I follow are however a highly mobile category of people. They travel between several countries and their journeys go in multiple directions. Also after they have "returned" or been deported to Afghanistan (which is not necessarily what they consider home) their journey continues. For them, "to return" might just as well mean to re-migrate after being deported. What it means to return does however change with respect to different migratory contexts and given political circumstances. Following the mobile lives and networks of Afghani migrants thus provides a fertile background for re-visiting the concept of return migration. Upon this background I will investigate the methodological and epistemological foundation of how we conceptualize return migration and engage in critical discussion of former studies of return migration in Norway. I argue that we cannot explore return migration as an a priori etic concept, but that we must pay attention to the different meanings "return" may have for the people we encounter.

Migration and entrepreneurship in the origin countries. The case of Romania

Ana Cosciug (Bielefeld University, Germany), Remus Anghel (Romanian Institute for Research on National Minorities, Cluj-Napoca, Romania)

The long-lasting debate regarding the development implications of migration has been recently revitalized by new theoretical advancements in the migration scholarship (e.g. globalization, transnationalism). A special role in this debate is played by the entrepreneurs with migration background, especially when it comes to the development process in the origin countries, as migrants are thought to be more likely to start new businesses and they dispose of wider access at financial and social remittances for this purpose. Against this background, the topic of migrant entrepreneurship in the origin countries is still scarcely researched considering the limited research focus on migrants' origin countries. In this paper we aim to research the Romanian migrants involved in entrepreneurial activities back home in Romania, country of the largest migration flow in Europe. Based on fieldwork data collected in the last fifteen years in various localities in Romania and abroad, we distinguish between the following sub-categories of economic initiatives started by migrants in Romania: transnational connectors and transnational entrepreneurs whose customers are Romanians living abroad, and the broker-type investors, the 'survival entrepreneurs', and the 'developing entrepreneurs' whose customers are in living Romania.

Communication bridges? Using photographs in an oral history of return visits

Sarah Scholl-Schneider (JGU Mainz, Germany)

"I also prepared some photographs" is a common address of welcome in oral history settings. In a word-based survey the incorporation of visual material such as private pictures may add validity and reliability. Through the visual triggering of memory we can recall other parts of the past than those usually narrated. Apart from the fact that photographs can act as a neutral third party in the interviewer/interviewee relationship, they can open access to different layers of memory, for example through the discussion of coeval inscriptions. However, photographs used for photo-elicitation must not inevitably stem from interviewee's private collections. They can be taken by the researcher, too, or be sourced from institutional archives. My paper will offer an exploration of the methodological dimensions and potential of photo-elicitation, particularly as a research tool for oral historians. The empirical material this paper draws on is taken from two different projects, which used photos (of private, the other one of institutional origin) as a sensual stimulus for the narration of life histories by German expellees from former Czechoslovakia. The phenomenon of journeys back to the "old homeland" gained importance not only since 1989 for this group of people. Their stories highlight a dual reactivation on a narrative level: On the one hand the places activate the traveller's memories. On the other hand the touristic action of the travellers activate the places themselves – as ethnographic research might demonstrate on-site and can be shown in the various photographs taken during these return visits.

Exploring new categories in migration studies: The returnee as "native immigrant"

Lydia de Souza (AUAS, Montevideo, Uruguay)

The dynamics of migration have several edges that, complementary or opposite, become more complex the communities that are crossed by it. In a globalizing context, demographic trends mobility are in different directions and with different impulse, developing tensions that differ in their mark as it is the time period or the spatial framework to consider. Today, the challenges at the international level when developing immigration policies cannot ignore these centrifugal and centripetal forces seeking synthesized in new social approaches. Uruguay, appears to be increasingly a laboratory with its own dynamic where all these tensions and trends are interrelated since the last century to the present, and continues in the process of permanent change. From its current mark of receiving society in a very considerable number of returnees' people we will analyze their past trend of emigration to a return that is shared with population of recent immigration. Meetings and disagreements, charms and disappointments that challenge the social and institutional frame, from immigration policies to everyday life, making the returnee population into a new kind of immigrant, the "native".

Researching transREmigration? A social network approach for studying return migration from a transnational perspective

Claudia Olivier-Mensah (Research Training Group "Transnational Social Support", Institute of Education, Johannes Gutenberg University, Mainz, Germany)

Transnational studies are a growing research field. They offer a perspective which allows to analyze and reconstruct transnational practices of individuals, groups and organizations across borders. The concept of "methodological transnationalism" points out how transnational phenomena and mobilities can be captured methodically and that a reflection of methods in transnational research is of great importance. The transnational research approach and methodological questions inevitably raise up the question if processes of returning and revisiting need a special methodological framework, or if the special recontextualization condition of "coming back" is included in or absorbed from the transnational paradigm? To answer this question, the following paper aims to discuss a social network analysis (SNA) approach for studying return migration from a transnational

perspective. Using the examples of highly skilled Ghanaian remigrants from Germany, the paper demonstrates how a transnational research can be designed adequately to capture the (transnational) live worlds and to reconstruct the (national) contexts which the actors pose as relevant in their return movements. Using the method of ego-centered network cards in combination with narrative interviews the applied “transnational social network analysis” enables to visualize transnational relational structures between Ghana and Germany and other countries, demonstrates mobility patterns in form of re-emigration plans, processes of self-positioning and that returning is a subjective process in a transnationalized world instead of just coming “home” and staying. If so, return processes has to be re-visited and are more and more forms of TransREmigrations.

Methods for the study of return migration: Online surveys and administrative data reconsidered

Robert Nadler (Leibniz Institute for Regional Geography, Germany)

The emigration of Eastern Germans towards Western Germany occurred in several waves since reunification in 1989/90, leading to a negative migration balance for Eastern Germany. As such, scientific and public interest in the potential impacts of Eastern Germans’ return migration from Western Germany is rising. However, open questions regarding the amount, dynamics over time and geographical distribution of return migration remain. This paper presents findings from empirical research using two methods to estimate return migration: 1) Administrative Data and 2) an Online Survey. Looking at employment data of the Federal Employment Agency in Germany for the years 2000-2010, I will present representative, geographically differentiated data on Eastern Germans’ return migration from Western Germany. Findings reveal a strong concentration of return migration flows along the former inner-German border and a general increase of return rates over time.

Empirical social research also made use of online surveys since the mid-1990s. However, there is no significant methodological debate about this empirical tool in socio-scientific regional studies. I delineate the online survey methodology, their advantages and disadvantages as well as potential contexts of application. Online surveys are useful especially for explorative and experimental quantitative research projects that deal with complex and new socio-spatial phenomena. Based on these observations, I will present practical experience with online survey research from fieldwork in Eastern Germany. The results show that particularly for studies on highly mobile social groups online surveys are an appropriate and powerful tool for data collection.

Repatriates revisited: About getting old(er) “back home”

Jacqueline Knoerr (Max Planck Institute for Social Anthropology, Halle, Germany)

This paper deals with the results of irregular, yet continuous, follow-up research that began 25 years ago. I then studied what it meant to be brought up as a so-called TCK – Third Culture or, more fashionably, Transcultural – Kid in Africa and how it affected (re-)migration to and coming of age in Germany and Switzerland later on. Upon “return” to a “home” which in many cases had never been home before, many of these children and youths found themselves in a dilemma: they were expected to be the same as members of the majority society – speaking the latter's language, looking just like them – while their experiences, views, and ways of life were usually quite different from those who had spent their lives “at home” so far. What made it even harder to find some comfort was that compared to “real” migrants, they often faced difficulties to find friends who shared their experiences. This paper will focus on more recent experiences of those people, who have meanwhile turned from TCKs into ATCKs – as in “Adult Third Culture Kids” and, partly, as in “Ageing Third Culture Kids”. It will discuss how getting older affects images and memories of their childhood and youth in Africa and their “feeling at home” or “not feeling at home” both “here” and “there”. I will also share some preliminary thoughts on why the German case of “return migration” may be a particularly difficult one in some ways and for some men in particular.

Closer and wider perspective of cross-border commuting: Research of Estonian men at home and in Finland

Keiu Telve (University of Tartu, University of Eastern Finland, Tartu, Estonia)

Over the last decade the number of people in Estonia who are commuting weekly or monthly between Estonia and some other country has grown. Negative wage gap and better working conditions in Nordic countries encourage cross-border mobility that is most active between Estonia and Finland. In my presentation I would like to concentrate on methods I am using to study regular cross-border commuting and characterize working process that combines qualitative and quantitative methods. I conducted my MA thesis fieldwork among Estonian blue-collar and skilled labour men. My fieldwork lasted almost a year and consisted of internet data collecting, open-ended interviews, observation and online survey. Especially relevant was social media analyses that included participatory observation in Facebook groups, where I paid attention to social and instrumental function of networks. In my PhD thesis I use combining approach and bind together research methods from ethnology, human geography and sociology. From the human geography perspective I will use personalized data of the last two censuses (2000, 2011) and link the wider data with qualitative approach. Additionally to traditional ethnological methods, I will use qualitative method called shadowing to achieve an insiders' perspective on travelling that helps to understand the process of mobility. By combining methods my aim is to open the whole process of transnational movement between two countries and depict peoples' lives and relations both in the receiving and the home country.

Panel ID: 594 Public knowledge for marginal people (*IUAES Commission on Anthropology of Women*)

Panel convenors: Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China), Xinhong Hao (Xinjiang University, Xinjiang Uyghur Autonomous Region, China)

For my mother who passed away in 2006 in Shanghai when I was in South African for the IUAES conference missed her funeral.

Two discussants: Maria Kaczmarek, Adam Mickiewicz University; G. C. Alexander, Beihai Language School, Guangxi Autonomous Region.

Session 1: Protection of Pre-historical Multicultural Archaeological Knowledge:

Chair: Wu Ga (Yunnan Academy of Social Sciences)

Discussant: Hao Xinhong; The Central Asian Center of the Xinjiang University

Session 2: Scripts and Signs in Early Xinjiang: Origins, Transmission, Functions

Chair: Yan Guojiang; Xinjiang University of Finance and Economics

Discussants: Maria Sewder and Kirstine Brogger Jensen; Aalborg University

Session 3: Gender and Film Studies, Gender and Performance studies;

Chair: Zhe Tian; CCTV Beijing

Discussant: Julija Knežević

Session 4: Gender and Minority Development Policy: Factors and Impacts that Affect the Public Good

Chair: Indira Chowdhury; Srishti School of Art, Design and Technology, Centre for Public History, Bangalore

Discussant: Iavra Hojring, Aalborg University

Session 5: Better Food for Improving Health, Well-being and Quality of Life

Chair: Yingying Ma; SUSE Sichuan University for Science and Engineering

Discussants: Elena Furgova; Institute of Anthropology and Ethnology, Russian Academy of Sciences and Zhanna Pataky; WIC Wichita Indochinese Center Wichita University USA

The bridge of self and the other: Public knowledge and language education

Xinhong Hao (Institute of Central Asia Research, Xinjiang University, Urumqi, China), Guojiang Yan (Xinjiang University of Finance & Economics, Urumqi, China)

As the senior intelligent and group animals, human, in essence, are the sum of all social relations. Self and the Other are the important marks of identification and interests demarcation between individual and the world around them in the society. Through comparison with the Other, individuals find the similarities and differences, so as to confirm their identities (that is, "who am I"). The interaction between Self and the Other cannot without symbolic system, that is, public knowledge, which recognized by them mutually. As a carrier of the public knowledge, language is a bridge of communication for Self to engage with the Other and the world around them. In the information age, it is the necessary to master the language which has high consensual degree by people, so as to get more and better resources for survival and development. Therefore, the development of human beings cannot without the conjunction of diversity and unity. For a long time, billions of people living in different countries and regions, with the thousands of languages. English and Chinese, spoken by the largest population, are the most important tools which carried more human contemporary public knowledge, rather than belong to the single nationality of Han or British. Multi-lingual or bilingual education implemented by a country or an area, which aimed to master common language in the country or the world, can provide more important help to acquire public knowledge for educatees. The prosperity of the multicultural need more communications of Self and the Other.

The current situation and future development of the "Marginal Yi Music Knowledge": The Torch festival of Dutzie/Kutshyr knowledge related music educational program to save Yi music tradition

Zhiyong Yang (The ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Jianmei Sha Yang (The ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China), Xiangying Sha (The ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Ding Yang (The ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China), Muniu Ayu (The ICH centre of Liangshan Yi Autonomous Prefecture, Xichang, China)

The Yi nationality's folk-instrumental players' livelihood status is gradually becoming marginalized. The marginal Yi traditional music knowledge keeps providing the rich and irreplaceable resources for creating the late Yi modern music/dance/play and other art works. This paper discusses particularly about the music of Yi ethnic people living in the vast land of southwest in China. Thanks to the development of modern music & media technology and all kinds of talent shows, China has emerged as powerful music producer in global popular music art-markets, with the strong characteristics, the new technology brings unlimited possibilities for creating new styles of music, on the contrary, it also causes the lost/marginalization of Yi minority folk instruments with the unique charming skills. Starting from 21st century, both Yi musicians and leaders start paying attention to the possibilities and values to regain these irreplaceable marginal knowledge. Using the festival of Dutzie/Kutshyr musical tradition and combinational educational methods, some local artists are cultivating young inheritors and some schools are trying to set up such classes. In conclusion, we will discuss how local Yi students are inheriting the music skills of their ancestors and try to get actual benefits. We will share with global scholars why this progress is difficult. Particularly, we will bring the Moon Guitar (pax nbie), which is being widely used in Yi area, as well as some other Yi instruments to the panel and give a short performance and a small-scale Yi folk instruments exhibition will be presented. It's possible to save and develop Yi marginal music knowledge by hard-working spirits/actions and to re-value the Yi folk instruments.

The Yi Torch Festival ICH knowledge protection: Academic/educational/culture tourism/museum/public efforts to protect the Torch Festival ICH Duzai

Xia Shi (LYAP Liangshan Yi Autonomous Prefecture, Xichang, China), Aga Luo (LYAP Liangshan Yi Autonomous Prefecture, Xichang, China), Tu An (LYAP ICH, Xichang, China), Yuying Chen (LYAP ICH, Xichang, China), Zhongming Wu (Mianning Yi Studies Association, China)

Yi Bimos are keen observers of the sun, stars, planets, solstices, equinoxes, directions of stars movements. Like other solar calendars systems (Maya/Inca/Aztec in America), the Yi calendar culture is a sophisticated way to study lunar /solar cycles and elipses movements of planets. Yi calendar culture is closely tied to torch festival Duzai. Yi nation named big dipper(US) Plough(UK) as SHANIE. When the shanie star's tail moving toward northern direction, it is the KUSHI-winter New Year, when moving to southern direction-it is summer torch-festival of DUZAI. Duzai also named as xinghuijie - returning star holiday. Both Kushi (2011 approved as national ICH case) and torch-festival DUZAI (2006 approved as national ICH case) are associated with Yi ten-months calendar culture. This paper will address our thoughts on ICH protection methods. We are learning global ICH knowledge in order to initiate an international co-exhibition project. Inca, Azetek and Maya solar-calendar civilizations are appreciated by the Yi nation. In number 594 panel we hope to learn from global north and south countries for their better ICH applied management's methods. Especially both achievements/lessons from developing countries. We will discuss newly proposed school education programs based on the ICH knowledge. We would like to use panel discussion opportunity to discuss new possible international cooperative projects: 1) Translation project on ICH global studies; 2) ICH protection legal studies from global south and north; 3) ICH knowledge helping vulnerable groups; 4) International studies project on Solar calendar culture. 5) DUZAI/KUSHI ICH knowledge system comparing with Maya, Atztek and Inca solar calendar system.

Indigenous people's food in Peru

Zhanna Pataky (Wichita Indochinese Center, USA)

The first inhabitants of Peru are believed to have migrated from Asia around 6000 B.C. Most of the early settlers lived near the coast, where the wet climate allowed for planted seeds to grow. One of the world's most popular vegetables, papas (potatoes), were first grown in Peru. There are around 4 thousand different types of potatoes in Peru nowadays. Potatoes were not the only vegetable in ancient Peru, avocado pits had been discovered buried with mummies dating as far as 750 B.C.

The Incas survived mostly on maize and potatoes they planted on terraces that they carved out of steep hillsides. The Spanish introduced chicken, pork, and lamb to the Incas. In return, the Incas introduced the Spanish to a wide variety of potatoes and aji (chili pepper). As the Spanish demanded that the native grow European crops as wheat, barley, beans, and carrots. Slaves were brought over to work on the new plantations. Africans contributed such foods as picaroons (deep fried pastries made from a pumpkin dough), to the Peruvian cuisine, as did Polynesians from the Pacific Islands, the Chinese, and the Japanese. Aji is the most popular spice in Peru. Mint, oregano, basil, parsley and cilantro are included in Peruvian dishes, particular soups and stews. Aside from spices, however, potatoes, rice, beans, fish, and various grains are essential staples in the Peruvian diet. Peru's unique variety of climate and landscapes has helped to make the Peruvian menus some of the most diverse in South America.

Prevention of food borne diseases and countermeasure

Yingying Ma (College of Bioengineering, Sichuan University of Science and Engineering, Zigong, China)

With the development of the urbanization and the industrialization, human being lifestyle has changed a lot, and too much processed foods and instant foods has become a part of our daily life. At present, there are too much various food borne diseases, it is a menace to human health that replace infectious diseases. In order to prevent food borne diseases, we have to generalize the new

knowledge of food nutrition and food safety, change not only our habit of eating, but food structure. It is important to set up reasonable the sense of ethics on food, in order to prevent these diseases effectively, and to raise the quality of our life. We have to put forward to develop organic foods, and decrease the environmental pollution. We also have to recognize the merit of vegetarian food, assimilate that it is safe enough to prevent food borne diseases effectively such as cancer or the heart disease. Taking few processed foods can keep out of toxic chemicals. We must use media to advertise the knowledge of food science, setting up advisory organizations of food nutrition for improving the quality of life.

Promote environmentally friendly economic development by African's indigenous knowledge: A case study of Water issues in SADC areas

Jin Zhang (The Institution of African Studies, Jinhua, China)

Water issue is a key topic in environmental history, which is carried out in the context of the relationship between water and people around comprehensive narrative. Africa has abundant water resources, but it ranks the world's second most arid continent, millions of Africans still suffer water shortages annual dilemma. African water research from environmental history perspective is usually including issues from the water carrying capacity throughout Africa, international river, water supply, water management etc. Its research is closely related to the contemporary African political and economic ecology. SADC, sub-regional organization in Africa, who's most success integration practice came from water issues. And the most important experience is because they are using local people's indigenous knowledge. During the research, there are some founding: On one hand, areas where had large colonial influence, their water resources research has better progress. On the one hand, economy development and local urbanization spur on the demand on water resources. From the overall perspective of the research development, except South African, water research is still at a low level in most counties in Africa. Their research is restricted by western technology, high funding needs, and needs to be enriched and improved by African's indigenous knowledge.

Rufang Sha: An outstanding Yi female leader and mother: We Shama clan members are missing Dr. Ga Wu's mother

Wuniu Ahu (Liangshan Museum, Xichang, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

I am also daughter of Shama clan. The Shama clan is the biggest clan in Sichuan Yi region, according to the ancestors of the family genealogical records the earliest SHAMA family has nine sons, after thousands years development, their descendants now live across Sichuan, Yunnan and Guizhou provinces. G Wu's mother's childhood experiences as tens of thousands of the Yi women as Yi classical poem "-AMONIRE--mother daughter" described. This paper will discuss SHAMA clan's history in Sichuan Yi region, I will list SHAMA Shiqie's contribution in China. Our panel #594 (Public knowledge for marginal people) which is written by Dr. G Wu as a special panel to commemorate her mother. Thanks to IUAES Dubrovnik 2016 meeting organizational leaders who supported and approved this particular forum. I will bring my new knowledge about Dr. G Wu's mother - knowledge produced by the scholars who are from the developing countries and from the southern hemisphere, in order to communicate with the global scholars. I and Dr. G WU's team members now are co-planning and writing the 2017 forum. To commemorate her father's 10th anniversary year. (Note: When in 2007 Dr. Wu's father left the world, Dr. G Wu was organizing the invitation and to help Dr. Harrison from the United States to Guizhou University and Yunnan University and thus missed the opportunity to take care of her father). We are ready to write commemorate the 10th anniversary of the death of her father panel for the IUAES meeting in 2017 in Canada.

Comparing USA Thanksgiving holiday and Qiyueban practice in Sichuan Mianning China

Yungeng Chen (Mianning Native Cultural Institution, China), Minghong Deng (Mianning Native SOIL Studies Association, China), Tianwei Liao (Mianning Native SOIL Studies Association, China), Sheng Long (Confucial Institute at Shandong University Jinnan Shandong China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Mianning's Han population was immigrated from other provinces in China, vast majority of descendants of immigrants in mianning moved here since the Ming and Qing dynasties, according to immigration chronological, geographical distribution of different customs and traditions, this event has formed along the beautiful Anning River. The descendants of the Ming Dynasty military families practiced the custom of the "July and a half" is different from the Shaba region Han group which immigrated during Qing Dynasty. Mianning's "July and a half" custom is diversified, as the Spring Festival -the "July and a half" in a second offering; to native soil of minority first nation. This practice in Mianning has a variety of local significance: First, it is the sustenance of the local Han reminiscence of their ancestry, thoughts of love; secondly, it is yin and yang, the two circles to communicate, to maintain order and security in real life, at the same time, it also evokes historical memory to distinguish between ethnic groups to achieve a cultural icon and a symbol of identity. Therefore, "July and a half" Festival in Mianning enduring among Han, maintained a more complete family worship program, reflecting the traditional Festival in the present heritage tenacious vitality. We will discuss and compare both the Qiyueban in Mianning and the USA thanksgiving holiday in order to analysis the meaning of Qiyueban especially on this qiyueban practice's thanksgiving feeling and meaning to the land of the native Yi and Tibatan poulaion.

Efforts to expand public knowledge space in Qiqhaer and high-plateau Lhasa: Tenzin's welfare hotel business and the partner assistance project

Haihong Li (Qiqihaer University, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

The Qiqihaer university starts her cooperative tranning classes in both Qiqihaer and Lhasa cities, I will also discuss how the Tibetan business leaders such as Tenzin and his co-workers been invited to the Qiqihaer university from Lhasa Tibet to share their expereicnes with students in Heilingjiaing province. The mutual supporting and sistr-sister city relationship was established between Lhasa in Tibetan region and Heilingjiang province. Both side are trying to identify issues and problems for further discussions for minority aid and development policy. This paper will discuss how to increase unity between Qiqihaer Heilogjiang and Lhasa Tibet. The paper will discuss how the tranning classes could be useful method to help Tibetan business people such as Tenzin and his co-workers. Opening a space for the public tranning classes to help Tibetan business development is the important research topic for the Qiqihaer university for the 20th anniversary of partner assistance to Tibet program. I will discuss in this paper about how I first met with Mr. Tenzin, and how the project has selected him and how his business is going. The public tranning center will be imporved and related classes will be re-designed. All related issues and public courses content will be shared during my presentation. I hope that the Qiqihaer university's special assistant to Tibet traning center, will be more productive and any suggestions, comments and ideas from the IUAES meeting attending scholars will be welcomed.

Panel ID: 472 World anthropologies, their limits, and perspectives (*IUAES Commission on Theoretical Anthropology*)

Panel convenors: Aleksandar Bošković (Institute of Social Sciences, Belgrade, Serbia), Gustavo Ribeiro (Universidade de Brasília, Brasil), Salma Siddique (University of Aberdeen, UK)

Despite its German, Anglo-American and French origins, anthropological research was always present in different cultures, so it is safe to say that anthropology never really had a single point of origin. This became increasingly obvious with the developments after the Second World War, and, in the last couple of decades, in the growing interest in the so-called “World Anthropologies.” Following up on the numerous well-received collections of essays that dealt with various non-Western traditions between 1982 and 2008 (by Fahim, Gerholm, Hannerz, Ribeiro, Escobar, and Bošković), one of the most prominent contemporary anthropological journals (*American Anthropologist*) has even included a section on “World anthropologies.” The panel will explore different aspects of these developments, including issues of marginalization and heterogeneity, but also attempts to position previously marginalized scholarly traditions within different anthropological organizations. Another aspect of the interest in “World anthropologies” concerns experience in dealing with cultural changes brought by economic and social changes, but also working with individuals that come from different cultural backgrounds, and the use of psychotherapeutic approaches and techniques in understanding processes of social and cultural change (as individuals need to adapt to new environments), as well as the practitioners’ uneasy relationship with the idea of an “applied anthropology.” The panel will explore the origins and some of the unintended consequences of these changes, and, moving beyond the exotic, to some of the perspectives and both intellectual and practical challenges that awareness and increased understanding of different research traditions brings for the future.

Biofinance as worlding practice and space for world anthropologies

Kirk Fiereck (University of Amsterdam, Netherlands)

The world’s leading anthropologists agree that the emergence of novel social forms, commonly represented as biocapital, are productive of new forms of sociality and subjectivity. However, current analyses limit their understanding of this global cultural phenomenon by focusing on the cultural logics of capitalist production, or industrial biocapital. This form of analysis reduces the complexity of real world practices to the register of industrial production and marginalizes the role of financial circulation in producing new forms of value and social mediation, such as abstract risk. For example, taking pharmaceutical drugs to treat (or hedge) biomedical risks, not disease, mirrors the practice of purchasing financial instruments like derivatives to hedge financial risks. This paper reinterprets existing scholarship on biocapital by ethnographically theorizing the circulatory culture of biofinance as black gay South African men and other men who have sex with men (MSM) have articulated it to me as research participants in the global PrEP clinical trial. Based on more than three years of field research on ethnicity and biomedicalized sexualities in South Africa, this paper will examine a number of unforeseen developments of the emergence of global biofinance. This includes 1) the uneven contours of the financialization of global health; 2) new value forms, like abstract, concrete and surplus risk; and 3) the reversal and subsequent effacement of the north-south debt relation whereby the enjoyment of surplus health in the north creates unacknowledged debts to those in the south who are subsidizing northern health surpluses with southern risk surfeits.

Cultural scripting: Psychoanalytic ethnographical method for exploring the space in between this and that

Salma Siddique (University of Aberdeen, UK)

This paper will explore how the anthropologist curates the space in between to develop the safe space (Winnicott) in which the self and other find themselves in a process of play. What unfolds and

reveals itself in the moment is an emotional engagement of recognition (Kohut), is regret and remembering of a wounded narrative. The task of the ethnographer in producing a textual representation brings about transformation and empowerment for the individual and the community in which they find themselves. By writing through the psycho-analytical frame of reference I shall explore the relationship between the self and notions of othering (Hunt, 1989). The anthropologist and ethnographer are invited to “bend his (her) own unconscious like a receptive organ towards the emerging unconscious of the patient” (Freud, 1912: 113) through using notes as an “introspective process.” The method of observation and analysis of ethnography resembles a psychoanalytic encounter.

Multicultural processes in a Freudian praxis

Laurence Doremus (CRPMS, Armentières, France)

This methodology is proposing the picture of an African mask in front of a person, a single patient. Our patient is the only one participant. As a psychoanalyst, we listen to the speech of the person who responds to the question « what could you tell me in front of this photography? ». We record the speech, transcribe it, and analyse the contents. The participant, comes from a French European culture, which is a different background than the culture of the mask (Ntumu, Fang from Gabon). Our research is here used to understand how are activated anthropological and multicultural concepts in the frame of a psychoanalytical approach. Our results appear after the clinical interviews, and after their analysis. We make the observation of singular symptoms from the person. Because from his imaginative productions, appear some unconscious processes which are universals. The free listening and the analysis of the speech allow us how to understand that the “survival” (Tylor) of a concept can always be used in the frame of this research. Survival as a cultural concept crossing Time and Space.

World anthropologies: Rethinking the anthropological praxis in Turkey

Hande A. Birkalan Gedik (Yeditepe University, Istanbul, Turkey)

The notion of “World Anthropologies” refers to the idea of a plurality of anthropologies as they are practiced in different parts of the world. According Gustavo Lins Ribiero, it also insists on a criticism of the hegemony of Anglo-Saxon discourses on difference. Departing from this focal point, I examine anthropological developments in Turkey, widely located in an “anthropological landscape” and discuss social, epistemological, and political conditions of an anthropological praxis. Bearing in mind that anthropology in Turkey displays a so-called “peripheral” albeit an eclectic praxis, the presentation will also locate these developments vis a vis the developments in centers, as well as exchanges, and influences among this particular periphery and the centers. As such, the presentation will look at contemporary discourses and debates on the plurality, disparities, and asymmetries among the anthropologies by using selective examples from Turkey. These include key points such as the studies that precedes the academic developments, the developments in relation to national history as well as references to the other disciplines, such as sociology, folklore, ethnology and archeology all of which forms an “anthropological landscape.” Important in the establishment of anthropology as praxis, I will also talk about main academic institutions that were precursory in the establishment of study of anthropology—showing different theoretical positions, choosing different anthropological units and taking diverse political stances.

The limits of “World Anthropologies”

Aleksandar Bošković (Institute of Social Sciences, Belgrade, Serbia)

Despite its German, Anglo-American and French origins, anthropological research was always present in different cultures, so it is safe to say that anthropology never really had a single point of origin. The interest in the anthropological traditions that are outside the traditional “centers” has been on the increase in the last three decades. However, this interest should also be taken into account with

regard to the limits that this type of research presents. Following up on the author's experience of working and teaching in very diverse sociocultural and historical settings (including Slovenia, Serbia, Brazil and South Africa – with some of the practical questions concerning the so-called “applied anthropology”), the paper will deal with the origins and some of the unintended consequences of this interest, and, moving beyond the exotic, to some of the perspectives and intellectual challenges that this type of research brings for the future.

Panel ID: 470 Cognitive anthropology vis-à-vis anthropology and cognitive sciences – the Indian scenario and the way ahead

Panel convenor: Nishant Saxena (Anthropological Survey of India, Ministry of Culture, Government of India)

Cognitive anthropology assumed the centre stage in anthropology in 1950s thanks to emergence of cognitive sciences which itself was a result of paradigm shift in psychology. Humans are thinking social organisms. Consequently, it seems obvious that cultural anthropology and, especially, cognitive anthropology would be a central player in the studies on the relationship between culture and cognition. Surprisingly, this does not appear to be the case. Cultural anthropology largely operates at a qualitative level without, it seems, feeling the need to understand individual cognition. On the other hand, cognitive sciences has placed an enormous bet that it can understand the human mind without taking into account social processes within which the human mind operates. Given these major differences, cognitive anthropology, far from being a central player, is something of an ‘orphan’ within both anthropology and cognitive sciences especially in India which is applauded across the world for its rich and diverse cultural heritage. The focus of this panel will be to attract cognitive anthropologists and scholars of other disciplines from across the globe who are involved with research on ‘culture and cognition’ to present their work to a larger audience. India as a hub of bio-cultural diversity can prove to be a very rewarding geographical area for researches in cognitive anthropology which in turn will help to add new dimensions to the researches in both anthropology and cognitive sciences. Thus, the thrust of this panel is to encourage and support researches in India in the area of cognitive anthropology.

Clean and unclean people: essentializing Siddi as slaves

Nishant Saxena (Anthropological Survey of India, Ministry of Culture, Government of India)

Siddi are of negroid stock and represent the African diaspora in India. It is commonly believed that Siddi were brought as slaves during the 12th –15th century by the Arab and/or Portuguese merchants and are presently located in different parts of India. The present study was undertaken among the Siddi residing in Gir Somnath district of Gujarat, India. According to the latest genetic researches members of this population are believed to be descendants of the Bantu-speaking population of Africa. However, Siddi of Gir Somnath speak fluent Gujarati and are followers of Islam. The aim of study was to understand changes transpiring in their society in the post-independent era owing to their daily contacts with other communities and implementation of various welfare schemes by the government. Extensive field work was undertaken among Siddi in which techniques like observation, structured interviews, focused group discussions, cognitive experiments were used. It is found that in spite of certain changes in their material and non-material culture, the community at-large has not been able to make it in the mainstream. The question is why? The answer probably lies in the concept of psychological essentialism. The historically free descendants of other communities essentialize Siddi as slaves even today and not consider them as ‘clean’. One of the behavioural manifestations of this essentialization is absence of marriage alliances between Siddi and other Muslim communities. The abolition of slavery after India's independence triggered the historical process of essentialization and probably the essentialist construal only became entrenched.

Panel ID: 409 Aid and investment: anthropological engagement in market and non-market globalization on the peripheries of East Africa

Panel convenors: Keiichiro Matsumura (Okayama University, Japan), Takeshi Fujimoto (University of Toyama, Japan), Gen Tagawa (Hiroshima City University, Japan), Toru Soga (Hiroshima University, Japan)

This panel aims to reveal how globalization through market and non-market transactions are recursively transforming peripheral communities in East Africa and to discuss the possible engagement of anthropological knowledge in the issue. It is often argued that globalization has been advanced by rapid growth of world market economy, especially by globalized commodity trade and financial market. However, we pay attention to non-market global transactions such as international aid growing in parallel with globalized economic investments. This panel consists of four case studies of Ethiopia. As notable cases of globalized market, we examine the expansion of plantations for commercial crops by foreign and domestic investors and agribusiness firms, and the rapid increase of export of food products such as meat animals and commercial crops. This development of food market is closely, and paradoxically in some ways, related to non-market transnational practices, food aid. Ethiopia is one of the world's largest recipients of food assistance from international donors. Through an extensive food aid program that was initiated in 2005, about 7.6 million registered beneficiaries have continually received food and/or cash. During the same period in the last decade, both live animal and meat export has quadrupled, and the government has leased more than 3.6 million hectares of land to investors to build commercial farms for producing export crops. Our ethnographic studies analyze these market and non-market entanglements, and suggest that anthropological knowledge of its globalized link emerged on the peripheries of Ethiopia would encourage a critical reconsideration of what "globalized economy" means.

Resettlement invested and non-invested: A study of local responses in the case of the Malo, a farmer society in Southwestern Ethiopia

Takeshi Fujimoto (University of Toyama, Japan)

In Ethiopia, resettlement programmes have been launched largely by central governments, which has been discussed, but also somewhat by regional administrations. This study deals with local responses to two different resettlement programmes in the case of the Malo, a southwestern society. The Malo are mountain farmers of ca. 50,000 population. They had never encountered resettlement programmes in the last century. Around 2002, however, two resettlement programmes, one at national level and the other at local level, have been started almost simultaneously in and around their area. The national one, called safara, is set up in lowland Saalayshe, located between mountain farming Dime and Malo areas. With all weather road constructed, more than 1,000 settlers came from many societies including Malo. They were given food and money, allotted with dwellings and plots, equipped with ploughs and livestock for commercial farming. However, within a decade, the vast majority of Malo totally withdrew. The rest seasonally go for sowing sesame. They say it is not a place to live in but just to work in for cash. The local one, called siksaga, is established in three Malo locations with the direction of the district administration. The largest is placed around midland Shaasha village. From nearby densely populated highland villages, over two hundred households came to settle. Although only provided with plots and grass-thatched huts, most of them settled maintaining subsistence farming. Therefore, less invested and less commercialized one seems to have gone better. More details will be discussed in the presentation.

Transformation of the livelihood of the Borana-Oromo in southern Ethiopia

Gen Tagawa (Hiroshima City University, Japan)

This study examines how the livelihood of the Borana-Oromo have been transformed under political and economic policies of Ethiopian state and international donors, based on ethnographic research in southern Ethiopia. The Borana are Oromo-speaking people who inhabit southern Ethiopia and northern Kenya in a semi-arid region. The Borana are famous as pastoralists who raise cattle known as Borana Zebu in East Africa. However, nowadays agriculture is important for the Borana to settle in hilly or mountainous area. After 1990's, governmental and non-governmental development programs have been launched to improve the livelihood of the pastoralists in southern Ethiopia. Foreign donors invested to construct regional livestock markets to push the pastoralists into market economy linked with national and global. On the other hand, the Borana have increased the tendency to settle as agro-pastoralists under the government policy of pastoral sedentarization. This study depicts not only how the local economy has been integrated into the larger system in southern Ethiopia, but also how the Borana have responded to the different policies.

Food aid, land grab and food export: A dilemma of agricultural development in rural Ethiopia

Keiichiro Matsumura (Okayama University, Japan)

In Ethiopia, while nearly 10 million people depend on food assistance from international donors, the government is encouraging agribusiness firms to build commercial farms for export crops by displacing local people. Since 2008, the government has leased more than 3.6 million hectares of land to foreign and national investors. At the same time, as international donors have provided development aid to facilitate livestock market, both live animal and meat export has increased drastically during the last decade. My paper aims at revealing the globalized link between market (agribusiness, foreign investment, international cereal market) and non-market (government policy, humanitarian aid) transactions especially focusing on food aid and its impact on rural communities. Ethiopia has been the largest recipient of food aid in Africa. In 2005, an extensive food aid program called the Productive Safety Net Program (PSNP) was initiated by the government with support from international donors. More than 7.6 million registered beneficiaries in 290 districts have continually received food and/or cash for at least six months a year. This is equivalent to 10% of the national population and covers over 40% of the country's districts. This huge food aid program was synchronized with the government's five year plan which supposed to lease further 6.1 million hectares of land by 2015. I would argue that those two opposite flows of food, marketed and de-marketed food transactions, are interlinked to transform the livelihood of rural Ethiopia.

The global camel trading transforms the ethnic relations and subsistence economies in Southern Ethiopia

Toru Soga (Hiroshima University, Japan)

This study aims to elucidate the influence that the trading of livestock has on interethnic relations, with a focus on camel trading in southern Ethiopia. In studies on East African pastoralism, the trading of livestock has been discussed primarily within the framework of economics. Furthermore, most of these studies debate on to what extent the trading of livestock contributes to a national economy, or discuss the trade in the context of economic development. On the other hand, very few studies have observed the influence of livestock trading on society. An examination of the influence of livestock trading on interethnic relations could provide better understanding of complex relationship between 'aid and investment.' The global camel trading was launched in 2007 in southern Ethiopia. It induced regional and local trading. We analyze the influence of these trading on the agro-pastoral Guji and pastoral Gabra. They made armed conflict in 2006, and some Gabra people escaped to 150km southward and made refugee camp on the outskirts of the Moyale town, the other remained. After the conflict, their ethnic relation became calm and peace, and then, they joined camel trading

respectively using their distinctive subsistence economies and positions. First, this study shows that the camel trading promotes their peaceful relationship by developing the complementary cooperation. Second, this study analyzes how the camel trading differentiates their subsistence economies.

Panel ID: 391 Alternative or imagined development(s)? Exploring the gap between theory and practices of governance in the global south: actors, dynamics and resistances

Panel convenors: Amiya Kumar Das (Tezpur University, Sonitpur, India), Abel Polese (Tallinn University, Estonia), Gang Chen (Center for Social and Economic Behavior Studies, Yunnan University of Finance and Economics, China)

With this panel we invite using bottom-up approaches to governance that take into account local nuances and thus the ways policies and instructions can, and should, be adapted for a local context. In this context, this panel seeks to understand various formal and informal approaches to produce nuanced knowledge that can help develop critical ideas on how to better engage with governance issues in various areas of the world and how different various practices can help the formal bodies to manage the governance in more effective way and in return to understand the world of the marginalised people.

We are interested in formal and informal mechanisms of governance used in various areas of the world and, in particular, how development and governance produced through formal bodies are questioned, challenged and renegotiated through informal mechanisms and institutions. There is an emerging body of scholarship focusing on informal practices but these are mostly scattered across disciplines where lack of dialogue and excessive normativity cannot help furthering this knowledge. We expect, with this panel, to foster a dialogue on the way development and governance are imagined by the formal bodies and happen in practice when mediated by informal mechanisms, institutions and practices and to move away the monodisciplinary and normative approach that sees informal institutions and practices as temporary and mere economic phenomena to be liquidated to provide a wider understanding of how governance is composed by the formal and the informal, constantly in competition and complementing one another.

Claims in a context of violence: meeting between squatters, drug traffickers, anthropologist and lawyers

Camila Pierobon (Rio de Janeiro State University, UK)

In 2012 dwellers of the grassroots squat Nelson Mandela won in court the right to usufruct the property for a period of 99 years. This achievement ended a struggle of the occupation's residents, inserted in a context of removals and evictions that has been part of the urban redevelopment policy of the central Rio de Janeiro. However, the political struggles and everyday strategies that guaranteed the occupation of the building in the city centre did not end with land tenure regularization. Nine months after the legalization, Comando Vermelho members (dominant drug trafficking group in central Rio de Janeiro) have set up a drug selling point inside the building. Since 2004 a group of Nelson Mandela dwellers has been trying to build the occupation as a kind of collective housing that had a policy of self-management and the "struggle for housing rights" in the city centre of Rio de Janeiro. With the drug traffic invasion, the dwellers were repositioned inward the "zone of indeterminacy" and inserted into new schemes of legal and illegal. Given this situation, different groups of dwellers mobilized their networks (political, family, religious, neighbourhood, etc.) in an attempt to solve the problem of drug trafficking and retake the building's control or to articulate ways to get another house. For this presentation, I will show the strategies used by residents to denounce the drug trafficking invasion, inside an oppressive and violent context, in which the local police could not be accessed because of their established relations with drug traffickers.

How much of “participation” in “participatory development”? Development agents, development brokers and social class

Anna Romanowicz (Jagiellonian University, Krakow, Poland)

Participatory approaches achieved a lot of attention in development world and - most often - are understood as the best (if not the only one) method towards an effective and fair growth: with a respect to marginalized people's voice. They do not, however, exclude brokers, such as non-governmental organizations, which facilitate cooperation between donor agencies or/and the state and the communities concerned. This poses a question about the extent of 'participation' in 'participatory development'. The paper is based on long-term fieldwork in Delhi based NGO, working in one of a slum areas of the capital of India (where the majority of women are in prostitution or at risk of it). It aims at unfolding mutual – both the community and the NGO's workers - efforts to uplift the social and economic position of people living there. An ideal of participatory development is very well recognized and appreciated (at least declaratively) in the process. I examine formal and informal mechanisms that drive everyday practices of participatory development, with a special emphasis on possible obstacles, strategies of overcoming them, as well as everyday negotiations of NGO's workers and the community members. I argue that in order to fully grasp these practices, the issue of social class should be analyzed more closely – especially that it has been quite often overlooked in development studies.

Governance of waste disposal: A case from Kathmandu Valley, Nepal

Sanae Ito (Kyoto University, Japan)

There are varied actors on waste including non-governmental agents such as business operators and local people, even though governments are thought to have a responsibility on managing waste in modern states. Most of studies on waste have focused on one of actors or on one of the bilateral relationships of them mainly. Actually, though, waste is processed through a complicated network among all actors. This paper seeks to illustrate the dynamics of waste management with a more inclusive approach that depicts more diverse actors by using a case of Kathmandu Valley, a capital region of Nepal. There are varied actors who engage in the waste management system in Kathmandu Valley. The law of Nepal indicates that a responsibility of waste management is on local governments, hence government officials and international donor agencies have tried to implement a waste management system which designed by them. But in reality, waste management activities of non-governmental agents are an essential factor of the waste management system in Kathmandu Valley. Thus, their practices go beyond the design of governments or donors. Another key factor of the waste management system in Kathmandu Valley is relationships among actors. Their relationships are established through continuous negotiations, adoptions of practices and dialogues among all actors. These dynamic, flexible and adaptive relationships make waste in Kathmandu Valley managed somehow. From the results, it could be possible that the waste management system in Kathmandu Valley is a polycentric governance system which emerges through practices and relationships among all actors.

On in(formal) governance and in(formal) people in Northeast India

Amiya Kumar Das (Tezpur University, India)

In the sociological framework, governance can be defined into two types. One is formal governance and another one is informal governance. Formal governance is based on rules, legal sanctions, encrypted legal codes and rationality. Whereas informal governance is based on social embeddedness where various social elements like kinship, ethnicity, language, religion, and community aspects come into play. This paper explores people's engagement with various state organs through their own mechanism. Apart from accessing welfare mechanisms, people in Assam have devised a different banking system or informal banks where they both invest and take loans as

well. Unlike the formal public and private banks, economic transactions through the informal village banks are crucial among the poor people. These transactions are based on social trust, not on the written laws, official paper works, rules and regulations. Villagers still perceive government as the unreachable, higher and distance entity. This paper seeks to bring out the nuances and practices in the informal ways from the sociological perspectives in the state of Assam in Northeast India.

Business and Aid in Kyrgyzstan: Between investors, donors and the challenges of development

Liga Rudzite (Tallinn University of Technology, Estonia)

Donor-led development cooperation projects aimed at economic growth of the so called developing countries are supposed to organize business sector in order to encourage trade and investments between donor and receiving countries through getting rid of informality. At the same time they also largely rely on it to be performed, generating a perverted mechanism that reproduces informality through the actors that are supposed to contribute to liquidating it. The created and adapted informal practices often serve the purpose that the development projects cannot deliver, while often seen as hindrances and set-backs by project implementers and development donors. Thus the extent to what the development projects impact private sector and through that the overall development of recipient countries is not clear. This paper uses case studies from Kyrgyzstan to explore if and how development projects (supported by external and changing development agents) aimed at securing and promoting economic growth and opportunities take advantage of, create new and/or change the existing informal practices in private sector and how can these practices be best approached by donors to achieve development goals.

Informal economy and everyday living in the lives of informal workers in India

Smita Yadav (University of Sussex, UK)

How do neoliberal practices look different when analyzed from below? In contemporary rural India, with the presence of physical infrastructure and connectivities of villages to urban centers of growth, Indian the labour market has become highly unregulated. This unregulated economy represents both power inequalities but also spaces of empowerment which were previously thought to be illicit ways of working, marginalization, and exploitation. As Indian economy experiences integration with global economy, more and more evidence suggests that informal economy is a much bigger employer as well as space of social security for the vast majority of Indians who cannot access formal work as they could not complete formal schooling and tended to family responsibilities unquestioningly. This paper talks about the lives of one such group of informal workers, the Gonds, a tribal community in central India. With the formal institution, the welfare state, failing to meet their goals of wellbeing and economic security, the Gonds engage in a range of multiple forms of informal work in the informal economy and met their basic as well extravagant needs. Paper will elaborate on how the Gonds negotiate their work, hours of working, length of work, what type of work etc. and how the neoliberal idea of India is represent in their everyday lives.

Health status and Health Governance: with reference to Vijayanagar, Arunachal Pradesh

Kuntala Dowarah (Tezpur University, India)

Governance can be defined as the actions and means adopted by a society to promote collective action and deliver collective solutions in pursuit of common goals. Governance focuses on the changes linked to new constellations of state's relation with social affairs in the broadest sense. Thus, it refers to the different mechanisms employed to bring order to a population of actors, by adaptation, negotiation, order and obedience. The term governance has gained importance in the health sector is due to its profound changes. Health governance concerns the actions and means adopted by a society to organize itself in the promotion and protection of the health of its population. The rules defining such organization, and its functioning, can again be formal or informal

to prescribe and proscribe behaviour. The paper therefore attempts to critically analyse the formal and informal institution of health vis-a-viz the health status of Arunachal Pradesh, with reference to Vijayanagar. The main aim of the paper is to analyse how far the institutions has been successful in the development of the health sector of the state. Thus, the paper delves into some of the severe questions like - are these plans the right schemes/policies for the development of a nation? Do the schemes really caters or reaches the inaccessible and marginalized people? Therefore, the paper focuses to seek out how informal mechanism of governance helps in the development of health sector and thus the formal bodies can be questioned and challenged through these mechanisms.

Mahalla's regime, tribal system and selfgovernmentality in Tajikistan

Anna Cieřlewska (Jagiellonian University, Krakow, Poland)

The proposed paper will consider various aspects of the informal and formal mechanisms of selfgovernmentality at community's level in Tajikistan. The paper will investigate a case of implementing the structures of mahalla's social organisation (characteristic of traditionally sedentary population) in the villages populated by semi-nomadic Kungrat communities living in the Vakhsh Valley in the South Tajikistan. To this day, Kungrats are organized according to a tribal system, whereby the individual kinship groups (qawms) function within ayils. Recently the Tajik government attempts to establish the mahalla's committee in the Kungrats' villages. Nevertheless, the formal structure of the mahalla, which is artificially implemented into Kungrat communities, remains a façade only, behind which the indigenous institutions continue to function. In this context, the goal of reinforcing cooperation between the communities and the state has not been achieved. Quite the contrary, the 'mahalla regime' mechanism has been implemented into informal, tribal structure. My study is based on observations and research gathered during the conducting of fieldwork and the implementation of NGO project.

The winner couldn't take it all

Wardah Alkatiri (University of Canterbury New Zealand/ Green Santri Network Indonesia, New Zealand)

I dedicated my doctoral research to study the dilemmatic situation relentlessly: on the one hand, global environmental degradation that increased global demand for Third World's nature conservation; and on the other, Third World poverty alongside developmentalism in which natural resources are needed greatly. The ethnography of Hidayatullah and An-Nadzir intentional communities with self-local governance in Indonesia, could lead to an understanding of what constitute satisfactory development from Islamic perspective, the ones that cater the needs of individual and social lives of the adherents of Islam and its epistemology. Erich Fromm's 'Having and Being' as two fundamental human orientations toward the self and the world, and Hannah Arendt's Vita Activa, give explanations to the formation, development and stability of Hidayatullah's community. An-Nadzir, as an esoteric community reveals the mystical quest of 'unitive knowledge' and 'ultimate Self' characterized the drives of the member recruits. Both intentional communities made example of Foucault's argument, that resisting power can be undertaken by detaching the power of truth from the forms of hegemony, social, economic, and cultural, within which it operates. The two communities also provide examples of 'hearts and minds' model of social movement where people give their sentiments or meanings to the world. Additionally, happiness appeared as a theme that posed a challenge to the materialistic paradigm in modernist approach of development. Overall, the research provides a contrast to the logic of capital in dependency theory which suggests the victory of modern over indigenous system in the end.

Globalization, regional integration and sustainable development of Chinese enterprises along Kunming-Bangkok highway: The case of a Chinese enterprise in Northern Laos

Gang Chen (Center for Social and Economic Behavior Studies, Yunnan University of Finance and Economics, Kunming, China)

As the result of the globalization process, China has become the world manufacture center. It pushes China to look for resources and markets in the world. Chinese enterprises, private and state-owned, have been noticed to invest increasingly in Southeast Asia, attracting both positive and negative comments in the world. Kunming-Bangkok Highway has further intensified the integration of China and Southeast Asia. This paper will use a Chinese enterprise in Northern Laos along Kunming-Bangkok Highway as a case study to show these processes. This paper will discuss the development process of this company, economic and socio-cultural problems it has faced, measures it has taken for sustainable development, and impacts it has on local livelihood.

Panel ID: 352 Anthropologies and ethnologies in post-communist Europe: paradigm change or hoax? (IUAES Commission on Theoretical Anthropology)

Panel convenor: Petr Skalnik (NCN research grant leader, c/o University of Wroclaw, Poland)

What really happened in ethnology and socio-cultural anthropology during the last 25 years since the fall of communism/socialism? Why Western anthropologies do not take seriously their post-communist equivalents? Why post-communist anthropologies do not develop innovative methods and research initiatives? Since 1990 anthropologies and ethnologies in the European countries which got rid of the rule of communist parties opened themselves to the influences from liberal democracies where these disciplines were long well established. This opening was different in each of these countries because of the specific conditions, described in three Halle volumes on communist era anthropology. In most European post-communist countries the descriptive study of local folk cultures was well developed without much contact with theoretical developments due to colonial and post-colonial research outside Europe. The latter practically did not exist in the pertinent countries. Now the intrusion of Francus anthropology caused partial shift in theoretical and methodological paradigms but the miserable financial situation of post-communist universities and academies did not allow for much non-European research. Thus colonization of post-communist anthropologies/ethnologies by the Western academia at best produced exoticising Roma studies (= our colonials), at worse mere re-chewing of the Western jargons, especially that of the postmodern kind. Isolated attempts at independent developments were not successful because of inward-looking scholarly establishments which did not want to allow creative openings. The contributions by participants should address the problem of dependency path within national anthropologies/ethnologies and the unachieved transformation which created either peripheral developments or isolationist situations.

Postsocialist anthropology from within

Michal Buchowski (Dept. of Ethnology and Cultural Anthropology, Adam Mickiewicz University, Poznan, Poland)

Central and Eastern European anthropology was already diversified before 1989. In the postsocialist times one can witness further increase in theoretical and topical multiplicity as well as openness to the 'metropolitan' anthropologies' ideas. Intensified flow of knowledge has been unidirectional which resulted in Western intellectual hegemony. These developments have caused numerous changes in the region which should be considered as multifarious intellectual, personal and institutional interactions viewed within a wider framework of trans-national and national academic relations. For instance, even labels such as 'anthropology' and 'ethnography' have been used in struggles for symbolic, social and economic capitals; efforts aimed at internalisation of local

anthropological production have faced many obstacles. Can one observe processes of creative hybridisation of locally produced and imported knowledge? Can original and innovative ideas be identified in the region?

Dominant discourse and the politics, methodology and epistemology of the people studying disciplines amidst post-socialist change

Vytis Ciubrinskas (Vytautas Magnus University, Kaunas, Lithuania)

The disciplinary politics of ethnology and anthropology in post-socialist Lithuania is influenced by the national identity politics and it will be shown through the education-research policies and disciplinary practices at two major universities of the country – Vilnius and Kaunas.

The distinction between ethnology and anthropology is made on ‘nation-building’ and ‘empire-building’ - nationalist and colonial backgrounds and the politics of knowledge leading to ‘hierarchies of knowledge’ between Western European (cosmopolitan) and Central and Eastern European (national) scholarship (Buchowski 2004). What are the contexts where particular ideologies, methodologies and epistemologies were produced and reproduced as well as contested in the field? This paper is a participant informed reflection on teaching and doing research in these discipline(s) in the course of ongoing social and institutional changes in Lithuania during the last three decades. My aim is to link the local disciplinary politics of Lithuanian ethnology and sociocultural anthropology with national identity politics and education-research policies in the period of the late socialist and post-socialist change. I unpack the influence of dominant discourses of ‘ethnic-national culture’ and the ‘Lithuanian studies’ on the research and teaching strategies of these two fields. I also explore how academic practices at two major universities of the country– the Vilnius University and the Vytautas Magnus University in Kaunas - were shaped by institutional policies. My own participation in the activities of these two universities enabled me to give an account ‘from the participant’s point of view’.

Women, gender and Polish socio-cultural anthropology

Grazyna Kubica-Heller (Jagiellonian University, Krakow, Poland)

In this paper I am arguing about relative absence of the themes of gender in Polish ethnography, despite the fact that the discipline enticed many women from the very beginning, who themselves experienced discrimination (in academia and public life). Polish socialist state after the IIWW brought about female invasion in academia, especially in ethnography. But again this did not mean more gendered perspective. It is only recently that a distinctive sub-discipline is being created by young researchers who are focusing on these problems and some of them adopt feminist perspective. Unfortunately mainstream Polish anthropology is still to some extent gender blind.

I am using the example of gender issues to show major problems of Polish anthropology: theoretical weakness in the past, institutional wobbliness, and fear of commitment.

Ethnography in Romania: Hegemony, project and the myth of structuralism

Alexandru Iorga (University of Bucharest, Constantin Brăiloiu Institute for Ethnography and Folklore, Romania)

Ethnography in Eastern Europe was always in the shadow of other disciplines, mainly of Folklore and Sociology (Stahl 1981, Čapo 2014). It was permanently at the borders of other disciplines, often misunderstood, and considered ethnology, folklore, [cultural/social] anthropology, ethnohistory (Žhdanko 1964, Simionescu 1984), or just a simple tool for History (Krader 1959). Although intuition recommends considering Ethnography in conjunction with Anthropology, in the Romanian case this relationship had become possible very late, in post-socialism. Thus, from a historical point of view, the relation between Sociology, Folklore and Ethnography is much more powerful than between Ethnography and Anthropology. In Romania, Ethnography is incessantly ‘borrowing’ methods and

discourses (but not theories) from other disciplines, and is contextually shifting identities in order to fulfill its objectives. How and why does this happen? Represents an open question to which I intend to give out some answers. Ethnography's perennial ambiguity concerning its objects, subjects, and methods of study did not lead to a clear-cut disciplinary path – as its closures recommended. Instead, ethnography is prey to a perpetual return into a past time. But, in doing so, some unintended consequences occurred and it seems that the taxonomic method unhappily turned into a cultural taxidermy method. A critical history of local Ethnography – a social science trying to discipline and coagulate a national cultural patrimony is compulsory for better understanding how ethnographic knowledge was and is produced, what is its nature and its ends.

What happened to Czech folklore? Contemporary discussion about field of folkloristics between European ethnology, sociocultural anthropology and literary history in the Czech Republic

Petr Janeček (Charles University in Prague, Czech Republic)

The paper reflects contemporary discussions held in Czech academia regarding position of folkloristics/folklore studies within ethnological/anthropological discourse which started at the turn of the new millenium. Folkloristics/folklore studies could be historically interpreted as internationally most recognized Czech ethnological/anthropological field. Established in the half of the 19th century, it quickly loosened its ties with Romantic Nationalism and Naturmythologie and influenced many Central and Eastern European folkloristic discourses. Since the turn of the 20th century, it went truly international, adopting methodology of the Finnish Historical-Geographical School and Structural Functionalism of the Prague Linguistic Circle (Prague School). Czech folklore studies represented one of the most vital parts of the ethnological/anthropological discourse up until the 1968, when – after invasion of the armies of the Warsaw Pact to Czechoslovakia – went obscure, mostly for ideological reasons. Two decades of political academical semi-exile hit the field badly, so it truly recovered only at the beginning of the new millennium. Contemporary discussions about this field usually center about its position in academia: should it be integrated to German-style European ethnology, can it somehow fit into sociocultural anthropology that became independent field since the late 1990s, or maybe it is vital option to strengthen its ties to literary history and humanities in general? Contemporary discourse of Czech folkloristics/folklore studies, with its eclectic theoretical and methodological background, now heavily influenced by U.S. folkloristics, makes this discussion more complicated – but also more interesting – than before.

Panel ID: 309 Engaged area studies on the African local knowledge: beyond scientific vs. traditional dichotomy

Panel convenors: Masayoshi Shigeta, Morie Kaneko (Kyoto University, Japan)

This panel focuses on the generation and practice of local knowledge in engaged area study carried out in Africa. We propose to recognize multiplicity in thinking by rejecting a homogenized understanding, which goes beyond the concept of local knowledge as a fixed “scientific” referent, as well as the position in which “traditional” is seen as infinitely good. Thus, the arena of this concept of local knowledge remains fixed in the social context and historical processes under consideration, while focusing primarily on the political nature of discourse and the power surrounding local knowledge itself. The research should evaluate local knowledge in relation to its interaction with social relationships and its practice in a positive context. We also wish to share the experiences of collaborative fieldwork in which cooperation is sought from the people in the area studied and where the focus remains on local knowledge and its practice. By maintaining a reflective perspective that objectifies the generation of knowledge at the fieldwork sites, we hope to avoid the danger of applying a non-critical interpretation of beliefs and local knowledge as simply resistance to the Western knowledge paradigm or the dominant modern discourse. Without concern for the knowledge of practical thought through collaboration between

researchers and local people, it would be impossible to move beyond a simple understanding rooted in the local context and, furthermore, to translate this into a global context.

Engaged area studies on the African local knowledge: Case from Ethiopia

Masayoshi Shigeta (Kyoto University, Japan)

This paper focuses on the generation and practice of local knowledge in engaged area study carried out in Ethiopia. We propose to recognize multiplicity in thinking by rejecting a homogenized understanding, which goes beyond the concept of local knowledge as a fixed “scientific” referent, as well as the position in which “traditional” is seen as infinitely good. Thus, the arena of this concept of local knowledge remains fixed in the social context and historical processes under consideration, while focusing primarily on the political nature of discourse and the power surrounding local knowledge itself. The research should evaluate local knowledge in relation to its interaction with social relationships and its practice in a positive context. We also wish to share the experiences of collaborative fieldwork in which cooperation is sought from the people in the area studied and where the focus remains on local knowledge and its practice. By maintaining a reflective perspective that objectifies the generation of knowledge at the fieldwork sites, we hope to avoid the danger of applying a non-critical interpretation of beliefs and local knowledge as simply resistance to the Western knowledge paradigm or the dominant modern discourse. Without concern for the knowledge of practical thought through collaboration between researchers and local people, it would be impossible to move beyond a simple understanding rooted in the local context and, furthermore, to translate this into a global context.

What we learned and how we know: Formation of local knowledge (ZAIRAICHI) on livelihoods among the young farmers in Ethiopia

Morie Kaneko (Kyoto University, Japan)

This presentation regards “zairaichi” as daily practices that are assimilated different ideas and objects, which are based on modern science; it describes the formation and sharing of “zairaichi” by focusing on the young farmers’ livelihood practices in Ethiopia. This presentation focuses on both high school students from villages in town and young farmers who dropped out the village school and tries to identify the characteristics of what they learned in school and how they know it, through examining their lives in their local communities. Modern school education was introduced into this area in the late 1970s. At the beginning, school education was not regarded by local people as being related to their way of living, as it was to salaried workers, the rate of enrollment was quite low. However, when the graduates who started their school education in the late 1970s started working as local officials, local people saw the modern school education in a different light: it was one of ways of making a living. These days, what completing school education offers a chance to become a salaried worker, but not a few do not get the chance to become educated and return to the village as farmers. The presentation introduces the trial of one young farmer, who had this idea and established cooperative farm management with young farmers in village D. The whole process is examined as one involving the formation of local knowledge.

Multiple laws and international humanitarian law

Zhao Yingjie (Zhejiang Normal University, Jinhua, China), Qihang Wu (Southwest Forestry University Law School, Yunnan, China), Ga Wu (Yunnan Academy of Social Sciences, China)

This article will analyse the existing International Humanitarian Law (IHL) system needs to be improved. Legal anthropologists have actively been engaged in the humanitarian organizations the mid and late 20th century. According the provision of IHL, the parties in non-armed conflict should facilitate the transportation of humanitarian aids, ensure the civilians who need help could rapidly and smoothly get access to these aids. But their activities are often been rejected by sovereign

countries since these countries regard them as a threat to sovereignty. Meanwhile, since the boundaries among military, political and humanitarian action are getting increasingly blurred, humanitarian workers themselves are increasingly becoming attack goals. With the influence of legal anthropology to international law is strengthening, multiple laws are designed to be more inclined to protect vulnerable groups and humanitarian workers. This article starts from the origin of humanitarian access problems in armed conflict, it analyzes the plights of humanitarian access encountered by Nile State, South Kordofan and Darfur region in Sudan, also, on the basis of respect for local customary law and the local culture, it puts forward the proposal and adds content to the multi international legal framework now available which is used to regulate humanitarian access problem, in order to ensure that the conflict-influenced residents could get assistance on the premise of respect for and protection of humanitarian workers. Finally, this article tries to put forward with some specific policy recommendations to help solve the dilemma of humanitarian access on the basis of the existing IHL.

Local knowledge in the production of bean: A study in the Arsi-Robe District, Ethiopia

Yihunbelay Teshome (Addis Ababa University, Ethiopia)

Local knowledge is evolving through different processes of interaction with the environment. Thus, locals have immense knowledge, for instance, in the agriculture activities though not well studied in Africa. Local farmers are also employing both local and 'scientific' knowledge. Accordingly, Ethiopian farmers in the Arsi-Robe district are not different from others. However, this does not mean that there are no unique knowledge systems among these farmers in bean production. The data of this study show that farmers are plowing farmland by making furrows to minimize water logging in the bean farm. They use newly introduced agricultural materials to make furrows. Besides, they are inter-cropping bean with pea to suppress weeds in the farm. Moreover, women during their menstruation are impure therefore should not enter the bean farm during the flowering stage. Their entry, according to their conception, leads to the dropping of flowers and then no product. Furthermore, they avoid wedding of bean farm during the rainy day to prevent the damage because of frost, i.e. it leads to the dropping of bean pods. Today, local farmers are beginning to use herbicides to cope with the damage of frost. In general, farmers are usually blending local with the scientific knowledge in bean production process, and their knowledge system is holistic. In this regard, however, I argue that scientific knowledge should be introduced after thorough dialogue is made with the farmers, and local knowledge systems should also help as a spring board for the production of scientific knowledge.

Panel ID: 298 Spiritual kinship in the European peripheries

Panel convenors: Rina Kralj-Brassard, Lovro Kunčević (Croatian Academy of Sciences and Arts, Institute for Historical Sciences in Dubrovnik, Croatia)

Recent research within the fields of the historical demography and social history clarified transformations of the strategies in selection of godparents across the centuries. Godparenthood remained an important social institution in the 18th and the 19th centuries, however, a significant change in the strategy of selection occurred. Spiritual kinship no longer presented an instrument to improve and widen the social networks outside the family. The case-studies revealed that the process of this transformation was not uniformed across Europe. According to the studies related mostly to the Western Europe the selection of kinsmen as godparents remains the prevailing custom today. The research of spiritual kinship in the European peripheries would provide new insights and data on this transformation. Within the framework of the cultural anthropology the panel aims to investigate various strategies of selections of godparents as a means of social integration and identity creation within the European peripheries. The panel welcomes contributions covering the periods from Late Middle Ages till the

21st century. Contributions in Croatian are also accepted with simultaneous translation into English provided by the Institute for Historical Sciences of the Croatian Academy of Sciences and Arts.

Godparents and witnesses – Istrian examples from the end of the 16th and beginning of the 17th century

Danijela Doblanović, Marija Mogorović Crljenko (Juraj Dobrila University, Pula, Croatia)

Records of baptism godparents and wedding witnesses kept in registers enable the reconstruction of strategies for their choice and indicate, especially when it comes to baptisms, that the godparenthood network followed a basically very simple logic. Sources for certain periods of time are full of always the same names registered in the column about baptism godparents, but also about wedding witnesses. Baptism godparents were a type of starting point for the ascend on the social ladder and therefore lower social strata showed a tendency toward choosing godparents from higher strata; higher strata chose self-similar ones, while lower ones were chosen only exceptionally. The situation was different with weddings. The role of witnesses was very often filled by those who were connected to the church by their work: bell ringers, sacristans, organists and others, but even here some differences in choices between the members of higher and lower social strata can be observed. This paper's aim is to analyse the ways in which choices were made regarding godparents and witnesses in Istrian urban and rural parishes (Bale, Pula, Rovinj, Savčenta, Lindar) in the second half of the 16th and first half of the 17th century and reconstruct higher and lower strata behaviour patterns when it comes to social relationships.

"Kumstvo" on the island of Lastovo

Marko Rašica (Posavec, Rasica & Liszt, Zagreb, Croatia), Ljiljana Marks (Institute of Ethnology and Folklore, Zagreb, Croatia)

Lastovo is the most southern Croatian island, furthest away from the mainland. Over the past centuries it was an example of closed and isolated community in which the institution of kumstvo (a term encompassing godparenthood, sponsorship and witnessing at weddings) contained integrative significance and represented a form of close spiritual kinship among persons thus connected. Based on the September 2015 field research, the authors analyse the said phenomenon on the island during the 19th and 20th centuries and the significance and impact it had in everyday life. The research findings are thus defined by and largely rely on the reminiscences and testimonies of the storytellers. Moreover, due to imposed military restrictions, Lastovo was closed and forbidden to foreigners almost until the end of the 20th century. Remoteness and traffic isolation only reinforced its inaccessibility. Thus the additional motive was to explore certain customs regarding kumstvo as to find out whether the customs changed less than in other areas, had they found deeper roots in tradition, had physical isolation brought the community closer together, had the presence of army and soldiers having regular monthly income and not depending on the island's economy influenced these customs, and ultimately, whether and to what extent had these restrictions prevented the trends of today taking root and possible petering out of customs. As established, demographic changes and depopulation objectively shaped and influenced the centuries-old phenomenon of kumstvo more significantly than imposed military restrictions and the restrictions regarding practice of religion and the customs in public.

Godparents of the Catholics in Dubrovnik (1870-1871)

Ariana Violić-Koprivec (University of Dubrovnik, Croatia), Nenad Vekarić (Croatian Academy of Sciences and Arts, Institute for Historical Sciences in Dubrovnik, Croatia)

Godparenthood has religious but also social character. The strategies of selecting godparents have varied depending on the tradition and customs that developed in different countries and over different periods. Those various strategies reveal specific goals and social networks arising from it.

Godparenthood can reinforce the old or create new social connections. In order to examine the custom of selecting godparents, as well as the process of familiarization and intensification of kin ties during the 19th century, a research about the selection of godparents in the catholic parish of the City of Dubrovnik is conducted. This parish is selected as a representative sample of a larger urban settlement on the east coast of the Adriatic. The research is based on the parish registers of births for the years 1870 and 1871. The analysis includes the interval between birth and baptism, proportion of hastened baptisms due to the infant's fragile condition, days of the week when the ceremony of baptism was most commonly held, number, gender structure, place of origin and social status of the godparents, proportion of kin-related godparents, criteria for the selection of godparents, godparent-godchild name-sharing and repeated godparenting. The results of the analysis show that the selection of godparents was defined by the religious norms, customs, surroundings and social class but nuanced with the new influences that came with the social changes in Europe in the 19th century.

Marriage witnesses in the parish of Ravno in the first half of the 19th century and their customary role

Marinko Marić (University of Dubrovnik, Croatia), Rina Kralj-Brassard (Croatian Academy of Sciences and Art, Institute for Historical Sciences in Dubrovnik, Croatia)

Godparenthood in general and the customs regarding the choice and role of marriage witnesses in particular so far has not been a subject of scientific analysis in Bosnia and Herzegovina. The study of marriage witnesses in the parish of Ravno, located in Bosnia and Herzegovina, but still part of the Dubrovnik hinterland, shall offer new insights in this matter. On the basis of marriage registers for the first half of the nineteenth century (1804-1854), an analysis of marriage witnesses has been made. In the aforementioned period, 233 marriage ceremonies were performed. In accordance with the recommendations of the Council of Trent it was customary for the bride and bridegroom to have one marriage witness (kum) each. As this rule has been respected without exception in all cases of marriage, the analysis was therefore based on 466 marriage witnesses. Using the analysis of marriage witnesses, an attempt was made to determine the interconnections of social networks and their relations within the community, the method of choosing a marriage witness, the kinship between the newlyweds and marriage witness, the habitual marriage witnesses and other particularities. The circular letter of the bishop's pro-vicar Vidoje Maslač sent to the parish priest of Ravno and other parish priests of the Trebinje-Mrkan bishopric in 1847 shed light on a phenomenon that the marriage witness takes the bride in the marital bed.

Territories and godparenthood: a case study in the 19th century Parisian suburbs

Isabelle Robin (Université Paris-Sorbonne, France), Vincent Gourdon (CNRS, Paris, France)

Aubervilliers, a locality situated in the Parisian suburbs, experienced a dramatic population growth during the 19th century because of industrial development and migrations. The aim of this paper is to study in this peripheral town the spatial distribution of spiritual kinship of all the catholic baptized children in 1841-1844 and 1881. From the end of the 18th century to 1881, the proportion of godfathers living in another village or another town increased from 13.9 to 41.5 %, respectively 14.9 to 39.2 % for godmothers. These godparents were coming from Paris and all the Parisian suburbs, but also from provinces far-away from the French capital. This enlargement of the geographical recruitment of godfathers and godmothers in the second half of the century, was made possible by the new public transportation but also by the increasing time gap between birth and baptism that allowed the parents of the baptized to wait for a familial celebration of the newborn. However local godparents still remained very important. By comparing the addresses of parents and godparents in the town of Aubervilliers, we will be in order to better understand the interpenetration between spiritual kinship and neighborhood in a outlying population, especially in 1881 when many migrants were living in this industrial municipality. Can we consider that godparenthood was seen as a way to

build social networks and a community spirit to some extent in a locality characterized by the intermingling of populations?

Informal power structures and godparents' network of the Dubrovnik nobility in the second half of the 18th century

Ivana Lazarević (Croatian Academy of Sciences and Arts, Institute for Historical Sciences in Dubrovnik, Croatia), Irena Ipšić (University of Dubrovnik, Croatia), Vedran Stojanović (University of Zagreb and University of Dubrovnik, Croatia)

By analysing godparents' network in the 18th c. the functioning of noble families within unpolitical surroundings will be explored. By identifying the clan affiliation of the child, parents, godparents, the influence of politics and formal power structures in choice of godparents will be examined. Considering the fact that godparents network hasn't been the subject of the larger research in Croatian historiography, this paper will examine church decrees on godparenthood and its practice in Dubrovnik. The obligations of the godparents and their role in child's integration in Dubrovnik society will be examined. The research will be based on the analysis of baptismal registers. The number of godparents per child as well as social and family customs in selection of godparents will be analysed - whether it is through lineage affiliation, political power, social reputation or some kind of family, friendly or neighbourly ties. Since the class regulations and marital monogamy presented barriers to achieve closer ties between persons from different social strata, it will be examined whether godparenthood was the way in which families showed their sympathy to individuals from the lower strata of society. One may ask, for example, whether, there were among the godparents of patrician children members of lower strata of society? Consequently, social role of habitual godparents, their age, sex and marital status will also be examined. Through the research of the godparents' network we expect to achieve new insights on the issue of relations among the two main clans of the Dubrovnik patrician families.

Panel ID: 273 Public anthropology in the pan-Chinese cultural contexts

Panel convenors: Shu-min Huang (Institute of Anthropology, National Tsing Hua University, Hsin-chu, Taiwan), Shao-hua Liu (Academia Sinica, Taipei, Taiwan)

This panel examines efforts by anthropologists engaging in public issues in Hong Kong, China, and Taiwan—the so-called pan-Chinese cultural areas. The five panelists investigate issues highly relevant to the local public and comment on the related policies formulated before or after they become public concerns. Shu-min Huang examines how China's Reform-and-Openness Policy since the late 1970s has allowed the reestablishment of nongovernmental organizations in China to focus on emergent societal needs. Yet governments at various levels have been ambivalent towards such grassroots social development in fear they may undermine official authorities. Gordon Matthews discusses Hong Kong's policy of granting residential permissions to asylum seekers who circumvent the official immigration regulations and policing to reach Hong Kong. Recent changes of the policy have generated debates among Hong Kong citizens, but the local anthropologists have been bypassed in this policy decision-making process. Joseph Bosco investigates pesticide safety in agriculture in southern Taiwan, in terms of both accidental pesticide poisoning and intentional suicide, and the anthropologist's involvements in reducing such risks. Shao-hua Liu looks at the government's policies that have aimed at improving the social welfare of the Taiwanese indigenous peoples. Her study reveals diverse attitudes among anthropologists with different relations to the public issues, and unintended schisms along various tribal divisions. Yueh-Po Huang engages in a university's collaborative efforts to promote development with an indigenous group in northern Taiwan. This collaboration seems to have produced positive and long-term benefits to both.

What is the anthropological contribution to the study of pesticide safety?

Joseph Bosco (Chinese University of Hong Kong, Shatin, China)

At one level, the question of pesticide safety is a medical and an environmental issue: How poisonous to humans are these chemicals? What are pesticides' long term effects on the environment? Farmers and consumers want clear answers, and it at first may seem that anthropology has little to offer on this topic that is of help to farmers in the field, to consumers, and to policy makers. This paper argues that anthropology is very relevant because natural science cannot give clear answers to the questions due to the uncertainty involved in long term use of agrochemicals. Different visions of what agriculture should do—fully control the environment to produce the maximum output, or merely shift the balance in producers' favor—determine how one will view pesticides. A “technical” view of agriculture that believes there will always be technical solutions to emerging problems views pesticides differently from the “organic” view that sees sustainability as key. Most informants in Taiwan, however, see the issue as merely scientific question, and do not see the cultural dimension of the debate. The paper argues that an anthropological perspective can help understand, if perhaps not transcend, why there are two irreconcilable views on pesticides.

China's evolving non-governmental organization (NGO) policy: A cultural-historical perspective

Shu-min Huang (Institute of Anthropology, National Tsing Hua University, Hsin-chu, Taiwan)

This paper traces the development of NGOs in pre-modern China in the forms of professional guilds, regional associations, charity houses, and so on so forth, and their significances in fostering local autonomy. These local initiatives had been greatly modified since 1949 when the new Communist government adopted a total welfare system to ensure complete administrative control. With the retrenchment of the Party-State control of citizens' daily lives since the launching of the Reform and Open policy in the 1980s, grass-root voluntary organizations began to re-emerge and took increasingly active roles on social issues. The involvements of international NGOs in China's domestic social issues further alerted the government about the dual nature of such civilian movements. The government's ambivalent approaches towards NGOs have been explicated in its policy shifts.

Taiwan's policies on the indigenes: The diversity of anthropological viewpoints

Shao-hua Liu (Academia Sinica, Nankang, Taipei, Taiwan)

This paper reviews major policy changes and their influences on the Taiwanese indigenous peoples over the past quarter century (1990-2015), and the divergent roles played by anthropologists in this social change. While the government policies have produced tangible improvements in general wellbeing among indigenous communities, they have also generated internal schism across the ethnic divides, as well as between the indigenous elites and lay people. Over the years, the general response among anthropologists who researched on indigenous polices has shown a shift paralleled to the policy changes. This phenomenon has grown salient when increasingly more indigenous anthropologists have taken a critical approach in the academic and policy arenas as Taiwan was moving toward democratization and indigenization. Native or indigenous anthropologists, on one hand, have challenged the preexisting stance taken by non-indigenous anthropologists who mostly either looked at established polices with an “objective” analysis or overlooked social problems facing indigenous communities. On the other hand, the indigenous anthropologists selectively investigated indigenous issues and communities in a mostly dichotomous approach (e.g., indigenous vs. non-indigenous, state vs. society). This “subjective” perspective, however, often ignored heterogeneity among the indigenes and failed to unravel the intrinsic problems in their well-being improvement. All in all, ethical and methodological challenges have confronted both the indigenous and non-indigenous anthropologists alike in their understanding of the policy planning and implementation process that is highly entwined with the island's ethnic politics.

The enculturation of a university in a local Atayal District in Northern Taiwan: Its implications for public anthropology

Yueh-Po Huang (Institute of Ethnology, Academia Sinica, Taipei, Taiwan)

This paper explores how the innovative educational and social practices of a higher educational institute (i.e., the National Chengchi University – NCCU) have played a prominent part in the establishment and maintenance of a good relationship with an Atayal district in northern Taiwan. The author focuses on NCCU's involvements in Wulai District where the Atayal communities are located and asks what has been done and why. Since 2013, NCCU, like three other universities in Taiwan, has dedicated itself to improving the well being of the local Atayal people through the promotion of sustainable development under the aegis of the Ministry of Science and Technology, R.O.C, and appears to have achieved this goal. The author locates NCCU's research scheme within the framework of ameliorating Han-Chinese relations with indigenous peoples such as the Atayal. In addition, the author argues that certain aspects of NCCU's practices are compatible with the social tradition in the Atayal district and therefore attuned to local Atayal's feeling through the process of enculturation. These practices include establishing a community office, empowering the Atayal people and coordinating community activities through the establishment of social networks (local district office, schools, churches, civic organizations and so forth). The author then advances to a more widely theoretical consideration by discussing how NCCU's practices became a force that enabled some local Atayal people to respond to the changing world.

Asylum seekers and public policy in Hong Kong: Should the state care what anthropologists think?

Gordon Mathews (Dept. of Anthropology, The Chinese University of Hong Kong, China)

Anthropologists want to be listened to by the state, but the state may prefer to ignore what anthropologists say. In Hong Kong, there are at present some 10,000 asylum seekers from South Asia and Africa, who live on an extremely minimal government stipend. They are free to live where they wish in Hong Kong, but are prohibited from working. If an asylum seeker is caught working, then the penalty may be up to two years in jail, but because of the stringency of the Hong Kong legal system in terms of evidence-gathering, asylum seekers are extremely difficult to catch while engaged in illegal work. Hong Kong has a labor shortage--asylum seekers form an informal labor source that can be illegally hired and paid far below the minimum wage, and that supports Hong Kong small businesses that otherwise would go bankrupt. The government thus turns a blind eye, using a screening system that requires asylum seekers to wait for many years, and ensuring their availability as illegal labor. Anthropologists who study this issue, along with other advocates for asylum seekers, can see this mechanism quite clearly, and advocate that a working-visa system be established; but the Hong Kong government ignores them, for while these critics say may be true, it is politically inconvenient. Better to ignore anthropologists and keep the status quo.

Panel ID: 195 Contemporary anthropological problems: approaches of Latin America (in Spanish)

Panel convenors: Cristina Bloj (National University of Rosario, Argentina), Nieves Rico (ECLAC Santiago de Chile, Chile)

Among the last decades "new" objects of study as well as approaches have been problematized, within the anthropological field, in order to understand and explain the emergence of singular regional and global processes and the challenges facing the public sphere and the circulation of knowledge. Based on this premise and considering the importance of the interdisciplinary dialogue, this panel invites to submit researches conducted in Latin America to stimulate debates about these processes, objects and conceptual and methodological turns. We intend thus to related some of the following aspects: a) Several research processes developed in Latin America or about Latin America in order to analyze public process and the relationship with the anthropological knowledge; b) Ruptures,

continuities and theoretical-epistemological rereading; c) Classical categories and new ones in the light of the topics under study in order to anthropological approaches; and d) Methodological re-conceptualizations. Briefly, the aim of the panel is to provide an overview of contemporary issues and debates while creating a space for critical reflection on the challenges the region is facing, taking into account the ethnographic content and the theoretical, methodological, ethical and political dilemmas. It is important to mention that the panel is developed in Spanish in order to enable researchers who don't have a good command of the English language to share their researches and productions.

The problem of occupational health and the workers' quality of life. A study of the workers' actions and perceptions in the business sector in Argentina

Gloria Rodriguez (Fac. Humanidades y Artes, Universidad Nacional de Rosario, Argentina)

The study is a continuation of the research initiated by the NET (Center for Labor Studies and Social Conflictivity) in 2007 in the field of occupational health. This research was continued in various projects at a national and Latin American scale, currently integrating "The Latin American network of Universities for social transference in the area of health - disease processes in relation to innovations in the production processes." The analyses link changes in health with the application of economic policies, deepened in the 90's, that seek to increase profitability through the intensification of production.

Through the health of workers, we seek to study the changes in everyday life, addressing, on one hand, the manifestations of specific diseases resulting from different "workloads" (physical, chemical, physiological, mechanical and those that refer to the organization and division of work), and, on the other hand, the perceptions of workers and the organizational responses as a collective trade union. In this regard, we hold that health is an indicator of the workers' quality of life. The research is approached from a methodology that combines fieldwork with analysis of documentary sources and bibliographic production.

Contemporary crossroads of work transformation in Argentina. Between skills and competences

Patricia Andreu (Escuela de Antropología-FHyA-Universidad Nacional de Rosario, Argentina)

In the last decades social sciences related to the works studies have included as a fundamental axis of reflection the validity as well as the overcoming of the traditional organization of labour linked to Taylorism and Fordism rules. The theoretical principles as business practices have given rise a substantial and effective debate on changes, devices of control intensification of work, casualized labour of employment, domination of cost-effectiveness criteria, divorce between expected and concrete tasks, conflicts of values, etc. The objective of this presentation is to give a central place to competences and skills in the analysis of work to advance socio-anthropological knowledge concerning new control devices at work places. It deals with the analysis of individuals' discourses about their experiences (as workers, managers, social partners, etc.) to learn and understand the existing representations systems.

This is one part of a larger project carried out by the Center for Labor Studies and Social Conflictivity (NET) of the National University of Rosario/Argentina, which conduct researches about work process, health of workers, in sum, the work world.

Indigenous and Afro-descendant women's political participation in Latin America

Cristina Bloj (National University of Rosario, Argentina)

This research is focused on the participation in politics of indigenous and Afro-descendant women in Latin America with the following goals: a) to provide an update on the current regulations and institutional framework in place in each of the countries with indigenous and Afro-descendant populations (constitutions, municipal legislation, quota regulations); b) to identify the current

electoral and political party systems; record the different expressions and conceptions of the political participation concept and analyze the changes occurred in women's leadership modes in the last few decades; and c) to account for the progress and regression in elections and decision-making processes within their own communities and organizations as well as at the national and local levels. In general terms, by interweaving the gender perspective with an ethnographic point of view, the research aims to promote women's rights, gender equality, participation and political leadership in the region. We systematized the inquiry and the evidence it yielded on women's participation and leadership in six countries of the region: Colombia, Ecuador, Bolivia, Guatemala, Nicaragua and Panama. This study was undertaken within the framework of the project: "Strengthening Governance from a Gender Perspective and Women's Political Participation at the Local Level in Latin America - Phase 2 2010- 2013 (UN Women-Santo Domingo).

Panel ID: 191 Development, marginalization and people's movements

Panel convenors: Iswar Chandra Naik (KISS, KIIT University, Bhubaneswar, Odisha, India)

The development process has failed to end the deprivation faced by marginalized communities in most of the developing nations. In fact it has contributed to the social reproduction of marginalization. According to the Human Development Report marginalized people have emerged as victims of the processes of development. In every society there are some sections of people who are deprived of socio-economic opportunities for their sustenance and are victims of social, cultural and political exclusion. In India the marginalized communities are rural poor, scheduled tribes and scheduled castes, manual workers in unorganized sector, women, physically disabled, etc. The marginalized have little or no participation in the development process. The initiatives for their development are channeled through a pre-existing power structure. Their conditions have remained virtually unchanged over centuries in spite of several government initiated programmes and schemes. Access to or utilization of opportunities for upward mobility is very low. This is the reason why serious thought needs to be given to the impact of development on marginalized communities.

Disability in Nzema area of Ghana

Fabiana Pasquazzi (La Sapienza Università di Roma, Italy)

Russell L. Johnson in his article declares "disability is social constructed [...] disability results from the constraints that the dominant culture consciously or unconsciously places upon people who physically, intellectually, or psychologically differ from some arbitrarily defined "normal""(Johnson R.L.,2011, Health and History, in Health and Disability, vol. 13, N.2, pp. 2-12). Marginalization of disabled people is not a new issue about in Ghana and it's not emerged with development process, but it's linked to local conceptions on disability. New socio-economic changes are not helping to create an inclusive society, but a new consciousness inside this social class is rising up. Eikwe school for physically disabled and Half-Assini branch of "Ghana Federation of disabled" are two examples that I could find in Nzema area of Ghana after my first fieldwork there: school teaches practical disciplines usefull to find job and Half-Assini Association provides local support on different issues as to manage with istitutions. They are really far to have a full integration inside their society, also if Ghana ratified in 2012 "United Nation Convention on disabled people rights"; few concrete measures have been carried out. This paper wants to be a brief report on local condition and expecially illustrates these two specific study cases, with a final reflection about ONG role in this field and in development project.

People's movements and development in mid-west Nepal

Matjaž Pinter (Maynooth University Ireland, Slovenske konjice, Slovenia)

In a decade-long struggle Nepal has joined the list of countries where a revolution had overthrown the old regime. The political struggle from the countryside had found its way to the core of Nepali politics, yet little was done to integrate the achievements and demands of ethnic and leftist movements into the political process and into the constitution promulgated in September 2015.

In this paper I look at the connections between underdevelopment and the formation of political consciousness of the Nepalese countryside. By understanding underdevelopment as a process of degradation of the Nepalese economy and society; the unsolved agrarian question, and the unsuccessful development of the state apparatus at the Nepalese countryside, I intend to explore some political and economic implications of these processes in Mid-Western Nepal.

Based on my fieldwork done in 2015, I will discuss local developmental and political practices in a post-Maoist village in Rukum district. The aim is two-fold; first, to understand how political-economic marginalization, the failed development and the neglect from the state gave rise to new forms of political consciousness. Second, to understand how new forms of political and economic development on the village level coincides with the formation of the political consciousness. The final aim of the paper is to reconsider these economic and political changes in the relations to the global mode of production. Can we consider them as new ways of subordination, or are they new forms of resistance?

Socio-economic development through self-help group in Nepal

Dilli Ram Prasai (Tribhuvan University, Biratnagar, Nepal)

The concept of self-reliance is based on the principles of trusting one's own power, learning by doing, and regenerating through one's own efforts, advocate the use of resources to satisfy human needs in combination with mass mobilization, concentration on the home market and participation in making political decision at various levels. It is concerned with the "search for an individual path toward development studied to the traditions of the each particular country as an alternative to the growth and world market oriented development strategy of Western capitalist states and the planned development strategy of Eastern states" (Ferdowsi 1996:190). The self-help idea was reformulated as a synthesis of the above mentioned development strategy comprising the central aspects of certain other new (and old) concepts such as 'development from below', 'social education', 'target group-oriented development', 'appropriated technology' or 'the small is beautiful', school of thinking etc. It is clearly poverty oriented and deals with the so-called target groups instead of communities. The aspects of participation or in their totality get again, the greatest attention. This new strategy largely concentrates on the poorer sections of society, instead of providing all parts of the rural communities with services. It attaches central importance to the setting-up and promotion of local self-help organization as the means of maintaining the development process.

Development, displacement and marginalization: A study of Odisha, India

Iswar Chandra Naik (KISS, KIIT University, Bhubaneswar, Odisha, India)

The dominant model of development once hailed as the panacea for all human crises, is now questioned on the grounds of ecological costs and goes against the very notion of development. This development model operates on the principle of 'optimum utilization' of natural resources. This has far reaching consequences for the people who are still dependent on nature for their survival. In India, due to its peculiar socio-historical conditions, the over-utilization of natural resources proves beneficial only to a small group of people. The developmental goals are fulfilled by diverting the resources away from the survival needs of the majority. While the benefits from development are shared by a privileged few, as a repercussion it will cost the life of the poor, the marginalized and the humanity. The misutilization and depletion of the natural resource base result in the further

impoverishment of these people. These unequal rewards from development are mediated through the state, the ultimate source of power. Specifically in India severe environmental destruction is being caused by industries and big dams in the name of development. Development projects in the present era for e.g. Industries, Dams and Mining have been physically displaced millions of forest dwellers, tribal, dalits and peasants in India lead to marginalization, since independence, have thrown out from their habitat reducing them not only houses but without food and occupation as well.

Panel ID: 189 Translating policy in the semi-periphery: cases, comparisons and concepts (*Association for the Anthropology of Policy - ASAP*)

Panel convenors: Paul Stubbs (The Institute of Economics, Zagreb, Croatia), Čarna Brković (Graduate School for East and South East European Studies, Regensburg, Germany)

There is a lack of critical work on how policies are written, translated, and performed in the semi-periphery, particularly in Southeastern Europe. The concept of the 'semi-periphery' (Blagojević, 2009), addresses how some regions may become enrolled in a paradox of 'too much' and 'too little' social change, modernising in perverse conditions, as a 'semi-Other' in relation to an imagined 'West'. Understanding policy as a form of translation and an assemblage of elements located in unequal power positions (Clarke et al, 2015), is central to an anthropology of policy. A translation lens includes more than a study of meanings across space, time and languages, emphasizing the emotional and performative aspects of policy. The panel explores to what extent the everyday life of policy, as it moves, may be qualitatively different in the 'semi-periphery'. We invite studies which address the movement, everyday life, and work of policy in and across diverse fields domains including: social welfare, education, environmental policy, urban policy, criminal justice policy, and economic policy. We are particularly interested in the co-production of policy by politicians, policy makers, non-state actors, front-line workers and those whose lives are shaped by policies, as well as movements between 'the political' and 'the technical', and 'the international' and 'the local'. Ethnographic studies of policy are welcome together with more conceptual, methodological and theoretical reflections on studying policy in the 'semi-periphery'. Whilst the main focus of the panel is on contemporary Southeast Europe, we welcome papers which offer a broader, comparative, and/or historical, perspective.

Discovering the obvious? Why do we need theory of semiperipherality?

Marina Hughson (Blagojević) (Institute for Criminological and Sociological Research, Belgrade, Serbia)

After a short overview of the development of the idea and reception of that idea in scientific circles, the author exhibits the inspiration coming from different theoretical strands in feminist theory and general sociological theory (including "Southern theory", "Intersectionality", "Deconstruction of the centers", "Theory of multiple modernities", "Standpoint theory", and "System theory"). However, the key component of articulation of the theory of semiperipherality is her own empirical research and policy work, which the author conducted at the semiperiphery (15 countries), and which enabled the articulation of "grounded theory". The author then focuses on explaining the two pillars of this theory, namely: the process of "de-development" and the phenomena of "surplus of humans". In the next part of the text the author applies the theory to two examples: gender regimes and population development. The author concludes that further explanatory and heuristic development of this theory will enable better understanding of the development issues, as well as better contextualization of public policies at the semi periphery.

Oligarchy and economic legacy in Bosnia and Herzegovina

Michael Pugh (Retired, University of Bradford, Plymouth, UK)

Oligarchy-in-democracy signifies a system of governance that, whilst formally democratic, promotes the political power of a section of the entrepreneurial bourgeoisie. Disaggregation of a nouveau riche which prospered during the war in Bosnia and Herzegovina (BiH) reveals not only that it dominated governance but also mirrors global capitalism in privileging privatisation of the state and rentier accumulation. Since the end of the Yugoslav wars mutually constitutive relations between oligarchy in BiH and internationals promoting economic upheaval is evidenced in the coincidence and congruity that has arisen. In spite of differences between them – which are accentuated in EU progress reports and fetishised in discourses – the governance strategies of oligarchs and foreigners adopt common precepts. These are identified as: ambiguity about a centralised state; dedication to welfare capitalism; a proclivity for depriving the state of revenue; the distancing of economic practices from democratic control; and devotion to policies that foster precariat labour and economic inequality.

Football at the semiperiphery: A case study of Serbia

John Hughson (University of Central Lancashire, Preston, UK)

With the tightening of the logic of corporate capitalism on professional football, the hierarchy of European football clubs has become more pronounced and exclusive. The dominance is most obviously reflected in the preeminent Champions League, administered by the peak European football body UEFA. A complicated and imbalanced criteria for entering and advancing through the Champions League ensures that a handful of clubs from the German, Spanish, Italian and English national leagues advance to the final stages of the competition. The last winner of the European Cup, the forerunning competition to the Champions League, was Red Star Belgrade in 1991. Various particular circumstances militate against this success (or that by a club of similar standing in neighbouring national leagues) being repeated. As indicated, the very organisation of the UEFA Champions League is a key contributor to this circumstance. After looking briefly at the organisational arrangements of the Champions League, the paper moves on to discuss how such arrangements push clubs from less popular national leagues into an increasingly peripheral position within the European context. Blagojević's 'theory of semiperipherality' is drawn upon to analyse the case study of football in Serbia. Through this theoretical lens we can see the applicability of her related terms 'lagging behind', 'hybridity', 'diachronicity' and 'de-development' to explaining the 'crisis of masculinity' in Serbia in relation to football. The paper will connect these theoretical insights and the broader case study to the author's own experience of conducting UEFA sponsored research into the football supporting culture in Serbia.

„We were just people“: Importing multiculturalism into northern Serbia

Dunja Njaradi (University of Arts, Belgrade, Serbia)

The paper will investigate the implementation of the minority rights policies and the popular sense of multiculturalism in the town of Subotica (northern Serbia). As a country on the accession line, Serbia joined the Council of Europe's Framework Convention for the Protection of National Minorities (FCNM) in 2001, with further developing its policies with the formation of national councils in 2009. These incentives, encouraged by the European Union, work on recognizing minorities in a particular sense developed within Western liberal democracies (although they remain highly contested in these contexts as well!), which in many ways collide with previous sense of town's multicultural identities. Often invoked and debated on social and local network media, the issue of multicultural identity of the town faces a certain crisis. On the one hand, this paper will argue that the crisis is embedded in the very notion of multiculturalism: in this sense Subotica's complex ethnic layout is the case in point for the so-called 'fractal' multiculturalism (Green 2005) that originates in the historical and

geopolitical contingencies of the Balkan region. On the other hand, this crisis is also twinned with the economic crisis and the tremendous social upheavals in the town itself – the extensive emigration, the presence of asylum seekers and Roma refugees from Kosovo and a long accession period which leaves many disillusioned. Based on a long term ethnographic fieldwork with cultural workers in Subotica, the paper will discuss the myriad senses of anticipation when policy moves and crisis when it finally arrives.

Public advocacy in Vršac: translating democratisation in a double semi-periphery

Marek Mikuš (Max Planck Institute for Social Anthropology, Halle, Germany)

Nearly everything in Serbia is often described as “province” in relation to Belgrade, while all Serbia may be styled as province in relation to Western Europe. In this nesting centre-periphery relationship, centre is imagined as dynamic, active, the source of innovations such as new policies that spread outward, whereas periphery is static, passive, and receiving those innovations with some delay. This paper examines these assumptions through a case study of a “public advocacy” campaign intended to improve the conservation status and management regime of a heritage park in Vršac, a Vojvodina borderland town. International development actors working in post-Milošević Serbia have promoted public advocacy as a form of NGO intervention supporting their broader policy of local-level democratisation through strengthening “community” participation in decision-making and accountability of public institutions. Since politics in Vršac has long been dominated by informal relationships of clientelism and patronage, implementing a DfID-funded advocacy project in this setting would seem to conform to the conventional idea of innovations flowing from the centre to a double semi-periphery (national and local). However, by analysing the transmission of public advocacy knowledge through textbooks and training session as well as the actual unfolding of the advocacy campaign in Vršac, I show how doing advocacy in Vršac involved an active and creative process of multi-stage translation between the meanings and interests of “communities”, “decision-makers”, foreign donors and NGO workers. These findings complicate the centre-periphery model as well as the established idea of the “local”.

Ambiguity as a governmental technique: Translation of integration policies in Montenegro

Čarna Brković (Graduate School for East and Southeast European Studies, Regensburg, Germany)

This paper looks at how translation of policies about the legal status of ‘displaced persons’ (DPs) and ‘internally displaced persons’ (IDPs) in Montenegro shaped possibilities to gain Montenegrin citizenship. Tracking peculiar translations between legal categories of ‘displaced persons’, ‘refugees’, and ‘internally displaced persons’, the paper offers an account of how integration policies were assembled and reassembled in an interplay of various ad hoc and informed decisions made by the local, country-based, and international actors. The particular ways in which integration policies have been (re)assembled over the past 25 years affect who may today gain Montenegrin citizenship and who may not. Therefore, this (re)assembling was a deeply politicized process, framed in terms of humanitarianism, development, and ‘Europeanization’. Characteristically for a semi-peripheral context, this was also a messy and non-linear process, due to the changes of state boundaries, statehoods, and citizenship rules (from SFRY to SRY to Montenegro).

The paper focuses on ambiguities and inconsistencies which emerged during the translation of integration policies and practices. It suggests that these ambiguities and inconsistencies cannot be explained away as temporary unintended consequences of the current level of development of the country, to be resolved through future development, Europeanization, and proper implementation of policies. Instead, it will demonstrate that the ambiguities and inconsistencies in policies and practices of integration served as an unofficial technique of governance, through which it was determined who may enter Montenegrin polity as a political subject.

Transitional reforms and civil society in Serbia through the lenses of expertise production

Tijana Moraca (Sapienza University, Rome, Italy)

The acceleration of transitional reforms after 2000 in Serbia involved intensified attempts to transform public institutions and policies. In such a context, civil society emerged as a key state partner in 'reform efforts' and as one of the important realms through which expertise about transitional reforms is generated and policies coming from the 'West' are recontextualized and translated. My research focuses on the way expertise is created, sustained and legitimized in the context of three international multi-actor reform projects within diverse policy domains: higher education, adult education and social inclusion. Specifically, I examine the work of one civil society actor in order to see how expertise as a policy-relevant assemblage of knowledge emerges from its relations with other actors, that is how they negotiate and stabilize interpretations that connect everyday project reality to validating policy models. In doing this, I deploy an interdisciplinary methodological framework that includes interviews, participant observation and document analysis. This paper presents the research design and offers some reflections after the first few months of fieldwork. I contend that focusing on the process of expertise creation in the scope of civil society international project framework can provide valuable insight into the internal dynamics and power relations underpinning the work of policy, as well as shed light on what issues are perceived as 'political' and what as purely 'technical'. This may help reveal some of the broader assumptions underlying civil society engagement and reforms in the Southeast European transitional context.

Re-assembling soup kitchens in the (Bosnian) semi-periphery: From policy to the ethics of immediacy

David Henig (University of Kent, Canterbury, UK)

In Bosnia-Herzegovina, thousands of citizens rely daily on soup kitchens. Whereas in the years of the war in the 1990s and its immediate aftermath soup kitchens were one of the many 'semi-peripheral' sites of international humanitarian interventions, nowadays they are largely maintained through more localised means and impulses of care and help. This signals a shift towards new forms of policy translation and a more grassroots form of redistribution and circulation of resources in running soup kitchens. The soup kitchens are thus a shifting 'policy assemblage' financed by the Cantonal governments, supported by volunteer labour, food provisions from villages, small donations from individuals, entrepreneurs, business companies, and local or religious communities, all of which are inspired by different giving impulses and moralities of care, and follow different registers of policy and practice. These include Catholic and Islamic organisations, alongside the Red Cross and local non-governmental organisations. In this paper I discuss these shifts in the context of three soup kitchens. As the case studies will illustrate, however, these shifts in policy translation in the semi-periphery need to account for the imaginative and ethical elements in order to trace how these assemblages are re-translated by the actors as a way of addressing the future-oriented imaginings of social justice in the world 'here and now'.

Translating the 'interest of the child': Under-and over-implementing social policy in Serbia

Andre Thiemann (Max Planck Institute for Social Anthropology, Halle, Germany)

Local images of state absence are intricately linked to negotiations between state actors across scales. Serbia's status as a semi-periphery, characterised by state-led privatisation, de-industrialisation, and re-traditionalisation of gender roles, made the country receptive to development programmes and debt repackaging with strings attached (Blagojević 2009). Transnational actors mandated the state to reform and become leaner – urging it, ironically, to perform the trick of organising its own withering away that had already outstripped the governing abilities of socialist Yugoslavia. By defining Serbia as an "open" terrain, state institutions were projected as weak and unresponsive (Stubbs 2015, 72). The reduced flow of resources to interface

bureaucracies was accompanied by mediatised and everyday criticism of their incapacity. But how did the local state work in this context? Based on long-term field research since 2009, my paper investigates the “translation of policies” on the interest of the child in a Centre for Social Work (Clarke et al. 2015). Some younger professionals over-implemented the new tools provided by the law on social protection of 2011 – prepared by DFID paid consultants – and operated an ‘exclusive protection’ of children. But there was resistance. Inspired by their professional humanism, older social workers persisted with their ‘inclusive distribution’ with which they under-implemented the decreased objectives of the social laws and regulations. As their workload rose because of increased poverty, the frontline workers reduced their policing of the incomes and property of the poor, using their limited resources to support families in caring for their children.

Charting how “lifestyle drift” manifests in health policy making and is interpreted by people at the local level

Emily Henderson (Durham University, Coxhoe, UK)

The term lifestyle drift was termed by Popay et al (2010), and defined as “the tendency for policy to start off recognising the need for action on upstream social determinants of health inequalities only to drift downstream to focus largely on individual lifestyle factors”. Recent reviews confirm the causal relationships between inequalities, psychosocial stress and obesity. Obesity has proved policy and treatment resistant; it is complex and multi-faceted, and requires multiple solutions. In 2007, the landmark UK Foresight Obesity System Map (FOSM) report described factors evidenced to cause obesity and their interrelationships. The model advanced thinking about obesity simply as an energy imbalance, but rather as a complex, inequalities issue. It identified individual biological and psychological factors to distal social and infrastructural influences, and included a thirteen component stress subsystem. Despite this progress, the tendency in the UK and elsewhere is to ‘drift’ back to changing lifestyles, by continuing to approach obesity with downstream, micro-level behaviour change initiatives, for which evidence is weak in terms of effectiveness. The FOSM is primarily a psychobiological model, lacking in sufficient social science and qualitative research that conveys the perspectives of the public, whom the model targets, of dealing with the daily challenges of our complex world. Drawing on Clarke et al’s (2015) notion of ‘policy on the move’, this paper seeks to chart how ‘lifestyle drift’ manifests in health policy making and is interpreted by people at the local level. It will also discuss the countering potential of co-production models.

Panel ID: 164 Generating knowledge from the margins and its relevance in globalized world (*Society for Applied Anthropology*)

Panel convenors: Subhadra Channa (University of Delhi, India), Jasna Čapo (Institute of Ethnology and Folklore Research, Zagreb, Croatia)

Anthropology having outlived its association with colonization is in practice still ruled by the practitioners of the discipline from the erstwhile metropolises, in a situation of neo-colonization of knowledge. The syllabus in most educational institutes stress on Euro-American scholars and even indigenous institutions like caste are mostly understood through the eyes of foreign scholars. Non-euro American scholars are recognized mostly from the platform of a First world country. The impact of anthropology in the public sphere is gradually losing relevance as most people see it as an imposition from above of alien values and paradigms cooked in unrecognized parameters. The relevance of anthropology as a vibrant discipline that can actively stimulate public policy will become credible only if knowledge from the marginalized and the neglected is brought center stage and plays key role in the public space. When the voices of the unrecognized scholars, with thorough knowledge of their own situations are incorporated into the dominant discourse, will anthropology gain credence as a discipline and legitimize its position. In this panel we invite scholars to discuss achievements and histories of marginalized anthropological traditions and evaluate the mainstream

anthropological interpretations of their cultures and societies. Although Third world anthropological perspectives are encouraged there may be unrecognized voices and opinions even from the centers because of marginalization by race and gender.

Remembering Eslanda Cardozo Goode Robeson: Anthropologist, africanist, and anticolonial activist

Faye Harrison (University of Illinois at Urbana-Champaign, USA)

Eslanda Cardozo Goode Robeson is rarely recognized for being anything other than the wife of the internationally-renowned African-American actor, singer, and radical activist Paul Robeson. Because of their leftist politics, both were persecuted in McCarthy-era United States. This repression made it difficult for them to fulfill their political and professional pursuits. As a result, Eslanda Robeson's relationship to U.S, British, and African anthropologies has largely been forgotten. She studied anthropology during the 1930s at London University and the London School of Economics, and later in the 1940s, at the non-denominational Hartford Seminary in the United States. Through her doctoral studies she cultivated her expertise in African studies, which was reinforced through her exploratory research travels on the continent. In 1945, she published the ground-breaking book, *African Journey*, which presented an alternative, non-hegemonic approach to African ethnography. In it she depicted Africans as agents of their own destiny rather than as objects of a Western imperial gaze. In 1946 she returned to the continent for collecting data for a report on conditions in Central Africa which she presented to the United Nations Trusteeship Council. With her husband, she established the U.S.-based Council on African Affairs, a Pan-Africanist organization that promoted African decolonization and self-determination. Leading Black scholars such as Ralph Bunche and W.E.B. Du Bois belonged to it and mainstream scholars such as Franz Boas supported its basic principles. This paper examines Robeson's trajectory in social anthropology and ties it to her activism for African independence and African-American human rights.

Gender and social entrepreneurship: What we can learn from the women on the Margins

Annapurna Pandey (University of California, Santa Cruz, USA)

Development theorists and World Bank economists utilize models that make the non western peoples mirror westerners in their worldview both in ideology as well as way of life (Bairoch, 1977; Pandey, 2013; Sen, 2006). Many studies affirm that in the post- colonial context, the Indian state's programs to empower women in higher education, skill building and entrepreneurship through various loan schemes, have not helped them to become economically independent and free from debt but rather have provided lip service to their economic woes (Gupta and Sharma, 2006). The top down approach has not been successful in changing the lives of the marginalized women living in rural and tribal India despite scores of development based economic incentive programs. Using the politics of place theory and the works of South Asian feminist scholars, Arnopoulos (2010), Fontanella-Khan (2014), Mohanty (2013), and Shah (2010) among others, this paper will focus on a collective of women who have found new opportunities in their life, have focused on capacity building exploring their capabilities and developing their social networks challenging the social stigmas and taboos associated with issues related to caste, gender, ethnicity and religion. Sharing the similar experiences of suffering and realizing that they can make it leads to a new kind of consciousness strengthening their horizontal solidarity. This paper will counter the development narratives that poor, working class women as victims, rather their economic and political empowerment is a tough lesson for us to model in our living, teaching and being engaged in women's issues.

Viewing caste and Indian society from the margins: Contribution of Dalit perspectives

Subhadra Channa (University of Delhi, India)

The impact of western scholars taking an indological or textual view of caste was predominant in Indian anthropology till the view was revolutionized by those who examined this institution not in terms of its abstract ideological constructs but as an experiential reality. The sufferings of those who were at the bottom of its hierarchy impelled many scholars, especially those from the Dalit sections to reexamine caste as a system of oppression and marginalization in addition to its classical textual interpretations. In this paper I will examine some of these works and their major contribution to changing perspectives on Indian society. This also marked the transition from a structural functional to a phenomenological paradigm and to an intersubjective perspective from an objective stance. The foregrounding of experiences of the Dalit scholars added a richness to analysis as well as the contribution of those anthropologists who made efforts to reexamine caste as lived reality rather than simply norms and rules. From a functional perspective the texts became increasingly critical. Taking a key text, 'Life as a Dalit', I will show how many radical transformations in the way gender, religion and identity are negotiated within the Indian society was made possible with the contribution of these scholars. These contributions also moved caste studies from the area of religion and pure sociological studies to the area of political and economic studies as they highlight the political and economic implications of this institution.

Poster session

New data of bone tuberculosis from ancient human populations in Hungary

Antónia Marcsik (Department of Biological Anthropology, University of Szeged, Hungary), Erika Molnár (Department of Biological Anthropology, University of Szeged, Hungary), György Pálfi (Department of Biological Anthropology, University of Szeged, Hungary), Csilla Balogh (Istanbul University Institute of Eurasia, Istanbul, Turkey and Department of Geology and Paleontology, University of Szeged, Hungary), Sándor Gulyás (Department of Geology and Paleontology, University of Szeged, Hungary), Yvett Kujáni (Móra Ferenc Museum, Szeged, Hungary), András Benedek (Móra Ferenc Museum, Szeged, Hungary), Tamás Hajdu (Department of Biological Anthropology, University of Szeged, Hungary)

Panel ID 815: Past and present of TB and cancers

The purpose of this study is to present new infant and adult cases of skeletal tuberculosis from different archaeological times (4-5th, 6-7th, 10-11th and 12th-13th centuries) from the Great Hungarian Plain. The human osteoarchaeological collections of Department of Biological Anthropology, University of Szeged and Móra Ferenc Museum, Szeged served as a source of material. The general anthropological and paleopathological investigation on skeletal remains of 475 specimens was carried out using standard bioarchaeological methods.

From the 4-5th centuries (Sarmatian Period) two infants and adults exhibited skeletal morphological features referring to spine tuberculosis, one adult showed vestiges of a tuberculous process in the sacroiliac joint, and in one infant case tuberculous meningitis was presumed.

From the 6-7th centuries (Early Avar Period) spine tuberculosis was diagnosed in four adults. Two adults presented bony alterations related to skeletal tuberculosis, and many endocranial patterns referred to tuberculous meningitis from the 10th-13th centuries.

Based on the paleopathological investigation, in two cases the diagnosis of osseous leprosy was presumed.

The study enriches our knowledge of skeletal tuberculosis in infants and adults of past populations, and sheds light on the health conditions of 4-5th, 6-7th and 10-13th centuries. Furthermore, interpretation of processes of disease in skeletons from varied geographical and chronological contexts provides some of the best biological data regarding the history of significant human disease. The project was supported by the János Bolyai Research Fellowship of the Hungarian Academy of Sciences (Tamás Hajdu) and by the Hungarian Scientific Research Fund Grant No. 109510.

The impact of tuberculosis to the 18th century population of Vác, Hungary

Ildikó Pap (Department of Biological Anthropology, University of Szeged, Hungary), György Pálfi (Department of Biological Anthropology, University of Szeged, Hungary), Erika Molnár (Department of Biological Anthropology, University of Szeged, Hungary), Kinga Karlinger (Department of Diagnostic Radiology and Oncotherapy, Semmelweis University), Balázs K. Kovács (Department of Diagnostic Radiology and Oncotherapy, Semmelweis University), Csaba Korom (Department of Diagnostic Radiology and Oncotherapy, Semmelweis University), Michael Shultz (Department of Anatomy, University Medical School Göttingen), Tyede H. Schmidt-Schultz (Department of Biochemistry, University Medical School Göttingen), Mark Spigelman (Centre for Clinical Microbiology, Division of Infection & Immunity, University College London; Department of Anatomy and Anthropology, Sackler Faculty of Medicine, Tel Aviv University, Tel Aviv, Israel), Helen D. Donoghue (Centre for Clinical Microbiology, Division of Infection & Immunity, University College London; Centre for The History of Medicine, Division of Biosciences, University College London), Gemma L. Kay (Molecular Bacteriology, Microbiology and Infection Unit, University of Warwick), Jacqueline Z.-M. Chan (Division of

Microbiology and Infection, Warwick Medical School, University of Warwick), Mark J. Pallen (Division of Microbiology and Infection, Warwick Medical School, University of Warwick), Ildikó Szikossy (Department of Anthropology, Hungarian Natural History Museum)

Panel ID 815: Past and present of TB and cancers

The studies of partially and completely mummified individuals gave opportunity to analyse the occurrence of tuberculosis in the 18th century population, at a time when the disease was reaching epidemic levels just before the industrialisation and urbanization.

After the discovery of the naturally mummified bodies and skeletal remains of the 265 individuals in 1994-95 in the Dominican Church of Vác, a multidisciplinary research was started within the framework of Hungarian and international co-operation.

The coffins with the names and contemporary church archives offered help in identification and made demographic and micro-history examinations possible. Morphological and radiological studies revealed cases of vertebral tuberculosis. Skeletal and naturally mummified tissues were examined for the presence of Mycobacterium tuberculosis complex DNA. The research conducted by Helen D Donoghue and Mark Spigelman discovered that overall, 67.7% individuals proved to be positive. Pallen and his team published 14 complete M. tuberculosis genomes, representing 12 distinct genotypes, from eight of the Vác mummies. All the bacterial strains belonged to M. tuberculosis lineage 4, also known as the Euro-American lineage.

The ancient human remains provide excellent material for the understanding of the origin and evolution of TB, and give an opportunity for the study of the population living in the 18th century, before the appearance of medical therapy and the resistance to antibiotics.

Tuberculosis or Developmental Abnormality? Severe vertebral deformities in the 18th century Mummies of Vác, Hungary

Ildikó Szikossy (Department of Anthropology, Hungarian Natural History Museum), György Pálfi and Erika Molnár (Department of Biological Anthropology, University of Szeged, Hungary) , Kinga Karlinger and Balázs K. Kovács (Department of Diagnostic Radiology and Oncotherapy, Semmelweis University), Michael Shultz (Department of Anatomy, University Medical School Göttingen), Tyede H. Schmidt-Schultz (Department of Biochemistry, University Medical School Göttingen), Mark Spigelman (Centre for Clinical Microbiology, Division of Infection & Immunity, University College London; Department of Anatomy and Anthropology, Sackler Faculty of Medicine, Tel Aviv University, Tel Aviv, Israel), Helen D. Donoghue (Centre for Clinical Microbiology, Division of Infection & Immunity, University College London; Centre for The History of Medicine, Division of Biosciences, University College London), Ildikó Pap (Department of Anthropology, Hungarian Natural History Museum)

Panel ID 815: Past and present of TB and cancers

Three mummies of the Hungarian mummy collection from Vác were the subjects of anthropological, paleopathological, radiological, paleomicrobiological and paleoproteomic studies. József Weiskopf junior (No 39), died on the 1st of August 1785, at the age of 18. Antal Nigrovits (No 54), died on the 16th of July 1803, at the age of 22. Antónia Tauber (No 97), died on the 19th of July 1786, at the age of 37. They lived in the 18th century in Vác, a small town in northern Hungary.

Severe vertebral deformities were detected on all individuals by macroscopic examination.

The paleomicrobiological results found that all the three specimens were infected with tuberculosis. Although they suffered from TB, the CT scan data of two bodies and their 3D reconstructions showed no skeletal evidence of tuberculosis, but a developmental abnormality of unknown origin. The deformity of the third cases turned to be a Pott's gibbus.

The two cases from Vác (Bodies Nos 54 and 97) support that MTBC aDNA can be detected even in bones without morphological changes.

Bone mineral density in relation to components of metabolic syndrome in diabetes type 2 females

Ines Bilić-Čurčić (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Martina Smolić (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Robert Smolic (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Tea Omanović (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Vjera Ninčević (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Aleksandar Včev (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia)

Panel ID 815: Past and present of TB and cancers

Diabetes type 2 is associated with greater bone mineral density (BMD) due to obesity although observed rapid bone loss over time could be explained with elevated chronic inflammation. The objective of this study was to investigate the relationship between central adiposity and hyperinsulinaemia as well as inflammation markers with vertebral and femoral BMD and bone turnover markers in postmenopausal women with type 2 diabetes in the eastern part of Croatia. Femoral and vertebral BMD, osteocalcin, pyrilinks D, beta-CrossLaps (B-CTx), insulin, CRP, fibrinogen and plasminogen activator inhibitor-1 (PAI-1) were measured in 114 female postmenopausal patients with diabetes type 2. The patients similar in age, HbA1c levels and diabetes duration were divided in 2 groups based on their body mass index (BMI) values: lower or equal to 27 (31 patients) and higher than 27 kg/m² (83 patients). Lower levels of osteocalcin ($p=0.001$), B-CTx ($p=0.000007$) and pyrilinks D ($p=0.0365$) compared to higher femoral BMD ($p=0.00006$) as well as insulin ($p=0.0002$), PAI-1 ($p=0.00000$) and CRP ($p=0.002$) were found in the overweight group. There were no significant differences in the vertebral BMD, pyrilinks D or fibrinogen. Osteocalcin and B-CTx were inversely correlated, while femoral BMD positively correlated with waist circumference, insulin levels and PAI-1. This suggests that components of the metabolic syndrome, abdominal obesity and hyperinsulinaemia could increase femoral BMD by lowering bone rate. In addition, the only inflammation marker linked with femoral BMD was PAI-1, which is associated with increased mineralization of cortical bone in mouse models.

Examination of tuberculosis related pathological lesions in the Late Bronze Age skeletal series of Tápé-Széntégláégető – Preliminary results

Olga Spekker, Kinga Mészáros, László Paja, Zsolt Bereczki, Erika Molnár, György Pálfi (University of Szeged, Hungary)

Panel ID 815: Past and present of TB and cancers

The aim of our study is to present new data on the occurrence of skeletal tuberculosis (TB) in the Late Bronze Age of Hungary based on paleopathological investigation of skeletal remains from the Tumulus culture (ca. 1st-2nd m. BC) cemetery of Tápé-Széntégláégető. The macromorphological examination was focused on registering classical/advanced-stage and atypical/early-stage TB lesions. In spite of the poor state of preservation, the paleopathological investigation of the osteoarchaeological series of Tápé-Széntégláégető revealed alterations (rib lesions, endocranial alterations, superficial vertebral changes, including hypervascularisation, and diffuse bilateral long bone periostitis) that could be considered as atypical or early-stage TB lesions. Although a positive correlation seems to exist between these alterations and TB, they are not always pathognomonic to tuberculosis. However, the simultaneous occurrence of several of these changes - as it was observed in the majority of our cases - increases the probability of the diagnosis of early-stage skeletal TB. In order to confirm the assumed diagnosis, further biomolecular investigations (e.g. ancient DNA and lipid biomarker analyses) are planned.

Our results contribute to improving our knowledge on the occurrence of TB in prehistoric populations of Hungary.

Possible human exposure to heavy metals through honey

Jasna Jablan (Faculty of Pharmacy and Biochemistry), Aida Džaferović (Biotechnical faculty, University of Bihać), Samira Dedić (Biotechnical faculty, University of Bihać), Ekrem Pehlić (Biotechnical faculty, University of Bihać), Suzana Inić (Faculty of Pharmacy and Biochemistry, University of Zagreb), Ana-Marija Domijan (Faculty of Pharmacy and Biochemistry, University of Zagreb)

Panel ID 735: Analytical chemistry in anthropology

The preliminary study was conducted in order to estimate possible human exposure to heavy metals through honey. In honey samples (n=37) collected in Croatia level of arsenic (As) and iron (Fe) was assessed by Atomic absorption spectroscopy (AAS). In collected honey samples As was not detected while level of Fe ranged from below the detection limit to 30.08 µg/g. At the moment there is no specific legislation on heavy metals' content in honey (Commission regulation, EC, No 1881/2006). According to the detected level of As and Fe in honey and recommendations of FAO/WHO can be concluded that honey do not represent threat to human health, however, level of heavy metals in honey should be controlled and regulated.

Sex estimation from measurements of the first rib in a contemporary Polish population

Anna Kubicka (Adam Mickiewicz University in Poznań, Poland), Janusz Piontek (Adam Mickiewicz University in Poznań, Poland)

Panel ID 751: Traditional and modern anthropometry

The aim of this study was to evaluate the accuracy of sex assessment using measurements of the first rib from computed tomography (CT) to develop a discriminant formula. Four discriminant formulae were derived based on CT imaging of the right first rib of 85 female and 91 male Polish patients of known age and sex. In direct discriminant analysis, the first equation consisted of all first rib variables; the second included measurements of the rib body; the third comprised only two measurements of the sternal end of the first rib. The stepwise method selected the four best variables from all measurements. The discriminant function equation was then tested on a cross-validated group consisting of 23 females and 24 males. The direct discriminant analysis showed that sex assessment was possible in 81.5% of cases in the first group and in 91.5% in the cross-validated group when all variables for the first rib were included. The average accuracy for the original group for rib body and sternal end were 80.9% and 67.9%, respectively. The percentages of correctly assigned individuals for the functions based on the rib body and sternal end in the cross-validated group were 76.6% and 85.0%, respectively. Higher average accuracies were obtained for stepwise discriminant analysis: 83.1% for the original group and 91.2% for the cross-validated group. Our results suggest that the first rib is dimorphic and that the described method can be used for sex assessment.

Assessment of environmental and hereditary influence on development of pituitary tumors using dermatoglyphic traits

Marina Gradišer (County Hospital Cakovec, Croatia), Ines Bilić-Čurčić (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Martina Smolić (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Robert Smolić (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Nikola Raguž Lučić (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia), Aleksandar Včev (Faculty of medicine, University of J.J. Strossmayer, Osijek, Croatia)

Panel ID 703: Anthropological approach to diabetes, obesity and hypertension

The study was performed on 126 patients of both genders with pituitary tumors (60 non-functional and 66 functional pituitary tumor patients) in comparison to the control group of 400 phenotypically healthy individuals. Statistical analysis of quantitative and qualitative traits of digito-palmar dermatoglyphics was performed, and hormonal status was determined according to the standard protocols. Although we did not find markers that could specifically distinguish functional from non-

functional tumors, we have found markers predisposing to the development of tumors in general (a small number of ridges between triradius of both hands, a smaller number of ridges between the triradius of c-d rc R), those for endocrine dysfunction (increased number of arches and reduced number of whorls, difference of pattern distribution in the I3 and I4 interdigital space), and some that could potentially be attributed to patients suffering from pituitary tumors (small number of ridges for variables FRR 5, smaller number of ridges in the FRL 4 of both hands and difference of pattern distribution at thenar of I1 and I2 interdigital space). The usage of dermatoglyphic traits as markers of predisposition of pituitary tumor development could facilitate the earlier detection of patients in addition to standard methods, and possibly earlier treatment and higher survival rate. Finally, our results are consistent with the hypothesis about multifactorial nature of pituitary tumor etiology comprised of both gene instability and environmental factors.

Sister-city Program Linking Mexicocity/Dubrovnik/Xichang for helping local people: Global North/South countries approaches to ICH understanding

Kailian Luo (Yi Studies Association LYAP, Xichang Sichuan, China), Aga Luo (LYAP cultural bureau, Xichang, China), Tu An (LYAP ICH Office, Xichang, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Panel ID 643: Interdisciplinary dialogues on intangible cultural heritage: Imagining collective futures

Global/local connection ICH projects:

1) Yi, Inca, Maya solar-calendar comparison project; 2) Yi scripts with global writing comparison projects; 3) Project on global north/south ICH cases/experiences: similarities and differences (in terms of purposes/content/methods of development); 4) Translating 13th century books by Marco Polo (1254-1324) into Yi languages; and 5) Learning Dubrovnik/Mexico experiences by sending scholars/leaders to attend IUAES 2016 meeting.

Domestic projects: 1) Forming consulting team by inviting policy/music/medical/legal/historical scholars studying best ICH protection practices. 2) Translate Duzai ICH knowledge related books of 100 volumes.

Poverty region projects: 1) Education training centers inviting experts teaching ICH related artistic skills/lacquer or lacquerware techniques; 2) Inviting Cuotaiji and modern operas to poverty region performing play/opera and help local youth; 3) Newly established libraries with digitalized Yi classics assisting local women and children reading/learning; 4) Networking classes on agricultural related skills; 5) Identifying/balancing city/rural industries of Lacquerwears; 6) Government supported local lacquer industry/manufacture/design forms based on Yi traditional ICH knowledges; 7) Agate related ICH knowledge systems are widely used in mountain poverty forestry regions and new market/global agate business connection has been initiated also assisted by local ICH offices;

New projects: Duzai/torch-festival and Kushi ICH contains rich mathematics, medical, solar/lunar calendar knowledge similar to Inca, Maya and Aztec cultures, therefore new exhibition projects proposed are:

1.1.) Maya calendric system/trade/merchants/marketplaces/Maya jade masks made from gold/silver/wood/jade/copper/bronze; 1.2.) textile/silk/jaguar pelts/deer hides; 1.3.) Machu Picchu Inca culture exhibition; 1.4.) Aztec calendar stone/Aztec masks/Tenochitlan's great pyramids;

2) Forming new international consulting team to improve Mexico/Xichang/Dubrovnik/Sistercityprogram;

3) Improving south/south and south/north mutual learning on ICH definition and understandings.

Wedding in Luang Prabang: Existence of court gown in globalization

Pat Kotchapakdee (Khon Kaen University, Thailand)

Panel ID 618: Anthropology of performance: Artistic activism in context of social, economic and political transformation

The study of Wedding in Luang Prabang: Existence of Court Gown in globalization aims to

- Study about the development of wedding dress in Luang Prabang
- Study about existence of court gown in today wedding ceremony

Qualitative research was applied to this study. The researcher collected the data via questionnaires, observation, interviewing and group discussion. The data then organized and analyzed through the concept of Capitalism, Structural Functional theory, Globalization theory and postmodern theory

In research findings, it is shown that

- The development of wedding dress in Luang Prabang can be divided into 4 periods as follows:
- Before 1975
- After revolution (1975-1985)
- NEW: New Economic Mechanism (1986-1994)
- World heritage site and globalization (1995- present)
- The existence of royal court gown in wedding ceremony today has been found that the court gown used formerly for royal family was normally used today by everyone. However, the price is still expensive, and there are the wedding organizers that select and design the gown for wedding. These businesses are the important key that drive court gown existed in today public especially on social media and website, products of globalization, which serve to promote tourism and generate profits for Luang Prabang to hold their culture in capitalism.

Paleoradiological analysis of the body of St. Paul - archbishop of Constantinople

Ivan Jerković (University Department for Forensic Sciences, University of Split, Croatia), Frane Mihanović (University of Split, University Department of Health Studies, Croatia), Željana Bašić (University Department for Forensic Sciences, University of Split, Croatia), Ivana Kružić (University Department for Forensic Sciences, University of Split, Croatia), Šimun Anđelinović (University of Split, Croatia), Stipan Janković (University of Split, University Department of Health Studies, Croatia)

Panel ID 604: Paleoradiology

The remains of the body of St. Paul - Archbishop of Constantinople are kept in a church of the St. Blasius in Vodnjan among other relics and numerous valuable artifacts. According to historical data, St. Paul was born in Thessalonica at the end of the 3rd century and died around 350 AD. The historical records also state that in the time around his death he was tortured with hunger and thirst in a dungeon, and when found alive after six days, strangled to death. To ensure a minimum revolt, his warders spread rumors that he had died of disease. In 2009, his body was examined in Clinical Hospital Center Split, Croatia using Multi Slice Computed Tomography (MSCT). The study was conducted to determine the state of preservation of the remains, to reveal if the body was mummified, and if so, if the mummification was natural or artificial. Afterwards, images were examined in order to obtain basic anthropological data, i.e. to construct osteobiography that could eventually be compared with historical records about St. Paul. The analysis of images revealed that the body is not mummified. Skeletal remains were well preserved, but the bones were not in their anatomical position. Anthropological results revealed that there are no anthropological indicators that could rule out that remains belong to St. Paul, but an amount of specific data was not enough to be used for the identity confirmation.

Metastatic carcinoma in a medieval period skeleton from Croatia – a case study

Vlasta Vyroubal (Croatian Academy of Sciences and Arts, Zagreb, Croatia), Željka Bedić (Croatian Academy of Sciences and Arts, Zagreb, Croatia), Mislav Čavka (University Hospital "Dubrava", Zagreb, Croatia), Marija Mihaljević (Nova Gradiška Museum, Croatia), Mario Šlaus (Croatian Academy of Sciences and Arts, Zagreb, Croatia)

Panel ID 604: Paleoradiology

Archaeological excavations of the Medieval 'Njive' – Ivandol site resulted in the discovery of a total of 37 burials. Even though the skeletal material was not in a good state of preservation, extensive osteoblastic and osteolytic lesions (approx. 10×10mm in diameter) were observed in an adult male skeleton aged to more than 60 years at time of death. Most of the macroscopically observable lesions were located around the pelvic and the thorax area. Radiographic analysis revealed numerous lesions within trabecular bone that have not penetrated the cortex, and were located throughout the body.

Radiographic analysis was carried out using MDCT unit (Emotion 16; Siemens Healthcare, Erlangen, Germany). Isometric 1.5 mm slices were obtained using 16×1.2 mm with reconstruction increment 1.5. 3D maximum intensity projection (MIP), volume rendering technique (VRT) and multiplanar reconstructions (MPR) provided more details of the bone cavities.

Based on patient's age at the time of death, permeative pattern of lesion and multiple lesions differential diagnosis would include metastatic disease, and multiple myeloma.

6 cases' study of women participating in new economic activities

Jia Wang (Shenzhen Bailu Travel Agency, Shenzhen, China), Xinyan Chi (Nanjing Normal University, China)

Panel ID 594: Public knowledge for marginal people

1) Ping Zhang, a indigenous enterpriser in Liangshan, uses local buckwheat, which has been planted there for 4000 years, to produce a kind of beverage which can benefit human health. Now she employs more than 400 people. Her products are popular in Mainland of China/Hong Kong/Macao/Japan/Korea and even in Europe.

2) Chengjing Yin, as from Qiang ethnic minority, is a member of Hongya County Tourist Association. She founded first singing and dancing group gathering folk poems and songs. As village leader, she has deep feeling towards local cultural heritages.

3) Yuanlan Yu is elder indigenous rural woman, but she'd invited scholars from cities to study ancient tombs, names and civilizations, trying to find out a path to rational development of tourism resources. She successfully gained support from academic world while many experts presented.

4) Yanyan Zhao, when graduated from university, found that her village was requisitioned to restore historical landscape, a museum of Chengtoushan Ruins in Lixian, of 5000 years ago. As an indigenous, she gave up opportunities of working in cities and are trying to establish a folk culture village to develop the tourist with landless peasants.

5) Dezhen Wang is a retired teacher of 80-year old. Now she is still active in Latin Dance on folk stages which has become a a tourist scenery.

6) Lanxiang Liu is a female township head in Leshan. She found a kind of stones carved with characters and symbols which brought a huge tourism opportunity.

The paper discusses: several factors affect the feminization of poverty which place women at high risk of poverty; women's decision-making power; women's access to higher paying jobs; measurement of female capabilities.

Xinyan Chi: The youngest member in the history of IUAES on behalf of the Chinese girls

Yue He (Yunnan Normal University, Kunming, China), Ga WU (YASS Yunnan Academy of Social Sciences, Kunming, China), Xinya LIU (Wuhan University, China)

Panel ID 594: Public knowledge for marginal people

Xinyan Chi is world's youngest archaeological anthropologist, a 21-year-old student of Nanjing Normal University, who first attended IUAES congress in less than 15-year-old age.

In 2012 when she was 18, Chi won recognition from Chinese semiotics experts, Director Jie Zhang and Professor Yongxiang Wang of International Institute of Semiotics Study of Nanjing Normal University, due to her outstanding knowledge in ancient semiotics, and became a member of Chinese ancient semiotics study project.

In recent years, 1-2 papers of hers have been adopted at each IUAES congress. Her theses are on political, economic, cultural fields. Her papers, "An Explication of the Emperor Scepter Symbol of Ancient Babylon and Ancient China with Oracle-bone and Bronze Inscriptions and Relics in Sanxingdui Ruins", "The Decryption of the Ethnic Identity of White Mummies in Tarim Basin", "Promoting Ancestral Identity and Dissolving Ethnic Hatred with Religious and Cultural Analysis", "Decryption of Origination of Kabbala Tree of life with No.1 Bronze Tree in Sanxingdui - with Additional Discuss of the Garden of Eden", etc, focus on academic difficulties, which have been or will be published. She also focuses on people's livelihood issues, such as "Ginkgo Hand-in-Hand Station: Consideration of Future Elder Daycare Center in Community due to Volunteer Service Feedback". She also presented ICHS 2015 in Jinan of China.

In China, employment rate of history majors is very low in universities. This paper discusses why she insists on historical studies and her upbringing experiences, which may provide example for development of academic youth in new generation.

Public exhibition halls for the Yi/Sanxingdui culture learning project for public learning purposes

Quri Jike (Liangshan Yi Cultural Institute, Xichang, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Panel ID 594: Public knowledge for marginal people

Our exhibition project contrasts the Yi religion, law, military, calendars, clothing, customs, decoration, equipment, language, text and other areas with the SXD/JS culture. This important exhibition project has been exhibited in many Yi local public exhibition centers and allowing all ethnic audiences a cherished opportunity to learn and to cherish the cultural heritage of China's Yi people, to understand China's multicultural past/present/future direction of developments. The opportunity of 2016 Croatia IUAES conference exhibition will further allow our project to be shared by international scholars. To allow our team members getting their reflection and comments face to face. The exhibition contents:

1) information: will be included in the conference program; first: the modern Yi culture and Sanxingdui and Jinsha relics compared; Second, the modern Yi text and Sanxingdui and Jinsha text contrast, Third, the modern Yi text compared with the alphabet languages; Fourth, the modern Yi text compared with the Arabic numerals; Fifth, Yi 10-months calendar pattern compared Jinsha relics of Sun- Bird culture,

2) venue: in the conference registration hall.

3) number of photos: there are 80 photos (40 cm wide, 50 cm long; hanging on the walls) 1.8 meters long with both the Yi /English texts.

The Yi culture /Sanxingdui culture photo exhibition is dedicated to the IUAES 2016 Annual Conference in Croatia.

Diversified property right beyond public private: Yi and French museum cooperative project for building digital library in the poverty regions

Wenze Luo (Shimian Yi Studies Association, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Panel ID 594: Public knowledge for marginal people

1) Arendt's works on the "private" and "public," the oikos and the polis has been commented by the Marxist feminists-on her assigning material justice distribution and economic management to the extra-political realm of the oikos, which ignored questions of material social justice, poverty, and exploitation from political discussion and contestation; 2) The liberal feminists ignore that patriarchy and sexual dominance pervade private relationships; 3) The public/private in reproduction, family structures, work arrangements studies. Ferguson and Smart proposed the concepts of Private/ public patriarchy. The 21st century case studies on property right issue has shifted from gender, kinship family and economic aspects to culture area. Elinor Ostrom (knowledge commons) discussed the conceptual background of the idea -1) The intangible commons threatened by expanding intellectual property rights and privatization of knowledge. 2) Allowing for free speech and democratic practices which advocating open science, open libraries, and collective action. Knowledge as a shared resource requires that both information must become accessible - give the opportunity to potential recipients to gain the necessary abilities. There are groups advocating the abolition of copyright/also Groups advocating using existing copyright law; others advocating changes to copyright law (both the nature and scope of current intellectual property laws). The economic benefit of fair use a balanced copyright law and conditional property right beyond public/private will provide an economic benefit to many high-tech digital library users. All these studies has helped our Yi/French project on digitalization of Yi classics for women and children readers in poverty high mountain regions.

Marginal experience and Swedish missionaries' acculturation in China

Xinya Liu (Wuhan University, China)

Panel ID 594: Public knowledge for marginal people

Marginal Man firstly referred to people who live between two different worlds while they are strangers to both of the two worlds. It shows the intercultural barriers formed by cultural differences but also shows a kind of intercultural relationship. While marginal experience is constructed both by individuals themselves and by tradition, customs, common consensus and social process from their outside world. Researches have illustrated that marginal experience were accompanying Intercultural Communication researchers and to some extent support their research.

Swedish missionaries were living in a marginal situation in the history. Research on their marginal experience illustrates whether and how they culturally adapted to Chinese culture.

Physiological load of Croatian national folk dancing

Branka Matković (Faculty of Kinesiology, Zagreb, Croatia), Goran Oreb (Faculty of Kinesiology, Zagreb, Croatia), Snježana Mraković (Faculty of Kinesiology, Zagreb, Croatia), Jadranka Vlašić (Faculty of Kinesiology, Zagreb, Croatia)

Panel ID 562: Music and resistance in post-socialist Europe and around the world

Folk dancing is a part of culture and tradition which is slowly disappearing, losing a battle with modern dancing. The tradition is saved through school programs and professional groups. The aim of this work was to investigate the physiological load of folk dancing during one of Lado public concerts. Members of the National Folk Dance Ensemble of Croatia Lado were wearing Polar pulse-meters during the whole concert round which they performed 9 different folk dances originally from different parts of Croatia. The concert lasted for 2 hours with a middle break of 20 minutes. The average heart rate in women performers was 139.6 ± 3.9 beats/min with a range between 105 and 166 b/min, and maximal heart rate ranged between 160 and 207 beats/min. In male performers the

average heart rate was 130.9 ± 4.8 beats/min ranging from 119 to 148 b/min and maximal values were between 164 and 202 b/min. The highest values were recorded in Split dances for women and for men during the choreography „Podravski svati“, as well as during both additional, 45 seconds long, encore performances. In total, male dancers expended 1283.6 ± 234 kcal, while the energy expenditure for female dancers was a bit lower (1082.9 ± 167 kcal). The obtained values were similar to some previous surveys for folk dancers in different European countries, but the load was less than presented in some surveys of modern dance.

The Role of hypoxic preconditioning public training center for prevention/treatment of plateau cardiovascular disease and promotion of the local economy and tourism industry

Ping Jia (People's hospital, Lhasa, China), Jing Li (The People's hospital, Lhasa, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Panel ID 545: Genetic and environmental determinants of complex diseases in immigrant and native populations

High plateau natural low-oxygen environment in Kunming, Geermu and Lhasa cities is the idea place to establish a "public hypoxic preconditioning Medical Center" . Appropriate hypoxic preconditioning, could enable the human-body to establish the special ability to adapt to hypoxia, so that the respiratory function, metabolism and tissue uptake, and the use of oxygen capacity will be gradually improved, thereby increasing degree of human-body's tolerance to hypoxia, resistance to the damage of ischemic injury--such as heart, brain, lung ischemia, especially the damage caused by the small vascular lesions. The public center can provide newly arriving population for their hypoxic preconditioning training, to reduce the incidents of acute and chronic altitude sickness cases, to ensure newly arriving population rapidly engaging their works and to promote the development of tourism in the plateau region. This paper will discuss genetic related factors to compare pre and after training classes performance as well as difference both native population and newly arriving population.

Women's political participation in Afghanistan

Sarah Jahangirfam (Bushehr University, Iran), Nasim Basiri (Osmania University, Borazjan, Iran)

Panel ID 512: Gendered violence and the Middle East Crisis

Afghan women had experienced the worst condition under the brutal rule of Taliban from 1996 till 2001. The Taliban deprived women from their very basic rights to education, right to mobility, let alone the political rights as they were prohibited to go to school or any other educational institution. They had to cover up themselves from head to toe and were not allowed to appear in public places without close male relative escorting them. After the collapse of Taliban regime though Afghan constitution guarantees the equal rights of men and women in politics, the process of change is very slow and women's participation in politics is low.

This short research paper attempts to answer the question of 'What are the obstacles to women's political participation in Afghanistan. The paper is divided into four parts, the first part presents a general picture of women's condition under the Taliban, the second part explores various political achievements of women in post Taliban era, the third part explains with details the different obstacles to women political participation and the last part is conclusion.

The objectives of the study are to discuss concept of political participation and its objectives for women participation in politics. The central aim is to examine the empowerment of women particularly of Afghanistan.

Possible genetic continuity or steppe component in a Bronze Age Croatian sample from a prehistoric ancient DNA time series

Daniel Fernandes (University College Dublin, Ireland), Mario Novak (Institute for Anthropological Research, Zagreb, Croatia), Kendra Sirak (Emory University, Atlanta, USA), Ron Pinhasi (University College Dublin, Ireland)

Panel ID 425: Recent advances in bioarchaeology

Ancient DNA studies are currently going through an age of rapid development, thanks to recent technological and methodological advances the extraction of more data from less and more degraded material. This allows for broader geographical studies with reduced costs. Here we present preliminary results on a human Croatian time series that will include around 30 individuals, covering Neolithic cultures such as Starcevo, Cardial Impresso, Danilo, Sopot and Hvar, as well as five Early to Late Bronze Age sites. The eight samples analysed so far have yielded human DNA contents ranging from 0.15 to 68.32%, with five above 30%. Low-density principal component analysis based on genome-wide SNP data seems to show few differences between Early (Zemunica Cave) and Middle (Zidana Cave) Neolithic samples, but a later Bronze-Age sample from Jazinka Cave plots very close to modern Croatians and Balkan populations in general. Mitochondrial haplogroups, with scores of 0.53 to 0.64, seem to be in conformity with what would be expected to be found in Early European Farmers (H1, K1, K2), while our Bronze Age individual showed either HV0 or H4, due to low coverage. It is plausible that this H4 haplogroup in Bronze Age Croatia is a result of Late Neolithic Indo-European migrations. The position of this individual in the principal component analysis plot may also support that steppe component. More samples will be screened in the near future and a subset will be sent for low-coverage sequencing, then allowing strong population genetic analysis.

Sociocultural aspects of contemporary Croatian film

Zlatko Vidačković (Academy of Dramatic Arts in Zagreb; Association Cultural Club; Federation of film critics of Europe and Mediterranean, Croatia)

Panel ID 406: New technologies in visual anthropology

The research paper "Sociocultural aspects of Croatian contemporary cinema" analyzes how modern Croatian cinematography corresponds to the contemporary Croatian society in a number of important areas, in context of recent developments in visual anthropology.

This research paper analyzes how the Croatian cinema captures the Croatian cultural diversity and how the Croatian national minorities in Croatia are represented in it (especially Serb and Roma minority).

The paper also analyzes how the position of female characters in contemporary Croatian cinema has changed and whether the national cinema contributed to the development of awareness of gender equality, then how are persons of same-sex orientation presented in the Croatian cinema (in a range from parody to tragedy), and what is the position of female director in the male-dominated Croatian cinema.

We analyze how the Croatian cinema contributed to historically accurate presentation of the Croatian war for independence and how over time changed the presentation of Croatian war veterans and the enemy soldiers.

Finally, we explore how persons with disabilities are presented in the Croatian cinema and the importance of movies with such characters in raising the public awareness on the position, abilities and social contributions of persons with disabilities.

This research paper is in line with new studies in sociocultural sciences and analyzes all these phenomena and movies from sociocultural perspective.

Tibetan and the 14th Dalai Lama's images on Western and Chinese social media

Wei Mao (Tsinghua University, Beijing, China)

Panel ID 322: China forum: Development of ethnic minority areas

With China's rising status and the increasing of media exposures on Tibet issues, Tibetan and the 14th Dalai Lama's images studies have become a hot research topic in communication studies. China is the most-frequently studied nation in Asian mass communication research. The past Tibetan and the 14th Dalai Lama's images studies mainly focus on Western mainstream newspapers, due to the fact that these newspapers are well established and frequently read by policy-makers and other influential individuals.

In recent years, 'Social media' has become a new buzzword. Social media platforms like Facebook, Twitter and YouTube have made a considerable impact on contemporary life. Social media are a collection of Internet-based applications based on the ideological and technological foundations of Web 2.0, as A. Kaplan and M. Haenlein observed. These applications enable the creation and exchange of user-generated content.

Despite that mainstream media enjoy a widespread scale of influence and are trapped within entrenched norms and values that predispose a certain perspective of the world, social media constitute an alternative media situated outside of the mainstream and articulate a 'social order different from and often opposed to the dominant [order]'.

What are Tibetan and the 14th Dalai Lama's images as they are represented via Western social media? Are there any differences between these images on Western social media and on mainstream media? What are differences between these images on Western and Chinese social media when discussing the same event or topic? The paper aims to answer these questions.

Prenatal tobacco smoke exposure as a predictor of asthma in 4-6 years old children

Sandra Andrusaityte (Department of Environmental Sciences, Vytauto Didziojo Universitetas, Kaunas, Lithuania), Regina Grazuleviciene (Vytauto Didziojo universitetas, Kaunas, Lithuania)

Panel ID 320: Early life programming and child development – insights from birth cohort and long-term follow-up studies

Background. Prenatal tobacco smoke and a shorter duration of breastfeeding may be predictors of adverse health outcomes throughout the developmental trajectory of childhood and early adolescence. The aim of this study was to assess the effect of prenatal tobacco smoke exposure on programming asthma in 4–6-years children and to evaluate breastfeeding impact on these associations.

Methods. This KANC cohort study (Kaunas, Lithuania) recruited 1,489 pregnant women and followed the live single births for 4–6 years. Asthma was assessed by the standardized questionnaires. Logistic regression models were fitted to examine the associations as odds ratios (OR) between prenatal tobacco smoke exposure, breastfeeding duration and risk of asthma adjusted for relevant covariates. **Results.** Maternal smoking during pregnancy was associated with an increased risk of asthma among 4–6 years old children, while breastfeeding was associated with the lower prevalence of asthma. The multivariate model showed that, with reference to the group of non-exposed to tobacco smoke and a breastfeeding more than 3 months, children breastfed less than 3 months had increased tobacco smoke exposure effect (aOR 1.66; 95% CI 0.59–1.74).

Conclusions. The present study findings suggest that maternal tobacco smoking and a short duration of breastfed increase the risk of childhood asthma. Abandon smoking should be encouraged among pregnant women. Understanding the factors which influence of early-onset asthma may give important insight into the implications for interventions.

Bring ICH DUZAI Torch-festival knowledge system to college curriculum: Influence/impact of national/international education reform on newly proposed ICH DUZAI courses in XICHANG college in LYAP

Dage Shama (Xichang College, China), Muzhi Aniu (Xichang College, China), Xia Shi (LYAP policy center, China), Ga Wu (YASS Yunnan Academy of Social Sciences, Kunming, China)

Panel ID 312: The teaching of anthropology in schools

The nuosu language is today spoken by 4.5 millions people, especially in mountain forestry/poverty Yi areas. Han language with Sichuan, Yunnan, Guizhou and Guangxi accent also spoken by both Han/Yi people which has been strongly influenced by Yi linguistic practices. Yi written language still used for naming road, village, traditional paintings, sculpture, architecture and temples in Yunnan, Guizhou and Guangxi Yi regions. Yi leaders/scholars are co-writing proposals to the xichang college leaders for including Yi linguistic/legal/historical/economic knowledge as academic majors (including Yi music instruments/opera/paintings tradition) with increasing employment rate and social justice/equality as purposes. New ICH DUZAI-torch festival related Yi Heritage knowledge also is included in school's curriculum. Yi educational leaders are learning from China's other 13 minority universities and struggling to maintain their traditional mission to be inclusive and for social mobility and equality. We will talk about how both national and international reforms influenced local practices and new plans: 1) co-planning new exhibition programs on comparing Yi scripts with global writing systems of Cuneiform/Egyptian hieroglyphs/Phoenician/Greek/Latin alphabet; cyrillic alphabet. Ceramic vessels painted with Yi scripts have been collected. Writing systems of Yi hieroglyphs is semblance to the ancient Sumer/Egyptian writing system (all with phonetic signs representing syllables). There are Bimo paintings in ancient Yi texts using abstract painting-skills been preserved. Yi scripts closely represents the daily spoken language, students are able now in college to learn both ancient/current Yi writing systems, learn Yi hieroglyphic beautiful texts, artistic sculpture by ancient Yi bimo-scribes, and ancient/modern Yi literature as well as ancient/modern mathematics.

Prediction of Y haplogroups in Bosnian and Herzegovinian population based on 23 Y-STR loci

Serkan Dogan, Larisa Bešić, Gulsen Dogan, Adna Ašić, Damir Marjanović (Department of Genetics and Bioengineering, International Burch University, Sarajevo, Bosnia and Herzegovina)

Panel ID 261: Applied molecular anthropology: Retrospective and perspective

Y-chromosome marker frequencies that were generated in a study of Bosnian-Herzegovinian population, using PowerPlex Y23 kit, were used to calculate Y-haplogroups using in silico methods. The results showed that the most prevalent haplogroup is I2a with 47.9% presence, followed by E1b1b and R1a with each accounting for 17% of all haplogroups in the population. The remaining haplogroups encountered in this study were G2a, I1, J2a, J2b, N, and R1b accounting for 1%, 4.3%, 5.3%, 2.1%, 1%, and 4.3%, respectively. These results lead to the conclusion that the Bosnian-Herzegovinian population is a classical example of a European population, due to the prevalence of I, R and E haplogroups, which are the most present in European populations.

Molecular - genetics characterization of mixed skeletal remains from cemetery near town Zenica after floods in Bosnia and Herzegovina

Mirela Dzehverović (Institute for genetic engineering and biotechnology, Sarajevo, Bosnia and Herzegovina), Amela Pilav (Institute for genetic engineering and biotechnology, Sarajevo, Bosnia and Herzegovina), Sanin Haverić (Institute for genetic engineering and biotechnology, Sarajevo, Bosnia and Herzegovina), Jasmin Ramić (Institute for genetic engineering and biotechnology, Sarajevo, Bosnia and Herzegovina), Damir Marjanović (Institute for anthropological research, Zagreb, Croatia), Jasmina Cakar (Institute for genetic engineering and biotechnology, Sarajevo, Bosnia and Herzegovina)

Panel ID 261: Applied molecular anthropology: Retrospective and perspective

After the floods in May 2014 in Bosnia and Herzegovina, and subsequent drainage of land, there was landslide in cemetery near town Zenica, which resulted in mixed skeletal remains from aforementioned cemetery. Aim of the study was to collect skeletal remains and isolate DNA so that remains can be matched to living relatives.

Samples from 20 skeletal remains were collected. DNA was isolated from bone and tooth samples using an optimized phenol/chloroform DNA extraction procedure. All samples required a pre-extraction decalcification with EDTA and additional post-extraction DNA purification using filter columns. Additionally, DNA from 6 reference samples (blood from living relatives) was collected. Power Plex Fusion kit (Promega) was used to amplify 24 short tandem repeat (STR) loci.

Total of 20 samples were profiled using autosomal STR loci (as per manufacturer's protocol), which resulted in useful DNA profiles for 17 skeletal remains. A comparison of skeletal remains profiles with a reference sample yielded 14 positive identifications. DNA analysis may efficiently contribute to the identification of remains, regardless of the source. We also found that Power Plex Fusion system (Promega) may be useful in forensic analysis of the samples with very low amount of genomic DNA such as skeletal remains, and is less sensitive to inhibitors.

Patients compliance correlates to pharmacogenomics of drugs used in the treatment of early stage breast cancer

Kristina Bojanić, Tomislav Kizivat, Lucija Kuna, Jasenka Wagner, Robert Smolić, Ines Bilić Čurčić, Kristina Kralik, Martina Smolić, Antun Tucak, Aleksandar Včev (Faculty of Medicine Osijek, Croatia)

Panel ID 260: Health systems and illness experiences: The results of hybrid human and non-human experiences

BACKGROUND: Anastrozole is a selective competitive aromatase inhibitor (AI) widely used as adjuvant treatment for early stage breast cancer. Metabolism of anastrozole involves N-dealkylation by CYP3A4 and CYP3A5, and glucuronidation by UGT1A4. The most common adverse events of AIs are osteoporosis and musculoskeletal events, whereas hepatotoxicity is less frequent.

AIM: To determine the role of pharmacogenomics in the interindividual variations in the intensity of adverse effects and patients compliance to anastrozole therapy.

METHODS: 51 postmenopausal women with hormone receptor-positive early breast cancer treated with anastrozole and controlled in Health Center Osijek were included in the study. Exclusion criteria: established osteoporosis/osteopenia, therapy affecting bone metabolism, established liver disease, hepatotoxic pharmacotherapy and excessive alcohol consumption. Liver stiffness measurement (LSM) by transient elastography and bone mineral density (BMD; g/cm²) by dual-energy x-ray absorptiometry were measured. Genotyping of SNPs in the UGT1a4 (rs6755571), CYP3A5 (rs776746) and CYP3A4 (rs2740574) genes was performed by Taqman real-time PCR.

RESULTS: The distribution of functional genetic polymorphisms of enzymes involved in anastrozole metabolism is shown. The cumulative incidence of NAFLD was 54%. Osteopenia was found in 46% and osteoporosis in 36% of participants. However, the correlation in the interpatient variability in the intensity of adverse reactions to functional genetic polymorphisms studied was not found.

CONCLUSION: Functional genetic polymorphisms of enzymes involved in anastrozole metabolism could be correlated to altered aromatase activity, disease prognosis and severity of aromatase inhibitor adverse effects. The intensity of adverse effects plays an essential part in maintaining patient compliance to anastrozole

Food safety – number of samples analyzed for the purposes of official controls and samples analyzed at the request of food business operators

Vedrana Podobnik, Sanja Klarić, Vladimir Mićović, Željko Linšak (Teaching Institute of public health, Rijeka, Croatia)

Panel ID 255: Strengthening the role of the public health institutions in different European regions regarding the food safety

European Regulation (EC) No.178/02 was appointed as a new approach to food safety, and its aim is to ensure a high level of protection of human health and consumer interests in relation to food. Food safety means a safe and healthy food along the entire food chain "from farm to fork". Historically and empirically, a situation that led to the compromising food safety have influenced the creation of a new EU food safety policy. Institutions caring for the public health aspects among others goals, have important role in ensuring safe food. In this sense Teaching Institute of public health in Primorsko goranska County have successful cooperation with food business operators. Modern laboratories operating according to the highest standards and requirements of HRN EN ISO/IEC 17025, provide support business operators with food in the context of fulfilling the legal requirements. It is evident increasing number of food samples analyzed on chemical and microbiological parameters of the control that food business operators themselves prescribe in their HACCP plan. On the other hand the number of analyzed samples that are part of official controls to reduce the intention of the European legislation regulating the safety of food. Food business operators were primarily responsible for the safety of the food placed on the market and it is inevitable that they will increasingly need support of public health experts. Official controls are carried out to control food business operators and their treatment in accordance with legal requirements.

Towards developing a culinary tourism destination: A case study of the Durban region

Sheetal Bhoola (University of KwaZulu Natal, Durban, South Africa)

Panel ID 246: Anthropologies of tourism: An epistemological reality or mere wishful thinking?

This research aims to explore the parameters for a framework in culinary tourism as a means to strengthen tourism in the Durban region of South Africa. This dissertation focuses on current findings and research in support of 'Culinary Tourism'. 'Culinary Tourism' was founded by Lucy Long in the year 1998. She states that, "Food is central to travelling and it is a vivid entryway into another culture, but we do not literally have to leave home to 'travel'" (Long, 2004; 1). that culinary travel is popular because it connects us to the way we live, perhaps to family histories or the origins and cultures of another country (Goldman cited in Roberti, 2008: 1). Hence the tourist and traveler may be more willing to sacrifice shopping or snorkeling in exchange for a meal prepared with local and or exotic ingredients. Contemporary literature on Culinary Tourism has not produced an adequately acceptable definition to embrace the concept. This study coincided with the FIFA World Cup of 2010, which has contributed significantly to my sample group of individuals. The main objectives of the study are to determine how food can serve to develop a model for culinary tourism in Durban, which can serve as an attraction for local and overseas tourists and that the potential for an effective marketing strategy lies with the culinary specialities of Durban's large Indian population.

Looking through others' eyes, the perception of Konavle in touristic context

Zrinka Režić Tolj (University of Dubrovnik, Croatia)

Panel ID 246: Anthropologies of tourism: An epistemological reality or mere wishful thinking?

This paper presents a particular (cultural) anthropological research on cultural tourism in Konavle (southernmost part of Croatia), focused on the perception of Konavle, its culture and tradition in touristic context. The idea for the research arose on the field, while working as a tourist guide. The classic anthropological method of participant observation serves as the foundation of interdisciplinary study of cultural tourism in Konavle which began in 1999 and is still going on... Starting with the insight that tourism is made by people, the emphasis is placed on participants in the tourist contact and their perception of this microregion with rich tradition and strong local identity. By comparing the data collected (by interviews and questionnaires) among local residents, tour guides (presenting Konavle), tourists and tourism professionals (organizing the whole „event“) the pillars on which lies a contemporary representation of Konavle in the world of tourism were

identified, focusing on the selection of individual elements from the entire traditional inventory and, consequently, on the identification processes among Konavle people.

The Silk road project: Old and new efforts

Lihua Wu (University of Qiqihaer, China), Wu Ga (YASS Yunnan Academy of Social Sciences, Kunming, China)

Panel ID 243: The rise of China and global portrayal of Chinese culture, language and education: An anthropological exploration

The Silk Road is the world's longest ancient path. It not only reminds us of beautiful silk products produced in ancient China, but also makes us recall the prosperity of Han and Tang Dynasties, the rise and fall of ancient states and migrating nations along the Silk Road. This article briefly introduces both commercial and cultural exchanges between China and countries along the silk-road from following 4 angles: 1) the position of ancient China in the world, 2) the Silk Road and East-West cultural exchanges, 3) the cultural exchanges during Ming and Qing dynasties, 4) the China described by ancient Arabs, which shows how the cultural exchanges and mutual learning between the East and the West happened in the ancient times. We will discuss wise and brave Chinese ancestors' pioneering efforts which made China and world closely linked. The Silk Road extends so far and it covers many small countries in Central Asia region, and many located in the marginal zones both in ancient/modern times. Our paper will discuss current efforts to re-build the new Silk Road by Chinese projects and projects from other countries in order to promote an international spirit in co-building a new common world and to promote global integration. We will also discuss immeasurable value and significance of new 21st century silk-road project especially will reflect current new literature produced by scholars in and outside China.

How interdisciplinary team could engage closely with the public and offer useful ICH tourism suggestions: impact of fast changing world on ICH torch festival tourism plans

Zhegke Peng (Committee of Xichang Yi studies Association, Xichang Sichuan, China), Wu Ga (YASS Yunnan Academy of Social Sciences, Kunming, China), Tu An (LYAP ICH Office Director, Xicahng, China), Luo Aga (LYAP cultural centre, Xicahng, China), Xia Shi (LYAP policy center, Xicahng, China)

Panel ID 208: Types of knowledge used for cultural heritage in tourism contexts

Impacts of fast changing world on Yi ICH tourism studies issues will be shared:

- 1) computer scholars been hired to create/use internet technology publicizing ICH commercial products;
 - electronic/mass telecommunication technologies/digital database was initiated in 2011 and has gradually expanded number of users and dissemination of information to larger-public;
 - electronic survey studies scholars hired to survey public opinions about new ICH products and the interactions between policy and ICH planning activities;
- 2) by learning global ICH management experiences, musician have initiated with culture experts promoting new/modern style opera and preserve classic plays and music programs;
- 3) policy making consulting scholars are interested in studying both formal and informal interpretations on new ICH policy that can help developing new programs to better engage with anti-poverty initiatives; informal/formal policy consulting groups have been formed;
- 4) dynamics and resistances issues: 4.1.: differences/similarities existed in global-South/North countries regarding both practices/definition of ICH; policy makers/decision-makers/legal experts/historian/religious/cultural studies scholars all been invited to plan new management plans. 4.2.: ICH tourism is not easy and ICH centers/persons been identified for ICH tourism policymaking. Policy makers and tourism entrepreneurs/cultural experts visiting public training-centers transferring ICH knowledge for tourism practices. 4.3.: ICH experts invited by both educational/policy centers to teach the relation between cultural/ICH tourism. 4.4.: Yi nation moving their traditional economic type to new tourism economy by adopting new electronic media and marking a shift from the old to the new

E-business period. 4.5.: new mass media strategic management of traditional ICH and projects on ICH as academic subject proposals for both university and public programs.

Different bodies, same rights? Sexual politics of "LGBT" in Ecuador

Julie Rausenberger (KU Leuven, Antwerpen, Belgium)

Panel ID 186: Public responses to human body size, shape and color

The current political structure of the Ecuadorian State and its recent Constitutional Reformation paved a way for greater equality and inclusion of LGBT rights. Ecuador is a post-neoliberal Latin American country which is shaping the sexual identities and the queered citizen statuses of LGBT people in a remarkable way as Ecuador governs its country in a paradoxical way by using a hegemonic strategy of both transphobic violence and homoprotectionism.

This anthropological paper consists of a literature review that aims to deconstruct the sexual politics – performed through practices of repression and exclusion, but also through resistance and resilience – in Ecuador to grasp the local ideologies on gender identity and normative sexual orientation. Although the Correa administration appears to be progressive and LGBT-friendly, the Ecuadorian law can still be considered as a symbolic violation to sexual orientation and gender identity (SOGI) rights as it manifests heteronormative ideologies through its 'pinkwedding' policies.

The challenge that Ecuador faces now is to translate its positive intentions towards greater recognition of all people – regardless from their gender or sexual preference – and to continue the Citizen Revolution to advocate for equal rights to all her citizens in order to promote toleration of non-conforming bodies.

History of development of anthropological researches in Belarus

Volha Marfina (Institute of history of National Academy of Sciences of Belarus, Minsk)

Panel ID: 186 Public responses to human body size, shape and color

Several periods, each playing an important role in the development of anthropology, can be distinguished in the history of domestic anthropology in 20th century Belarus. The first period, before the beginning of the 1930s, with the foundation of a scientific section on natural history at the Institute of Belarusian Culture in 1926, together with an anthropological commission, was a momentous event for Belarusian anthropology at that time. Subsequently, the Department of Anthropology of the Belarusian Academy of Sciences (1929) was founded by the aforementioned commission. Professor A. Lenz, a famous scientist who investigated types of higher nervous activity in man, was appointed as head of the department. For this reason, research conducted by the department followed two paths: anthropometry, and questions of higher nervous activity. Modern anthropological studies in Belarus were initiated in the mid-1960s: paleo-anthropological - examined the vector of the epochal variability of the skull and skeleton in the population of the territory of Belarus from the 10th-19th century; modern - examined ethnic aspects of populations. In the mid-1990s the extent of this research expanded considerably. Studies covered social and cultural anthropology of aging (gender and age, and the territorial variability of the physical type of the adult population); auxology (the formation of body build during the process of growth, maturation of children's bodies, the physical development of infants, children, adolescents, and youth from 4–17 years of age); constitutional anthropology (constitutional morphogenesis); and functional anthropology (gender and age variability in the cardiorespiratory systems of schoolchildren).

The influence of mouth breathing on exercise induced decrease in lung function in children with allergic asthma and rhinitis

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Panel ID 173: Improving health and quality of life in sports and physical activities

Exercise induced bronchospasm (EIB) represents a common feature of childhood asthma which is most commonly revealed during free running. Conversely, aerobic exercise may have beneficial effects in asthmatics especially on the reduction of the level of systemic inflammation and is recommended as a part of its treatment. The aim of this study was to test how mandatory mouth breathing influences the exercise induced decrease in lung function according to the severity of allergic rhinitis (AR in the study involved 55 children with moderate persistent asthma and AR. Participants were categorized into two groups according to nasal symptoms severity. Free 6-minutes running test preceded and followed by spirometry were performed with and without a nose clip, a day apart. There was a significant decrease in forced expiratory volume in one second (FEV1) after exercise with a nose clip in children with fewer nasal symptoms compared to children with more nasal symptoms (mean±SD; -5.28 (7.91) vs. -0.08 (4.58), p=0.0228) and compared to testing without the nose clip (mean±SD; LNS, -1.31±3.89%, p=0.2408; MNS, -1.47±3.68%, p=0.2883). Our results imply that regular mouth breathing due to nasal congestion may have a protective role against EIB in children with persistent AR and allergic asthma.

Body composition of women participating in aerobics

Petra Zaletel, Miran Kondrič, Tine Sattler, Dorica Šajber (University of Ljubljana, Faculty of Sport, Slovenia)

Panel ID 173: Improving health and quality of life in sports and physical activities

In their desire for healthy and shaped body, women engage in various aerobics training programs. There is strong correlation between motivation for recreational exercise and lower physical self-image. Care for vitality and youthful body and motives for health and enjoyment in moving to the music are some of the strongest motives of participants in various types of aerobics. Our study aimed to determine the body composition of women participating in aerobics also in correlation with their regular exercise attendance.

We measured 88 women aged 18 – 45 (27.8 ± 7.3) who participate in various forms of aerobics. Body composition was measured with scales (Tanita, Innerscan body composition monitor, model BC-545), while the information about the regularity and frequency of their workout were obtained by a questionnaire. For the analysis of results, we used descriptive statistics, Pearson's correlation coefficient, t-test for independent samples and ANOVA variance analysis.

On average, the participants in the survey attended the aerobics training for 2-3 years at least twice a week. Based on their BMI, almost 65% of women have normal weight, 14.7% are overweighted, while 20.5% of women participating in aerobics are considered obese (BMI > 30), which presents a serious health issue. Women who have been regularly engaged in aerobics for a longer period have lower fat mass and higher lean body mass in comparison to those women who engaged in aerobics for a shorter period.

Waist circumference as an indicator of abnormal weight with middle-aged men

Jovan Gardašević, Ivan Vasiljević, Duško Bjelica (University of Montenegro, Faculty for Sport and Physical Education, Nikšić, Montenegro)

Panel ID 173: Improving health and quality of life in sports and physical activities

Obesity is defined as excessive accumulation of fat, over the measure which is considered normal for age, gender and type of body construction. According to the World Health Organization (WHO, 2000), waist circumference over 102 cm for men and 88 cm for women represents a boundary that requires immediate weight reduction. The survey included 137 middle-aged male respondents from Montenegro. As anthropometric indicator of abdominal obesity was used a waist circumference. Waist circumference is accurately measured with centimetre tape, on a half between the last rib and

the top of the iliac bone on the recommendation of the World Health Organization. In a sample of 137 male respondents, a normal nutritional status has 44 (32.1%) respondents, excessive nutritional status has 52 (37.9%), and obesity 41 (30%) respondents. Having reviewed the results of the research, the alarming was the fact that about 70% of the population of middle-aged men are increasingly entering into the problem of over-nutrition and obesity. It is believed that the body weight increased by 20% leads to an increase in the risk of diabetes mellitus by 150% (Johann, 1994). Disorders of lipid metabolism and lipoprotein are present in approximately 30% of the obese person (Stokić, 2004). The research results indicate that good physical shape reduces the risk of excessive weight gain and that men who have excessive body weight, but who are in good physical shape, have a lower mortality rate than people of normal weight, but a lower physical shape (Lee, Jakcon and Blair 1998).

Public policies for aquatics and mechanisms of privatization of access to sport and leisure in city of Salvador, state of Bahia, Brazil

Nair Casagrande (Loughborough University, United Kingdom), Fernanda Lima (UFBA, Salvador, Brazil)

Panel ID 151: “public” and “private” power relations: Local encounters between knowledge systems

The research was carried out in the City of Salvador, by Federal University of Bahia (UFBA), during 2012 and 2013. Its overall aim was to analyse public policies on sports and leisure, focused on aquatics, developed by the local government of the City of Salvador, Bahia, between 2004 to 2012. Data collection instruments used in this research consisted of the literature review; analysis of official municipal government documents of Salvador; and semi-structured interviews with the co-ordinator of Sport, Leisure and Entertainment department. The results demonstrate the contradictions between the law and the implementation of these policies in the municipality. The key findings show insufficient public funding for aquatics projects and the demolition of a Sports Complex which offered free or low-cost classes, without a reconstruction of a new public swimming pool. The results reinforce the evident lack of continuous public policies promoting access to learning aquatics. This right for the population of Salvador currently is limited due to insufficient funds. In conclusion, sports and leisure public policies for aquatics focus predominantly on the encouragement of competitive and high performance sports (mainly football); the education and training of young athletes in high performance sports; and on the support for expanding the construction/maintenance of public or private facilities designed for training the new customers of sports-entertainment such as the new stadiums, new shopping centres, private clubs and private swimming pools. Consequently, the current public policies for aquatics are being developed in a consumerist way contrary to the interests of the local community.



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