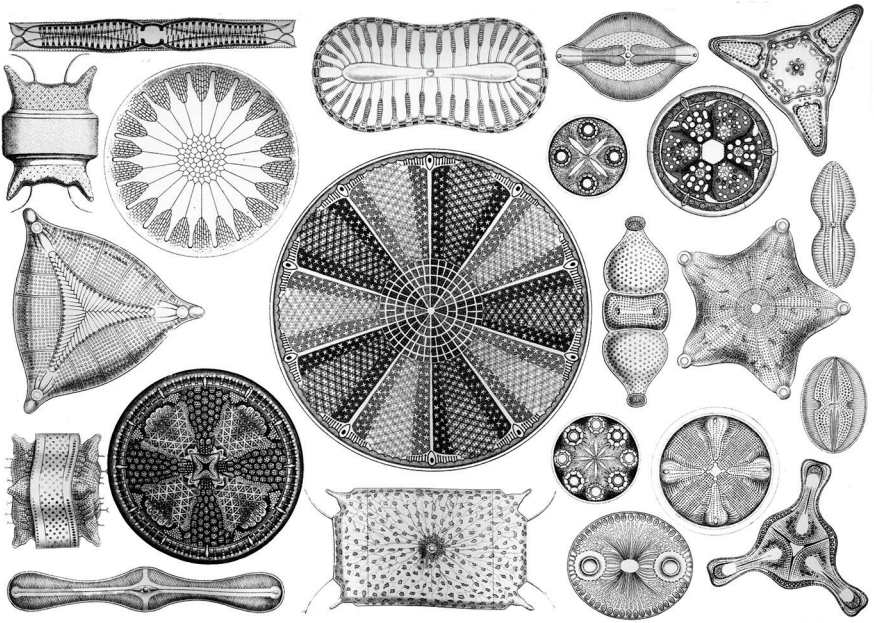
ASA 15

Symbiotic anthropologies: theoretical commensalities and methodological mutualisms



UNIVERSITY OF EXETER

CONFERENCE TIMETABLE

Monday 13th April	
12:00-14:00	Registration
14:00-15:30	Welcome and Firth Lecture
15:30-16:00	Refreshments
16:00-18:00	Plenary 1
18:15-19:45	Drinks reception

Tuesday 14th April	
09:15-10:45	Panel session 1
10:45-11:15	Refreshments
11:15-12:45	Panel session 2
12:45-14:00	Lunch; Apply meeting (starts 13:05)
14:00-15:30	Panel session 3
15:30-16:00	Refreshments
16:00-18:00	Plenary 2
18:00-19:00	Berghahn 21st Anniversary Drinks Reception

Wednesday 15th April	
09:15-10:45	Panel session 4
10:45-11:15	Refreshments
11:15-12:45	Panel session 5
12:45-14:45	Lunch; AGM (starts 13:05)
14:45-16:15	Panel session 6
16:15-16:45	Refreshments
16:45-18:15	Plenary 3
19:30-21:45	Conference dinner
21:45-23:30	Conference party

Thursday 16th April	
09:15-10:45	Panel session 7
10:45-11:15	Refreshments
11:15-12:45	Panel session 8
12:45-14:00	Lunch; AoB and HoDs meetings (starts 13:05)
14:00-15:30	Plenary 4: Debate

ASA15

Symbiotic anthropologies: theoretical commensalities and methodological mutualisms

Association of Social Anthropologists of the UK and Commonwealth Annual Conference

University of Exeter

13-16 April 2015

ASA Committee:

Chair: Professor Veronica Strang

Hon. secretary: Dr Zemirah Moffat

Hon. treasurer: Dr Lotte Hoek

Committee members:

Ethical guidelines: Dr Lucy Pickering

ASA networks: Dr Katharine Tyler

ASA publications: Dr Henrike Donner

Conference officer: Dr Marloes Janson

Membership officer: Dr Michelangelo Paganopoulos

Media officer: Dr Jamie Cross

Conference convenors:

Samantha Hurn, Ann Kelly, Tom Rice, Katharine Tyler, Hannah Rumble and Andrea Butcher

Conference administrators:

NomadIT: Eli Bugler, Megan Caine, Darren Edale, James Howard, Rohan Jackson, Triinu Mets, Elaine Morley

Acknowledgements for financial and institutional support:

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Other support that deserves a special mention:

Michael Hauskeller (SPA, Head of Department), Simon Wright (SSIS College Manager), Claire Packman (Exeter Conference Support), Events Exeter, All Plenary Speakers and Chairs, ASA Committee - especially Marloes Janson and Veronica Strang

Contents

Conference timetable 2

Welcome addresses 6

from Veronica Strang, Chair of the ASA 6

from ASA15 Conference convenors Ann Kelly and Katharine Tyler 7

Theme 8

Practical information 11

Events and meetings 19

Book Exhibit 25

Daily timetable 27

Plenary, panel and paper abstracts 43

Laboratories 105

Film programme 109

List of participants 111

Advertisements 115

Floor plan ..... inside rear cover

Campus map ..... outside rear cover

Welcome from the Chair of the ASA

On behalf of the ASA Committee, I would like to extend a warm welcome to all of the conference delegates and to thank the University of Exeter for hosting the ASA Conference this year. Above all, I want to thank the conference conveners for organising what promises to be a very stimulating and rewarding event. It is a particular pleasure to see a relatively new Anthropology group taking the initiative in organising our association's annual conference. This is an excellent way to highlight the establishment of a new Anthropology unit, and to give us all the opportunity to get to know the anthropologists concerned, and to get a sense of (and support) what they are trying to achieve.

It is clear from the conference theme that Anthropology in Exeter is off to an exciting start. Focusing on Symbiotic Anthropologies, it asks what it means to do anthropology today, and considers the shifting boundaries – or lack of them – between our discipline and multiple epistemic areas. It encourages us to examine not just human societies, but also non-human species and our symbiotic relationships with them. It points to the interdependencies that weave through our institutional relationships and through methodological and theoretical commensalities within and beyond the academy.

Part of this symbiosis of course, is with each other. Our annual conferences provide a vital opportunity for anthropologists to exchange ideas and collaborate in the development of new theories and practices. They highlight the collective nature of our discipline, and help us to promote our professional interests nationally and internationally. Exeter is to be congratulated on providing us with an excellent opportunity to experience symbiosis at its best.

Veronica Strang
Chair, ASA

Next year…

The ASA annual conference will be held at Durham University next year. **F*ootprints and Futures: The Time of Anthropology*,** will consider the past impact and future directions of anthropological knowledge. In the shadow of debates on the Anthropocene, the event invites critical reflection on temporality and chronicity as contexts for social action and as organising principles of human narrative. The conference will be structured around five sub-themes. These will consider the temporalities at work in 1) politics and economics; 2) development, energy and the natural world; 3) health and well-being; 4) cultural evolution and 5) the different modalities and experiences of fieldwork.

Welcome address from the conference convenors

Dear Colleagues,

On behalf of the local conference committee, we would like to welcome you to our campus and our university. It is a great privilege and pleasure for us to host the ASA15 Conference at the University of Exeter. This event represents the first international conference ever held in social anthropology at Exeter. While the Department of Sociology has a strong and deep tradition of cultural sociology, and has always been home to social anthropologists, the consolidation of Anthropology as a 'named' discipline at Exeter is a recent development.

In 2013, the University launched single honours undergraduate programmes in anthropology. In the same year, the Department of Sociology and Philosophy included Anthropology within its title, now known for short as 'SPA'.

The local conference committee consists of the core team of social anthropology staff: Andrea Butcher, Samantha Hurn, Ann H. Kelly, Tom Rice, Hannah Rumble and Katharine Tyler. We are all recent appointments employed by the University with the aim of furthering the scholarship and teaching of social anthropology. For us and for the University, ASA15 represents a seminal moment in the establishment of the scholarship and teaching of social anthropology at Exeter.

Social Anthropology is taught in a uniquely integrative way within the Department of Sociology, Philosophy and Anthropology, drawing theoretical and methodological inspiration from across the disciplines. It is precisely this spirit of interdisciplinarity that we have tried to reflect, convey and encourage in our Conference theme of 'Symbiosis'. The plenaries, for instance, will involve conversations between social anthropologists, philosophers, geographers, sociologists and historians - occasions which, we hope, will provide lively and imaginative forums for the creative exchange of ideas, practices and commitments across disciplinary locations and perspectives.

So then, it is with great pleasure that we welcome you to Exeter. We welcome you to the ASA15 Conference. And in welcoming you here right now, we celebrate the welcoming of the intellectual rigour and creative practices and passions that constitute social anthropology to the University of Exeter.

Ann Kelly and Katharine Tyler
University of Exeter

Theme

What does it mean to do anthropology today? What can – or should – anthropologists do and with whom? Anthropology has always been a discipline 'in the midst' – balanced between scientific method and literary craft; theoretical elaboration and practical application; fieldwork outside of institutional life and involvement within the university (Geertz 2001; Holbraad 2009). We respond to that epistemic tangle in different ways. For some it provides a source of theoretical invention and methodological innovation, a 'trading zone' for collaboration across disciplinary boundaries, experimentation with new knowledge practices and cross-pollination of theories and roles (Comaroff 2010; Roepstorff & Frith 2012): anthropologists as advocates, political campaigners, film makers, artists, musicians and consultants; ethnographic evidence marshalled into forensic accounts, legal evidence, documentary film, advertising and marketing campaigns, government policies or as corroboration for clinical trials. For others, the 'betwixt and between-ness' of anthropology acts as our disciplinary anchor; its precarious liminality reinforces our ethnographic eye (da Col & Graeber 2011; Riles 2001; Strathern 2006; Willerslev 2001).

What is clear is that the conditions under which ethnographies are produced and theorised have changed. The increasing demand and need for contextualized data, holistic perspectives and socially responsible practices, has introduced anthropologists into institutional spaces once restricted to the natural sciences, policy-makers or business (Holmes & Marcus 2008). At the same time, the explosion of social networking technologies means that work in a world awash with realtime representations of social reality: ethnography is at once everywhere and nowhere (Coleman 2010).

The aim of this conference will be to explore the shifting borders and boundaries of anthropological work today. Symbiosis describes processes of differing types of beings and organisms living together, whether over short or long periods of time, in close contact, loose or harmful association. In the context of biology, symbiosis implies various kinds of co-existence between entities of different orders, encompassing relations that are mutually beneficial and those that are parasitic and even harmful to one or more parties involved. By symbiotic anthropologies we want to suggest close examination of precisely those occasions and relationships when in response to institutional pressures, or ethnographic demands, we are forced, obliged or fortunate enough to depend upon others for our institutional survival, or our theoretical and methodological innovations. Of course, that conjunctive – and at times parasitic – sensibility has a long disciplinary tradition in, for example dependence on the hospitality of others and inviting ourselves to dine at our hosts' tables (Serres 1982; Candea & Da Col 2012). While much of anthropological work involves an effort to cultivate an ethics of co-existence – a restless intimacy and infatuation with difference continues to inflect our empirical concerns and our discourse (Wolf-Meyer & Collins 2013). Ethnographic methodologies have evolved in relation to other intellectual traditions, internalizing over the years diverse scientific, political, literary, cinematic, linguistic and artistic techniques (e.g. experimentation, film, photography, pastiche, activism). Physical, emotional and analytical proximity can be perilous – we risk losing our compass, getting too close and 'going native'*.

We are interested in exploring, discussing and debating: what constitutes contemporary anthropological knowledge, theories and practices? What are the methodological muddles and potentials of working with those defined as disciplinary or institutional 'others'? Given that the methods and ideas of anthropology have been both borrowed from and appropriated by 'other' disciplines, who and what constitute anthropology's outside? How are these disciplinary 'traces' differently expressed? In a world of social networking, Facebook and Twitter, does ethnography still 'work', in the traditional sense, as a solitary researcher immersed in 'the field' (Collier, Lakoff & Rabinow 2006; Miller 2012)? In what ways have new fieldsites, institutions, technologies and people left their mark on anthropological theories and ethnographic practice, on the ethics of entanglement and the possibilities of detachment (Candea 2011)? In a policy climate that emphasises interdisciplinarity, public-private partnership, 'impact' and systematic data sharing, what are the evidentiary conventions through which anthropologists aim to enhance the intellectual integrity and social relevance of their claims - and how might these be changed/transformed (Engelke 2009)? What further external pressures shape, form and influence anthropology in terms of the orientation and content of its teaching and research outputs (Lederman 2006)? What moral and political issues and dilemmas confront the contemporary anthropologist? What does it mean for an anthropologist to be an anti-racist, postcolonial, feminist, Marxist, environmentalist, post-humanist, human and more-than-human rights campaigner in the contemporary world (Goodale et al 2006; Graeber 2004; Hale 2006; Harper 2006; Scheper-Hughes 1995)?

Proposals were invited which address and reflect on these and related questions and issues. Our aim is to open up a forum for examining, discussing and debating the innovative and creative collaborations, methodologies and knowledges that constitute the enterprise of contemporary anthropologies.

**We deploy this term to evoke the colonial histories of difference, othering and violence central to the formation of social anthropology as a discipline. Thus, this term is used to evoke the power relationships of difference and otherness that have traditionally separated the white European anthropological researcher from those researched. We use this term here in the hope of stimulating discussion and debate about the contemporary reproduction within the academy of these racialised colonial discourses of violence and difference and to open up a space to challenge them.*

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Practical information

Using this programme

This *Practical information* section aims to help you with the practicalities of attending ASA15, navigating this book, the venue and Exeter in general, including suggestions for dining, nightlife and sightseeing.

The general *Timetable* on the inside front cover gives a quick overview of when receptions, plenaries, panel sessions and other events are taking place. The *Events and meetings* section is ordered chronologically and gives details of the activities taking place this week besides the panel sessions, including the Welcome reception and keynote, plenaries, labs, meetings, entertainment, the conference dinner etc.

The full academic programme is detailed in the *Daily timetable* section which shows what is happening and where at any given moment in chronological sequence. The *Plenary, panel and paper abstracts* section provides the actual panel and paper abstracts, in panel reference number order. There are similar abstract sections for the laboratories and the film programme.

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

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

Timing of panels

Panels have been allocated one to three ninety-minute sessions, depending on the number of accepted papers. (There may be up to four papers per session and so, a panel may include up to twelve papers in three sessions). There are panels of all sizes on Tuesday and Wednesday; Thursday only contains two-session panels. Please also note that the third panel session starts at different times on Tuesday and Wednesday: 14:00 and 14:45 respectively.

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

Timing of individual papers

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

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

Venue

All ASA15 activities will be concentrated at the University of Exeter's Streatham Campus, one of the most beautiful campuses in the UK, famous for its greenery. The campus is a registered botanic garden, with a landscape of rare trees, lakes, woodlands and stunning views.

In the heart of the Streatham Campus stands the new modern Forum building that fans of British crime drama may recognize as the Courts from the ITV series "Broadchurch". It is within the Forum, and the connected Devonshire House, that all ASA15 events - academic and otherwise - will take place. The Forum has three levels: Level 0, Mezzanine (M) and Level 1. The registration desk and the book exhibit (as well as refreshments during the breaks) will all be located on Level 0, in "The Street", the spacious lobby that links the Forum's main North and South entrances. Panel sessions will take place in the seminar rooms on Level 0 (Seminar Rooms 1-6) and Mezzanine (Seminar Rooms 7-12).

ASA's Firth lecture, Plenaries and the AGM location

The 2015 ASA Firth lecture by Anna Tsing, as well as the four plenaries and the AGM will take place in the 400-seat Alumni Auditorium in the Forum, accessible from levels 0 and M (see the Forum floor plan in the inside rear of this book for further reference).

Catering

For those who have booked accommodation on campus, breakfast will be served at Holland Hall.

Lunch can be obtained by delegates on provision of a lunch voucher (found within your badge) at the servery of the Terrace Restaurant, Devonshire House (accessible from Level 1 of the Forum). Refreshments during the breaks will be served in the Street of the Forum.

The conference dinner will take place in the Great Hall (Devonshire House, accessible from Level 1 of the Forum).

Please note that ALL the conference catering will be vegan and vegetarian.

Reception desk, ASA15 conference team, NomadIT office

On arrival at the Reception desk (located in the Street of the Forum) you will have been given this book and your conference badge. Your lunch vouchers for all conference days will be inserted in your plastic badge holder, along with tickets for the Conference dinner on Wednesday night (if you booked to attend the Conference dinner). Please do not lose them.

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area, that you can turn to when in need of assistance. The volunteer team members can be identified by their t-shirts carrying the ASA15 logo. If you cannot see a team member, please ask for help at the Reception desk.

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office located in Room 6 on Level 0 of the Forum building near the reception desk.

Reception desk opening hours:
Mon 12:00-18:00
Tue 08:45 -18:15
Wed 08:45-18:30
Thu 08:45-15:45

NomadIT office opening hours:
Mon 12:00-14:30, 15:00-16:15, 16:25-18:00
Tue 8:45-12:30, 13:00-14:15, 14:25-16:15
Wed 8:45-11:25, 11:35-12:30, 13:00-14:55, 15:05-16:30
Thu 8:45-12:30, 13:00-14:30

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk at the party, or to a member of the conference team when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum. With similar concern for the environment, we ask delegates to please be careful to use the recycling bins for paper and plastic.

Emergency contact details

During the conference, emergency messages should be sent to conference(at)theasa.org. There will be a message board for delegates at the reception desk. Rohan Jackson of NomadIT can be contacted on his UK cell/mobile phone +447866425805.

Wireless internet at the venue

All delegates can sign out WIFI credentials for the duration of the conference at the Reception desks. Information on how to use the internet at your accommodation will be given to delegates at Holland Hall.

Printing

If you need to print your conference paper, a boarding pass or other short text-based documents, this can be done for 10p per page at the NomadIT office (Room 6) in the Forum building.

Getting around in Exeter

Exeter is a very compact town, so walking and cycling are good ways of getting to your destinations. Frequent bus services run from early until late, all over Exeter and the surrounding area. The Streatham Campus is served by the D and H bus routes. The D bus route includes Digby, St Luke's Campus, the City Centre and Streatham Campus; the H bus route includes the RD&E hospital, St Luke's Campus, the City Centre, St David's station, Cowley Bridge and Streatham Campus.

National Express coaches (08705 808080) call at Exeter Coach Station (Paris Street). The Coach Station is a short walk to the High Street where you can catch the local D bus which will take you to the Streatham Campus.

Exeter has two railway stations: Exeter St David's (main station) and Central. Exeter St David's Station is approximately 10 minutes walk from the Streatham Campus and taxis are available. Trains serve the city centre and some of the suburbs, and connect Exeter to the rest of the UK.

Taxis: Apple Taxis 01392 666666

Food guide: Bars and restaurants in Exeter

Mid-range

Oddfellows Gastro Bar and Cocktail Lounge
With an open kitchen, Oddfellows offers a wide menu, using as much locally produced ingredients as possible, including free range meats and local sustainable fish. The bar serves West Country ale and ciders, and there is The SpeakEasy cocktail lounge upstairs. Oddfellows is offering 10% discount to conference delegates upon production of conference badge.
http://www.theoddfellowsbar.co.uk/
A: 60 New North Road, Exeter, EX4 4EP
T: 01392 209050

The Rusty Bike Free House and Restaurant
Popular with university staff, the Rusty Bike has a "from welly to belly" ethos. It sources all its meat direct from farms around Exeter. Game is also supplied locally, and the management only use line-caught fish. Staff forage for wild garlic and berries to add some local spice to their meals. They also serve their own locally brewed ale and cider.
http://www.rustybike-exeter.co.uk/
A: 67 Howell Road, Exeter, EX4 4LX
T: 01392 214440

Good Value

The Old Firehouse Bar and Restaurant
Another favourite with university staff and students. Located across the street from Oddfellows, the Old Firehouse is yet another local eatery with a strong local ethos, offering a range of dishes and small meals using locally sourced produce. The pizzas here are particularly popular. The Old Firehouse also supports local breweries.
http://www.oldfirehouseexeter.co.uk/
A: 50 New North Road, Exeter, EX4 4EP
T: 01392 277279

Ruby Modern Diner
A great place for good quality fast food in a modern diner setting. Ruby sources its produce and ingredients from Devon or Cornwall, and they use free range meat. Ruby also serves beer and ales from local suppliers.
http://rubyburgers.com/
A: 74 Queen St, Exeter, EX4 3RX
T: 01392 436168

Herbies Vegetarian Restaurant
Herbies is a family-run restaurant and café serving vegetarian, vegan, and gluten-free dishes. It offers a wide range of hearty and delicious mains, starters and snacks, and very tasty desserts, all at reasonable prices. It is fully licenced, and offers locally produced ales and ciders.
A: 15 North Street, Exeter, Devon EX4 3QS
T: 01392 258473

Dinosaur Turkish Meze Bar
Dinosaur is a small Turkish meze bar and café located very close to the university campus offering delicious and very reasonably priced authentic Turkish food. Excellent for those on lighter budgets.
A: 5 New North Road, Exeter EX4 4HH
T: 01392 490951

The Imperial
Part of the J. D. Wetherspoon chain, the Imperial is located in the historical Elmfield House and old Imperial Hotel, very close to the university campus. With extensive gardens and dining areas, it is a pleasant place to visit for a low-cost meal.
A: New North Road, Exeter, EX4 4AH
T: 01392 434050

Harrys Restaurant
Harry's is a local, family run restaurant, using local suppliers and locally-sourced produce, supporting animal welfare and the local community.
A: 86 Longbrook Street, EX4 6AP,
T: 01392 202234

ASK 5, Cathedral Close, EX1 1EZ, Tel 01392 458165 (Italian)
AtAngelas, 38 New Bridge Street, EX4 3AH, Tel 01392 499038 (Fish & Seafood)
Bella Italia, 92, Queen Street, EX4 3RP, Tel 01392 458150 (Italian)
Cafe Rouge, Unit MSU5, 24 Bedford Street, EX1 1LL, Tel 01392 211778 (French)
Carluccio's Caffe, Princesshay, EX1 1GJ (Italian)
Exeter Sausage & Grill, 33-36 Queen Street, EX4 3SR, Tel 01392 458154 (British)
Ganges Indian Restaurant, 156 Fore Street, EX4 3AT, Tel 01392 272630 (Indian)
Giraffe, Princesshay, EX1 1GE, Tel 01392 458166 (International)
Harrys Grill Bar, 6 Northernhay Place, EX4 3QJ, Tel 01392 438545 (Grilled meats - no veggies!)
Hourglass, Melbourne Street, EX2 4AU, Tel 01392 258722
Jasmine Thai Restaurant, 153 Fore Street, EX4 3AT, Tel 01392 689988 (Thai)
La Tasca, 26 Bedford Street, EX1 1GJ, Tel 01392 434488 (Spanish Tapas)
Las Iguanas, Queens Street, Exeter, EX4 4RP. Tel 01392 210753 (Latin American)
MC Cafe Bar & Grill, 2 Broadgate, EX3 0QJ, Tel 01392 319955 (International)
Michael Caines Abode (Royal Clarence Hotel), Cathedral Yard, EX1 1HD, Tel 01392 223638 (European Fine Dining)
Nando's, 1 Princesshay, EX1 1GE
Pizza Express, 2 Broadgate, EX1 1HU (Italian)
Prezzo, 202 High Street, EX4 3EB, Tel 01392 458155 (Italian)
Rendezvous 38-40, Southernhay East, EX1 1PE, Tel 01392 270222
The Conservatory, North Street, EX4 3QS, Tel 01392 273858 (Mediterranean)
The Olive Tree Restaurant, The Queens Court Hotel, Bystock Terrace, EX4 4HY
Tel 01392 272709 (World Fusion)
Treasury Restaurant, St Olaves Hotel, Mary Arches Street EX4 3AZ
Wagamama, Princesshay, 16 Bedford Street, EX1 1LL, Tel 01392 274810 (Japanese)
Zizzi, 21-22 Gandy Street, EX4 3LS, Tel 01392 458165 (Italian)
Tyepyedong Noodle bar, 175 Sidwell Street, EX4 6RH, Tel 01392 251888 (Japanese)

There are many more good quality places to eat and drink on Gandy Street, on Cathedral Green, and on Exeter's Historic Quayside. More information can be found at the following websites:http://www.heartofdevon.com/exeter/things-to-do/food-and-drink
http://www.tripadvisor.co.uk/Restaurants-g186254-Exeter_Devon_England.html

Nightlife, art & entertainment

The Exeter Phoenix
The Exeter Phoenix is a contemporary arts centre and entertainment venue located in the heart of the city. It offers a varied programme of theatre, dance, performance, music, film and visual arts. There is also a bar and café. Check out the website to see what is currently happening:
https://www.exeterphoenix.org.uk/
A: Bradninch Place, Gandy Street, Exeter, EX4 3LS
T: 01392 667080

The Bike Shed Theatre and Bar
As a venue, the Bike Shed makes a strong contribution to Exeter's art scene. It houses a 60-seat subterranean auditorium which hosts innovative theatre and performance art. Adjacent to the theatre is a vintage cocktail tavern, which also serves local ale, cider and wine, and offers home cooked stews and frittatas, or antipasti plates of locally sourced meats and cheeses to share. To see what's on, check out the website below:
http://www.bikeshedtheatre.co.uk/
A: 162-3 Fore Street, Exeter, EX4 3AT
T: 01392 434169

Cavern Club
The Cavern Club is Exeter's famous Indie club and live music venue, located underground on Queen/Gandy Street. It hosts live bands and DJs seven days a week, but you can also visit for a quick drink, and to soak up the atmosphere.
http://exetercavern.com/index.htm
A: 83-84 Queen Street, Exeter, EX4 3RP
T: 01392 495370

Visitor attractions

Within easy walking distance of the University

The Royal Albert Memorial Museum & Art Gallery (RAMM)
Voted the Art Fund's Museum of the Year in 2012, RAMM houses an extensive collection, programme of exhibitions and galleries, all accommodated in a nineteenth century gothic revival building designed in the English architectural style of the 13th century. There are fine collections of natural history and zoology, material culture from across the globe, local and overseas archaeology, costume and textiles, and decorative arts. Check the website below for details of current exhibitions and events. Entry to the museum is free.
http://www.rammuseum.org.uk/

Exeter Cathedral and the Cathedral Green
Exeter Cathedral is one of the oldest and most beautiful gothic Cathedrals in England, dating from the 12th century. It is an essential aspect of both Exeter's heritage and its thriving community. It is possible to take group tours, or to visit the library and archives. See the webpage for admission prices:
http://www.exeter-cathedral.org.uk/

The cathedral green is popular with locals and visitors alike. You can find plenty of restaurants, little cafes, and a couple of bars. If the weather is fine, it is a lovely spot to sit and have a picnic.

Exeter's Historic Quayside
The quay has recently been redeveloped, and is a great social space for eating, drinking, shopping, walking or cycling, and waterside activities. You can also visit the Quayside Visitor Centre to discover Exeter's maritime history. For more information, visit the webpage below.
http://www.exeter.gov.uk/index.aspx?articleid=2820

Parks

Northernhay and Rougemont Gardens
Northernhay and Rougement Gardens, adjacent to Rougemont Castle, have special historic interest and have been described as "a perfect sylvan retreat". The gardens incorporate the Roman city wall and bank, and the bank and ditches of William the Conqueror's Castle. The gardens are situated close to the RAMM and Gandy Street, and can be accessed via Queen Street.

Around Exeter

If you are planning on staying for the full conference or longer, it is worth taking time to explore the surrounding towns and countryside. There are plenty of seaside towns just a short train ride away from Exeter. Popular beaches include Dawlish, Teignmouth, Exmouth and Torquay. The picturesque and quirky little towns of Topsham (on the River Exe Estuary) and Totness (on the River Dart Estuary) are also popular destinations for visitors. Dartmoor National Park offers beautiful walks through wooded valleys, quaint villages, and striking wild landscapes. http://www.dartmoor-npa.gov.uk/

Events and meetings

Monday 13th April

14:00-15:30 **Welcome and the ASA's Firth lecture,** *Alumni auditorium, The Forum*

In the midst of disturbance: symbiosis, coordination, history, landscape
Anna Tsing

"Symbiotic anthropology" - the subject of this conference - has both metaphorical and material objects, and I aim to address both in drawing attention to earthy botanical symbioses as these create landscape assemblages. (Yes, there will be mushrooms.) Honoring the legacy of Raymond Firth, I will show how field observations can be the basis of theory building - including the creative transdisciplinary exercises necessary to rethink the human within multispecies worlds. Firth's legacy can take us, too, to formalist-substantivist debates in contemporary biology, in which neoDarwinism and "ecoevodevo" contest the meaning of symbiosis as "rational choice" or "symbiopoiesis," respectively. Such debates challenge us to watch symbiosis in action, as it assembles more-than-human socialities. Drawing on Matsutake Worlds Research Group fieldwork in the anthropogenic woodlands of southwest China and central Japan, I will attempt to conjure landscapes in the friction of symbiosis, coordination, and history. Landscapes are social-natural enactments of world-making. Following their emergence opens a symbiotic anthropology that builds theory from the details of everyday life.

Anna Tsing teaches anthropology at the University of California, Santa Cruz. She is also Niels Bohr Professor and co-director of Aarhus University Research on the Anthropocene (AURA). Her new book will be published by Princeton University Press this year: The mushroom at the end of the world: on the possibilities of life in capitalist ruins.

16:00-18:00 **Plenary 1** *Alumni auditorium, The Forum*

Race, genealogy and heredity
Convenor: Katharine Tyler (University of Exeter)
Participants: Staffan Müller-Wille (University of Exeter), Catherine Nash (University of London), Katharina Schramm (Martin-Luther-University Halle-Wittenberg), Peter Wade (University of Manchester)

This plenary will facilitate an interdisciplinary dialogue between scholars whose work has advanced the study of ideas of race, genealogy and heredity. See the plenary abstracts section for more detail.

18:15-19:45 **Welcome drinks reception,** *The Street, The Forum*

Delegates are invited to gather in the lobby after the plenary ends to have some wine and canapés to celebrate the opening of ASA15 with colleagues.

Tuesday 14th April

09:15-10:45 , 11:15-12:45 , 14:00-15:30 **Film, audio and multimedia programme: symbiosis: sound, vision and the senses (P40),** *Room 2, The Forum*

This year's film, audio and multimedia programme will raise issues about the relationship between ethnography, sight and the other senses, aiming to stimulate a discussion on sensory symbiosis as both an object of anthropological research and a realm of creativity in ethnographic representation. In what ways are contemporary anthropologists engaging with media technologies to generate data and present their findings? What symbiotic roles should text play in an era of growing multi-media potential and possibility?

Details of the Film programme can be found towards the end of this book in its own section.

13:05-13:55 **Apply meeting,** *Room 1, The Forum*

The ASA Network of Applied Anthropologists is holding an informal meeting to discuss network activities and new ideas. All are welcome to attend whether on the Network mailing list or not! Those attending this meeting will be given priority in the lunch queue so as to manage lunch before the meeting begins.

14:00-15:30 **Laboratory: Dream literacy workshop,** *Room 12, The Forum*

Convenor: Iain Edgar (Durham University)

One of the two laboratories launched this year at ASA15, this workshop will facilitate researching and working with dreams across cultures, using imaginative methods. The lab offers researchers the opportunity to sensitise themselves to indigenous dreamworlds, core dream interpretative traditions and the role of their own dreams. Note that the second session will be on 15th April, 14:45-16:15.

See the Laboratories' abstracts section for more detail.

16:00-18:00 **Plenary 2** *Alumni auditorium, The Forum*

Geographies of contagion, logics of containment
Convenor: Ann Kelly (University of Exeter)
Participants: Ian Harper (University of Edinburgh), Steve Hinchliffe (University of Exeter), Frederic Keck (Quai Branly Museum), Christos Lynteris (University of Cambridge)

This interdisciplinary conversation will examine the methodological challenges and theoretical opportunities posed by the study of contagion. See the plenary abstracts section for more detail.

18:00-19:00 **Berghahn Books reception,** *Berghahn Books stand, The Street, The Forum*

Celebrating 21 years as an independent publisher, Berghahn Books is delighted to hold a Reception at its stand - all delegates welcome!

Wednesday 15th April

13:05-14:40 **The ASA's Annual General Meeting,** *Alumni Auditorium, The Forum*

All members of the ASA are invited to attend the association's AGM. Come and have your say in ASA business. Those attending this meeting will be given priority in the lunch queue so as to manage lunch before the meeting begins.

14:00-16:15 **Session 2 of Dream literacy workshop,** *Room 12, The Forum*

Convenor: Iain Edgar (Durham University)

16:45-18:15 **Plenary 3** *Alumni auditorium, The Forum*

Biology as process, biology in progress
Convenor: Christine Hauskeller (University of Exeter)
Participants: John Dupre (University of Exeter), Carlo Caduff (King's College London), Matei Candea (University of Cambridge)

This plenary will facilitate an interdisciplinary dialogue between scholars whose work interrogates the relevance of developments in the life sciences, and particularly their processual and dynamic nature, for conceptualizations of human and social life. See the plenary abstracts section for more detail.

19:30-21:45 **Conference dinner,** *Great Hall, Devonshire House*

This will be a three-course vegan/vegetarian meal served with wine and coffee. Tickets for the conference dinner needed to be booked in advance when registering.

21:45-23:30 **Conference party,** *Great Hall, Devonshire House*

The entrance to the conference dance party is free for all delegates! The party will start after the conference dinner at the same location, the Great Hall. There will be a cash bar for drinks; Dakar Audio Club will be performing and more dance music will be provided by Beats and Bass Society's DJs.

Dakar Audio Club are an Afro-fusion band who play songs in Bambara, Wolof, French and English. Their sound is a mix of traditional Malian Blues, Soukouss, Highlife and Reggae. The band is formed around husband and wife songwriters, Nick and Fatou.

Beats and Bass is the University of Exeter's dance music society, offering the chance to enjoy music from student DJs, playing a range of music from Drum and Bass to House, Hip Hop to Dubstep and everything in between.

Thursday 16th April

09:15-10:45 Laboratory: Mutual anthropologies: developing some reciprocal approaches to research, *Room 11, The Forum*

Convenors: Joy Hendry (Oxford Brookes University), Yuko Shioji (Hannan University), Will Tuladhar-Douglas (University of Aberdeen)

Building on the proposition that anthropologists working in each other's home areas demonstrate a relatively equal form of scholarship in a discipline that suffers from accusations of hierarchy, we seek now further to understand and share the variety of approaches applied from our locations of study. See the Laboratories' abstracts section for more detail.

13:05-13:55 Anthropology of Britain meeting, *Room 2, The Forum*

The 'Anthropology of Britain Network' meeting is open to ALL. At this meeting Hannah Rumble (University of Exeter) will present an aspect of her work on death in Britain (details set out below). Those attending this meeting will be given priority in the lunch queue so as to manage lunch before the meeting begins.

Far from dead and buried: introducing creative engagement with death and thinking anthropologically to unemployed 17-25 year olds in Bristol

Given that this year's ASA conference theme is 'Symbiotic anthropologies: theoretical commensalities and methodological mutualisms' and one of the key questions asked is: What can - or should - anthropologists do and with whom?" I felt it apt, as an anthropologist who has conducted most of her fieldwork in Britain to screen a 12-minute film that documents a project I ran with a community artist in Bristol in 2013 called Dead and Buried. A project that creatively engaged young people, between 17 and 25 years old, identified as 'Not in Education, Employment or Training' (NEET), with places of death (a natural burial ground, cemetery and crematoria) over an intensive 10 weeks, culminating in a public exhibition of the young people's creative output. In this presentation I will reflect upon the symbiosis and unexpected outcomes of this innovative, creative collaboration between contracted anthropologist, self-employed community artist and 10 unemployed young people.

13:05-13:55 Heads of Departments meeting, *Room 1, The Forum*

ASA invites the Heads of Departments and their representatives to the annual meeting. All those planning to attend should notify the organisers by email to secretary(at)theasa.org.

14:00-15:30 **Plenary 4** *Alumni auditorium, The Forum*

Debate: Anthropology needs to discard the distinction between life and non/life
Chair: Gail Davies (University of Exeter)
Participants: Petra Tjitske Kalshoven (University of Manchester), Jamie Cross (University of Edinburgh), Edward Simpson (SOAS), Giovanni Da Col (University of Oslo)
The motion for the debate will be: 'Anthropology needs to discard the distinction between life and non-life'.This debate will question the distinction between life and non-life as a way to rethink key anthropological analytical constructs and categories. See the plenary abstracts section for more detail.

Notes

Book exhibit

There will be a Book Exhibit in the Street of the Forum, where delegates are invited to browse the titles, and talk to the publisher representatives. The hours of the Book Exhibit will be as follows:

Tue 09:00-17:00 | Wed 09:00-17:00 | Thu 09:00-14:00

The following publishers will be in attendance:

ALEXANDER STREET PRESS

ASHGATE

BLOOMSBURY

berghahn NEW YORK · OXFORD INDEPENDENT · 21 YEARS PUBLISHING

COMBINED ACADEMIC PUBLISHERS

HAU

Routledge Taylor & Francis Group

Notes

Daily timetable

Monday 13th April

12:00-14:00 **Registration**

14:00-15:30 **Welcome and Firth Lecture**

15:30-16:00 **Refreshments**

16:00-18:00 **Plen1** **Race, genealogy and heredity**

Convenor: Katharine Tyler (University of Exeter)
Alumni Auditorium

18:15-19:45 **Drinks reception,** *The Street*

Tuesday 14th April

09:15-10:45 **Panel session 1:**

P06 **Symbiotic anthropologies: new disciplinary relationships in an age of austerity**

Convenors: Jonathan Skinner (University of Roehampton); Emma Heffernan (University College Dublin); Fiona Murphy
Room 8: **first of three sessions**

P09 **Hospitality, dependence and mutuality: negotiating positionality and methodologies in the Middle East**

Convenors: Bethany Honeysett (University of Edinburgh); Veronica Buffon (University of Exeter)
Room 5: **first of two sessions**

P16 New directions in anthropology, architecture and design

Convenors: Fabiola Jara Gomez (Utrecht University); Tim Ingold (University of Aberdeen); Cristina Grasseni (Utrecht University); Alberto Altes Arlandis (Umeå University)

Room 9: **first of three sessions**

P18 Anthropology and diplomacy

Convenors: David Henig (University of Kent); Magnus Marsden (University of Sussex); Diana Ibanez Tirado (SOAS, University of London)

Room 4: **first of three sessions**

P23 Collaboration and partnership in human-animal communities: reconsidering ways of learning and communication

Convenors: Sara Asu Schroer (University of Aberdeen); Jan Peter Laurens Loovers (University of Aberdeen)

Room 7: **first of four sessions**

P24 Ordinary crisis: kinship and other relations of conflict

Convenor: Koreen Reece (University of Edinburgh)

Room 3: **first of two sessions**

P29 Migration's desire: uncovering the global imaginaries and subjectivitites of (im)mobility

Convenors: Valerio Simoni (The Graduate Institute, Geneva); Francesco Vacchiano (ICS-ULisboa)

Room 11: **first of four sessions**

P32 Anthropology and heritage studies

Convenor: Stephanie Anna Loddo (EHESS)

Room 12: **first of two sessions**

P35 Children and society

Convenors: Gitanjali Pyndiah (Goldsmiths, University of London); Anna Arnone (SOAS)
Room 10: **first of two sessions**

P40 Film, audio and multimedia programme: symbiosis: sound, vision and the senses

Convenor: Tom Rice (University of Exeter)
Room 2: **first of three sessions**

10:45-11:15 **Refreshments**

11:15-12:45 **Panel session 2:**

P06 Symbiotic anthropologies: new disciplinary relationships in an age of austerity

Convenors: Jonathan Skinner (University of Roehampton); Emma Heffernan (University College Dublin); Fiona Murphy
Room 8: **second of three sessions**

P09 Hospitality, dependence and mutuality: negotiating positionality and methodologies in the Middle East

Convenors: Bethany Honeysett (University of Edinburgh); Veronica Buffon (University of Exeter)
Room 5: **second of two sessions**

P13 Anthropology and psychotherapy

Convenors: Aleksandar Boskovic (University of Belgrade); Salma Siddique (University of Aberdeen)
Room 1: **first of two sessions**

P16 New directions in anthropology, architecture and design

Convenors: Fabiola Jara Gomez (Utrecht University); Tim Ingold (University of Aberdeen); Cristina Grasseni (Utrecht University); Alberto Altes Arlandis (Umeå University)
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Convenors: David Henig (University of Kent); Magnus Marsden (University of Sussex); Diana Ibanez Tirado (SOAS, University of London)
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Room 11: **second of four sessions**

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Room 12: **second of two sessions**

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Convenors: Gitanjali Pyndiah (Goldsmiths, University of London); Anna Arnone (SOAS)

Room 10: **second of two sessions**

P40 Film, audio and multimedia programme: symbiosis: sound, vision and the senses

Convenor: Tom Rice (University of Exeter)

Room 2: **second of three sessions**

12:45-14:00 **Lunch**

13:05-13:55 **Apply meeting,** *Room 1*

14:00-15:30 **Panel session 3:**

L01 Dream literacy workshop

Convenor: Iain Edgar (Durham University)

Room 12: **first of two sessions**

P06 Symbiotic anthropologies: new disciplinary relationships in an age of austerity

Convenors: Jonathan Skinner (University of Roehampton); Emma Heffernan (University College Dublin); Fiona Murphy

Room 8: **third of three sessions**

P13 Anthropology and psychotherapy

Convenors: Aleksandar Boskovic (University of Belgrade); Salma Siddique (University of Aberdeen)

Room 1: **second of two sessions**

P16 New directions in anthropology, architecture and design

Convenors: Fabiola Jara Gomez (Utrecht University); Tim Ingold (University of Aberdeen); Cristina Grasseni (Utrecht University); Alberto Altes Arlandis (Umeå University)

Room 9: **third of three sessions**

P18 Anthropology and diplomacy

Convenors: David Henig (University of Kent); Magnus Marsden (University of Sussex); Diana Ibanez Tirado (SOAS, University of London)

Room 4: **third of three sessions**

P23 Collaboration and partnership in human-animal communities: reconsidering ways of learning and communication

Convenors: Sara Asu Schroer (University of Aberdeen); Jan Peter Laurens Loovers (University of Aberdeen)

Room 7: **third of four sessions**

P29 **Migration's desire: uncovering the global imaginaries and subjectivities of (im)mobility**

Convenors: Valerio Simoni (The Graduate Institute, Geneva); Francesco Vacchiano (ICS-ULisboa)

Room 11: **third of four sessions**

P40 **Film, audio and multimedia programme: symbiosis: sound, vision and the senses**

Convenor: Tom Rice (University of Exeter)
Room 2: **third of three sessions**

15:30-16:00 **Refreshments**

16:00-18:00 **Plen2** **Geographies of contagion, logics of containment**

Convenor: Ann Kelly (University of Exeter)
Alumni Auditorium

18:00-19:00 **Berghahn 21st Anniversary Drinks Reception, *The Street***

Wednesday 15th April

09:15-10:45 **Panel session 4:**

P07 **Anthropology and disaster studies: a symbiotic relationship (DICAN - EASA Disaster and Crisis Anthropology Network)**

Convenors: Seumas Bates (University of Glasgow); Andrea Butcher (University of Exeter)

Room 1: **first of three sessions**

P08 **Medical evidence beyond epistemology**

Convenors: Christos Lynteris (University of Cambridge); Lukas Engelmann (University of Cambridge); Branwyn Poleykett (University of Cambridge); Nicholas Evans (University of Cambridge)
Room 2: **first of three sessions**

P17 Symbiotic anthrozoology: cultivating (or advocating?) ethics of coexistence

Convenor: Samantha Hurn (University of Exeter)
Room 5: **first of three sessions**

P19 Off-shoots in research: how do research practicalities shape content and data in contemporary ethnographies?

Convenor: Salim Aykut Ozturk (University College London)
Room 12: **first of two sessions**

P22 Time-tricking: human temporal engagements, devices and strategies

Convenors: Roxana Morosanu (Loughborough University); Felix Ringel (University of Vienna); Daniel Knight (Durham University)
Room 9: **first of two sessions**

P23 Collaboration and partnership in human-animal communities: reconsidering ways of learning and communication

Convenors: Sara Asu Schroer (University of Aberdeen); Jan Peter Laurens Loovers (University of Aberdeen)
Room 7: **fourth of four sessions**

P25 Perilous proximities: challenges of closeness

Convenors: James Williams (Humboldt University); Charlotte Bruckermann (Humboldt University)
Room 4: **first of three sessions**

P26 Social media and inequality

Convenors: Elisabetta Costa (University College London); Razvan Nicolescu (University College London)
Room 10: **first of three sessions**

P29 Migration's desire: uncovering the global imaginaries and subjectivities of (im)mobility

Convenors: Valerio Simoni (The Graduate Institute, Geneva); Francesco Vacchiano (ICS-ULisboa)

Room 11: **fourth of four sessions**

P31 Entwined worlds: equine ethnography and ethologies

Convenors: Rhys Evans (Hogskulen for landbruk og bygdeutvikling); Nicole Baur

Room 8: **first of three sessions**

P36 Engagement and disengagement in crisis: anthropology as a mutualist concern

Convenors: Antónia Pedroso de Lima (CRIA / ISCTE-IUL); João de Pina-Cabral (University of Kent)

Room 3: **first of three sessions**

10:45-11:15 Refreshments

11:15-12:45 Panel session 5:

P07 Anthropology and disaster studies: a symbiotic relationship (DICAN - EASA Disaster and Crisis Anthropology Network)

Convenors: Seumas Bates (University of Glasgow); Andrea Butcher (University of Exeter)

Room 1: **second of three sessions**

P08 Medical evidence beyond epistemology

Convenors: Christos Lynteris (University of Cambridge); Lukas Engelmann (University of Cambridge); Branwyn Poleykett (University of Cambridge); Nicholas Evans (University of Cambridge)

Room 2: **second of three sessions**

P17 Symbiotic anthrozoology: cultivating (or advocating?) ethics of coexistence

Convenor: Samantha Hurn (University of Exeter)

Room 5: **second of three sessions**

P19 Off-shoots in research: how do research practicalities shape content and data in contemporary ethnographies?

Convenor: Salim Aykut Ozturk (University College London)

Room 12: **second of two sessions**

P21 Resistance and complicity

Convenors: Sebastien Bachelet (University of Edinburgh); Andreas Hackl (University of Edinburgh)

Room 11: **first of two sessions**

P22 Time-tricking: human temporal engagements, devices and strategies

Convenors: Roxana Morosanu (Loughborough University); Felix Ringel (University of Vienna); Daniel Knight (Durham University)

Room 9: **second of two sessions**

P25 Perilous proximities: challenges of closeness

Convenors: James Williams (Humboldt University); Charlotte Bruckermann (Humboldt University)

Room 4: **second of three sessions**

P26 Social media and inequality

Convenors: Elisabetta Costa (University College London); Razvan Nicolescu (University College London)

Room 10: **second of three sessions**

P31 Entwined worlds: equine ethnography and ethologies

Convenors: Rhys Evans (Hogskulen for landbruk og bygdeutvikling); Nicole Baur

Room 8: **second of three sessions**

P36 Engagement and disengagement in crisis: anthropology as a mutualist concern

Convenors: Antónia Pedroso de Lima (CRIA / ISCTE-IUL); João de Pina-Cabral (University of Kent)

Room 3: **second of three sessions**

P38 Teaching anthropology?

Convenor: Luci Attala (University of Wales, Trinity St David)
Room 7: **first of two sessions**

12:45-14:45 **Lunch**

13:05-14:40 **AGM,** *Alumni Auditorium*

14:45-16:15 **Panel session 6:**

L01 Dream literacy workshop

Convenor: Iain Edgar (Durham University)
Room 12: **second of two sessions**

P04 Building intercultural bridges

Convenor: Maria Beldi de Alcantara (University of Sao Paulo)
Room 9: **single session**

P07 Anthropology and disaster studies: a symbiotic relationship (DICAN - EASA Disaster and Crisis Anthropology Network)

Convenors: Seumas Bates (University of Glasgow); Andrea Butcher (University of Exeter)
Room 1: **third of three sessions**

P08 Medical evidence beyond epistemology

Convenors: Christos Lynteris (University of Cambridge); Lukas Engelmann (University of Cambridge); Branwyn Poleykett (University of Cambridge); Nicholas Evans (University of Cambridge)
Room 2: **third of three sessions**

P17 Symbiotic anthrozoology: cultivating (or advocating?) ethics of coexistence

Convenor: SamanthaHurn (University of Exeter)
Room 5: **third of three sessions**

P21 Resistance and complicity

Convenors: Sebastien Bachelet (University of Edinburgh); Andreas Hackl (University of Edinburgh)
Room 11: **second of two sessions**

P25 Perilous proximities: challenges of closeness

Convenors: James Williams (Humboldt University); Charlotte Bruckermann (Humboldt University)
Room 4: **third of three sessions**

P26 Social media and inequality

Convenors: Elisabetta Costa (University College London); Razvan Nicolescu (University College London)
Room 10: **third of three sessions**

P31 Entwined worlds: equine ethnography and ethologies

Convenors: Rhys Evans (Hogskulen for landbruk og bygdeutvikling); Nicole Baur
Room 8: **third of three sessions**

P36 Engagement and disengagement in crisis: anthropology as a mutualist concern

Convenors: Antónia Pedroso de Lima (CRIA / ISCTE-IUL); João de Pina-Cabral (University of Kent)
Room 3: **third of three sessions**

P38 Teaching anthropology?

Convenor: Luci Attala (University of Wales, Trinity St David)
Room 7: **second of two sessions**

16:15-16:45 Refreshments

16:45-18:15 **Plen3 Biology as process, biology in progress**

Convenor: Christine Hauskeller (University of Exeter)
Alumni Auditorium

19:30-21:45 **Conference dinner,** *Great Hall, Devonshire House*

21:45-23:30 **Conference party,** *Great Hall, Devonshire House*

Thursday 16th April

09:15-10:45 **Panel session 7:**

L03 Mutual anthropologies: developing some reciprocal approaches to research

Convenors: Joy Hendry (Oxford Brookes University); Yuko Shioji (Hannan University); Will Tuladhar-Douglas (University of Aberdeen)
Room 11: **first of two sessions**

P02 The medium is the message: attention to language and ways of speaking in understanding sociality

Convenor: Alexander King (University of Aberdeen)
Room 11: **first of two sessions**

P03 Visual anthropology in the New World society

Convenor: Michelangelo Paganopoulos (Goldsmiths, University of London)
Room 8: **first of two sessions**

P05 Exploring postsecular anthropology from the perspective of anthropologists with a faith commitment

Convenors: Sharon Merz (University of Exeter); Johannes Merz (SIL International)
Room 2: **single session**

P10 Art and medical anthropology

Convenors: Elizabeth Hodson (University of Aberdeen); Ian Harper (University of Edinburgh)
Room 10: **first of two sessions**

P14 Towards an anthropology of the 'not-yet': development planning, temporality and the future

Convenors: Constance Smith (University College London); Hannah Elliott (University of Copenhagen)
Room 9: **first of two sessions**

P20 'Anthropology is philosophy with the people in'

Convenor: Alexander Badman-King (University of Exeter)
Room 12: **first of two sessions**

P27 Inside 'symbiotic' anthropologies: collaborative practices

Convenors: Victoria Goddard (Goldsmiths College, University of London); Sophie Day (Goldsmiths College, University of London)
Room 5: **first of two sessions**

P30 Unnatural selection and the making of nonhuman animals

Convenors: Rebecca Marsland (University of Edinburgh); Chrissie Wanner (University of Edinburgh)
Room 7: **first of two sessions**

P33 Righteous scroungers: distribution, reciprocity and fairness after full employment

Convenor: Ivan Rajković (University of Manchester)
Room 3: **first of two sessions**

P34 Ambiguous, ambivalent, and contingent kinship: the generative slipperiness of relations and 'being together'

Convenors: Bethany Honeysett (University of Edinburgh); Siobhan Magee (University of Edinburgh)
Room 4: **first of two sessions**

10:45-11:15 **Refreshments**

11:15-12:45 **Panel session 8:**

L03 Mutual anthropologies: developing some reciprocal approaches to research

Convenors: Joy Hendry (Oxford Brookes University); Yuko Shioji (Hannan University); Will Tuladhar-Douglas (University of Aberdeen)

Room 11: **second of two sessions**

P02 The medium is the message: attention to language and ways of speaking in understanding sociality

Convenor: Alexander King (University of Aberdeen)

Room 11: **second of two sessions**

P03 Visual anthropology in the New World society

Convenor: Michelangelo Paganopoulos (Goldsmiths, University of London)

Room 8: **second of two sessions**

P10 Art and medical anthropology

Convenors: Elizabeth Hodson (University of Aberdeen); Ian Harper (University of Edinburgh)

Room 10: **second of two sessions**

P14 Towards an anthropology of the 'not-yet': development planning, temporality and the future

Convenors: Constance Smith (University College London); Hannah Elliott (University of Copenhagen)

Room 9: **second of two sessions**

P20 'Anthropology is philosophy with the people in'

Convenor: Alexander Badman-King (University of Exeter)

Room 12: **second of two sessions**

P27 Inside 'symbiotic' anthropologies: collaborative practices

Convenors: Victoria Goddard (Goldsmiths College, University of London); Sophie Day (Goldsmiths College, University of London)

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P34 Ambiguous, ambivalent, and contingent kinship: the generative slipperiness of relations and 'being together'

Convenors: Bethany Honeysett (University of Edinburgh); Siobhan Magee (University of Edinburgh)

Room 4: **second of two sessions**

12:45-14:00 **Lunch**

13:05-13:55 **Anthropology of Britain, *Room 2***

13:05-13:55 **Heads of Department meeting, *Room 1***

14:00-15:30 **Plen4 Debate: Anthropology needs to discard the distinction between life and non/life**

Chair: Gail Davies (University of Exeter)

Alumni Auditorium

Notes

Plenary, panel and paper abstracts

Plenaries

Plenary 1 Race, genealogy and heredity

Convenor: Katharine Tyler (University of Exeter)
Alumni Auditorium: **Mon 13th Apr, 16:00-18:00**

Since the mapping of the human genome in 2001, there has been an explosion in scholarship within the social sciences and humanities concerned with understanding the historical context, social and ethical implications of the revolutions and innovations in genomic and biotechnologies. Crucial to this work has been an examination of the ways in which genomic science enters the realms of race, ethnicity, identity and national belonging. In this regard, the genomic revolution has opened-up a space for scholars to revisit old questions and pose new ones concerned with the historical and everyday manifestations of race, genealogy and heredity. This plenary will consist of an interdisciplinary discussion between scholars whose work and thought has advanced this field of inquiry. The aim is to examine and explore the diverse ways in which their research illuminates how articulations of kinship, national belonging, citizenship, diaspora, nature, biology, genetics, culture, ancestry, genealogy and heredity mediate ideas about race.

The participants in this discussion are:

Staffan Müller-Wille is a Senior Lecturer in Philosophy at the University of Exeter. His research examines how knowledge is attained and how it changes over time through drawing upon detailed historical case studies covering the history of the life sciences since the early modern period. Dr Müller-Wille's recent work includes an interdisciplinary project on the cultural practices in which knowledge of 'heredity' was produced. He has also studied the history of ideas of race and kinship within anthropology.
Catherine Nash is a Professor of Human Geography at Queen Mary, University of London. Her research interests are in geographies of belonging and relatedness, and her recent work has focussed on these themes within the science and cultures of genealogy and human population genetics. This includes exploring the making of ideas of sexual as well as ethnic and racial difference.
Katharina Schramm is Senior Lecturer at the Institute for Social Anthropology, Martin-Luther-University Halle-Wittenberg. She has published widely on the politics of memory, race and heritage in Ghana. Her work includes ethnographic exploration of how the recent commercialisation of genetic ancestry testing informs the politics of identity across the Black Atlantic. Her most recent research explores the impact of science on notions of race, ethnicity and citizenship in South Africa.
Peter Wade is Professor of Social Anthropology at the University of Manchester. His current research is a comparative analysis of how ideas of race and ethnicity interact with genomic research in Mexico, Colombia and Brazil, where geneticists are mapping local population genomes, with the objective of combating diseases, and tracing "racial" ancestries.

Plenary 2 Geographies of contagion, logics of containment

Convenor: Ann Kelly (University of Exeter)
Alumni Auditorium: **Tue 14th Apr, 16:00-18:00**

This conversation will explore the methodological pitfalls and theoretical potentials of studying biological contagion. Bringing together scholars who have produced pioneering work in the social dynamics of pathogenic exchange and the geopolitics of biosecurity, we will examine the multiple ontologies of transmission and the ways in which health and illness are configured in strategies of prevention. Drawing on diverse empirical materials the group will consider the heuristic value of different immunological imaginaries, such barriers, borders, hot-spots, resistance, reservoir, vectors or spill-over.

The participants to this discussion are:

Ian Harper is a Professor of Anthropology, Health and Development at the University of Edinburgh. A trained medical practitioner with extensive ethnographic experience in Nepal, Harper has evaluated and helped to design public health programs in South Asia health policies and programmes in the UK and Nepal, writing widely on the politics of global health programmes, pharmaceutical research, development, distribution and consumption. Harper is currently extending these concerns in the context of a Wellcome Trust Senior Investigator Grant Award entitled: "Understanding TB Control: Technologies, Ethics & Programmes."
Steve Hinchliffe is a Professor of Geography and the Director of the Science, Technology and Culture (STAC) theme of the University of Exeter's Humanities, Arts and Social Science Research Strategy (HASS). Hinchliffe's conceptualizations into practices of biosecurity, urban ecologies and ontological politics of the One Health Agenda has advanced new fields of inquiry and critique that cut across the social and natural sciences, diverse publics and policy makers. His current work includes an interdisciplinary project on cross disciplinary tools for modelling social, biological and economic transformation as well as providing advice to DEFRA, endemic bovine TB and antibiotic resistance.
Frederic Keck is the Director of The Department of research and teaching of the Quai Branly Museum. He has published extensively on Claude Lévi-Strauss, forming the theoretical platform of ethnographic work into the public health configurations of human-animal relationships, material politics of emerging zoonotic disease and the ontologies of entities of global health risk – e.g. reservoirs, vectors and spillover. Dr Keck is currently coordinating a project entitled, "social representations of pathogens at the frontiers between species", sponsored by the Axa Research Fund and co-led by Philippe Descola.
Christos Lynteris is a Senior Research Associate at the Center for Research in the Arts, Social Sciences and Humanities (CRASSH) at the University of Cambridge. Grounded in historiography and disease ecology in China and South Siberia, his ethnographic research has shed light on the interstices of aesthetics, lived and experiences and biopolitics of epidemics. The Principal Investigator of the ERC-funded 5-year project "Visual Representations of the Third Plague Pandemic", Dr Lynteris is examining the distinct and often conflicting depictions of plague outbreaks across the globe from 1855-1959.

Plenary 3 Biology as process, biology in progress

Convenor: Christine Hauskeller (University of Exeter)
Alumni Auditorium: **Wed 15th Apr, 16:45-18:15**

Advances in the life sciences often develop in parallel to social scientific theorizations and philosophical debates. This plenary draws together scholars whose work develops from a deep engagement with the conduct and content of biological research. Elaborating empirical investigations of genomics, virology and zoology, panellists will consider how contemporary biology shapes the way we conceptualize human nature, society, and 'life itself'.

The participants in this discussion are:

John Dupre is a Professor of Philosophy and Director of Egenis, the Centre for the Study of Life Sciences, at the University of Exeter. Dupre's interrogations of scientific advances in the life sciences have prompted radical rethinking of human nature and the meaning of life more broadly. He is currently elaborating this intellectual program in the context of an ERC advanced grant: 'A process Ontology for Contemporary Biology' which aims to refine and transform key concerns and categories in the philosophy of biology.
Carlo Caduff is a Lecturer in Anthropology at the Department of Science, Health and Medicine at King's College London. Developed through an ethnographic examination of the response to pandemic influenza, Dr Caduff's work is expanding our understanding of expertise, the semiotics of risk, hope and hysteria.
Matei Candea is a Lecturer in Anthropology at King's College, Cambridge, and the editor of the Journal of the Royal Anthropological Institute. His work cuts across a number of fields including the material-politics of knowledge, identity and alterity in Europe, the epistemology of social theory and the conceptual and affective relationships between human and animals in the context of behavioural biology.

Plenary 4 Debate: Anthropology needs to discard the distinction between life and non/life

Chair: Gail Davies (University of Exeter)
Alumni Auditorium: **Thu 16th Apr, 14:00-15:30**

The motion: 'Anthropology needs to discard the distinction between life and non-life'
This debate will question the distinction between life and non-life as a way to rethink key anthropological analytical constructs and categories. Prompted by recent ethnographies of climate change, oil speculation, mineral exploitation and emergent markets in renewable energies and resources (Wesklanys 2014; Empson 2013; Cross 2013), ecological transformation, natural disasters and pandemics (Caduff 2012; Kohn 2013; Simpson 2013), as well as theoretical advances in conceptualizing the moral economies of the anthropocene (Povinelli 2014; Bird-Rose 2013), the debate will explore the ethnographic salience of life - as a feature of biology - to probe the relationship between technologies, machines and the intimacies of the everyday; human interactions with environments at various levels of scale; virtual existence, artificial intelligence and digital afterlives; the living, not-yet born and the dead. The motion aims to capture the dramatic but also the more banal, subtle and lived

aspects of this relationship in terms of the ways in which buildings, landscapes, and objects become embroiled in kinship, identity, relatedness, place, knowing, affect and community.

The participants in this debate are:

Edward Simpson (SOAS) is interested in the anthropology of boats, buildings, villages and roads in South Asia. Thematically, he has written about the anthropology of history, religion, mobility and catastrophe. Simpson is most interested in how abstract ideas are made to appear real in the lives of ordinary people. Most of his research has been conducted in Gujarat, western India, focused on the regions of Kutch (also spelled Kachchh and Cutch) and Saurashtra. Simpson is author of (2013) The political biography of an earthquake: Aftermath and amnesia in Gujarat, India. London: Hurst, and (2006) Muslim society and the western Indian Ocean: The seafarers of Kachchh. London: Routledge.

Petra Tjitske Kalshoven (University of Manchester). Petra Tjitske Kalshoven (Ph.D. 2006 McGill University, Montreal) is Lecturer in Social Anthropology at the University of Manchester. Her research focuses on skilled manifestations of human curiosity, and her work on replicas, materiality, and imitation ties into a more general interest in the relations between people, their 'things', and the landscapes with which they engage, identify, or take issue. Kalshoven is the author of Crafting 'the Indian': Knowledge, Desire, and Play in Indianist Reenactment (Berghahn Books, 2012), an ethnographic study of a contemporary amateur practice in Europe predicated on expert emulation of Native American life worlds from the past. Her current research agenda centres on the imitation of nature that underpins the skilled practice of taxidermy, with a view to shedding light on evolving human – animal relatedness and on conceptions of the lifelike.

Jamie Cross (University of Edinburgh). Jamie Cross is a Senior Lecturer in Anthropology and Development at the University of Edinburgh. His current research explores the social and material politics of light, renewable energy and energy infrastructures in contexts of global poverty. His previous work has examined questions of work, exchange, and corporate ethics around sites of large scale industrialisation in India. He is the author of Dream Zones: Anticipating Capitalism and Development in India (Pluto Press, 2014).

Giovanni Da Col (University of Oslo). Giovanni da Col is currently a Research Fellow at the Department of Social Anthropology, University of Oslo; member of the ERC-KHAM project at CNRS-Centre d'Etudes Himalayennes; Chercheur invité at Musée du quai Branly, Paris. He has done fieldwork on conceptions of vitality, witchcraft and modes of deception in China's official Shangri-la, and is currently conducting research on self-immolations and sacrifice among Tibetans in PRC and Naxi-Tibetan interfaces and rituals of life and prosperity. He is the Founder of HAU, *Journal of Ethnographic Theory* and *HAU Books* and the author of several peer-review articles and editor of a few collections, including three volumes on hospitality and fortune (2012 JRAI; Social Analysis-Berghahn); *The Invisible State: Spirits and Environmental Worlds on China's Frontiers* (2015, The Asia Pacific Journal of Anthropology-Routledge), *Cosmoeconomics* (under review); *Anthropology and Life itself* (with Bhrigupati Singh, Clara Han and Bob Desjarlais, forthcoming 2016).

Panel and paper abstracts

P02 The medium is the message: attention to language and ways of speaking in understanding sociality

Convenor: Alexander King (University of Aberdeen)
Room 11: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

Malinowski stressed the importance of recording ethnographic information directly in the native tongue (1922:23-24). This corpus inscriptionum, to use his phrase, provides an invaluable record of linguistic and cultural information that is useful for the ethnographer and many others. Unfortunately, Malinowski's students ignored this advice and contributions from linguistics generally, often working as if language were a transparent medium through which messages can be transmitted and translated unproblematically.

Inspired by Dell Hymes's famous quip 'language is too important to leave to the linguists and linguistics is too important ignore', this panel explores the productive symbiosis between linguistics and social anthropology. Linguists are increasingly conducting fieldwork, confronting a new generation of students with all the complexities that experience-near research entails. They are revaluing the project of basic description, creating documentation not only as a way to preserve data but as an act of recognition of their fellow human beings who inhabit other social worlds. Linguists have never before been more open to the disciplinary perspective of anthropology, seeing it as a welcome guide. At the same time, linguists' longstanding commitment to clarity in research design can constructively complement anthropologists' methodological openness. For example, linguists are thinking hard about the disposition and management of the many varieties of information all researchers now hold in their possession, and they have well-developed models for comprehensive data management plans that simplify the future use of material for sharing with the source community and use in further research projects.

The importance of language documentation for anthropologist and quick how-to guide
Alexander King (University of Aberdeen)
Language documentation is an exploding sub-field in linguistics, giving anthropologists handy tools to produce resources for their own work and a legacy fro the source community, as well as other scholars. I present some tips for making the work simpler.

Spatial orientation and the formation of social subjects: An example from colonial and contemporary southern Quechuas
Bruce Mannheim (University of Michigan)
Spatial orientation is a core feature of grammar and interfaces to cognitive processes and to the formation of social subjects. In this paper I show the social consequence of spatial orientation and its corresponding forms of semiotic interpretation for southern Quechuas, colonial and contemporary.

Crowd-sourcing nativisms: morphology and ideology
Jonathan Roper (University of Tartu)
Language activists often see loanwords as problematic, especially in lesser-used languages. Recently attempts have been made to crowd-source native neologisms in two small European languages, Estonian and West Frisian. This paper looks at the linguistic ideologies and realities involved.

Exploring the relation between language variants and environmental change
Elena Burgos Martinez (Durham University)
Using ethnographic examples from my recent fieldwork among the Bajo of North Sulawesi, in Indonesia, I intend to explore how processes of semantic intrusion protect cultural identity in 'the intersection' between cultures.

Language documentation and language revitalisation - partners or just good friends?
Julia Sallabank (SOAS, University of London); Peter Austin (SOAS University of London)
We explore through two case studies the relationship between language documentation and revitalisation. We argue that work on both has failed to pay proper attention to local ethnographies and beliefs and ideologies about language and its role in society held by both communities and researchers.

P03 Visual anthropology in the New World society

Convenor: Michelangelo Paganopoulos (Goldsmiths, University of London)
Room 8: **Thu 16th Apr, 09:15-10:45 ,11:15-12:45**

The rapid expansion of visual anthropology has evolved through new social networking technologies, which have contributed to the widening of the ethnographic scope, but at the same time, limiting ethnographic film-making to a technique without a substantiated anthropological vision or theoretical aim, raising the question of relevance of contemporary anthropology to the rapid changes in world history. Furthermore, the visual turn inwards, towards subjectivity and self-reflection as the new metaphysics of anthropology, unearthed old methodological issues regarding representation and interpretation, manifested in the widening gap between anthropological theory and ethnographic practice (Asad 1973, Bourdieu 1977, Clifford and Marcus 1986, Grimshaw and Hart 1996, et al). This raises further questions regarding the ethnographic authority in respect to realism and the ethnographer's presence in the field (Foster 1990, Grimshaw 2001, et al). Since visual anthropology has lost its 'objective' claim to reality, which has been traditionally the source of anthropological authority, where does this leave our discipline, particularly in relation to the current changes in world history? Furthermore, how and where are the boundaries of visual anthropology defined in relation to art film-making and the avant-garde, and how can visual anthropologists reclaim their ethnographic authority? This panel invites papers that will contribute to the investigation of the boundaries between visual anthropology and visual arts, on the one hand, by looking at various ways in which the two fields co-emerge in a fruitful manner, and on the other, by re-examining their historical and social relevance to world history.

The disinterested eye: a subjective return to Kant's universal vision
Michelangelo Paganopoulos (Goldsmiths, University of London)
This paper discusses observational cinema in relation to Kant's disinterested perspective in 'high' art and ocular-centrism, using comparatively extracts from Herb di Gioia and Flaherty, Gardner, Mulvey, and the MacDougalls.

'My Big Fat Gypsy Wedding' televisual series as ethnocentric appropriation and travesty of anthropology's pioneering Observational Filming
Judith Okely (Oxford University/University of Hull)
The pioneering practice of Observational Filming by anthropologists has been misappropriated and made near travesty by the populist televisual. The mass audience-generating TV series 'My Big Fat Gypsy Wedding' is a case study of the ethnocentric challenge to grounded, ethnographic knowledge.

Possibilities and challenges in conducting multi-sited visual ethnography
Fangfang Li (University of Amsterdam / University of Barcelona)
This paper aims to explore the possibilities and challenges in conducting virtual ethnography to gather qualitative evidence of youth's dietary habit formation and how that is affected by the social environment in rural Malaysia.

Fancy smart phones, comfortable unemployment and endless grousing about the life "here": notes on visual anthropology in-the-making
Marta Kucza
This paper addresses the points of tension in the relationship between the representations of modernity and realities of a migrant's life. It aims to share the challenges of filmmaking and ethnography made "at home" as tools to negotiate global representations and personal expectations.

Installation art and participatory ethnographic enquiry
Pauline Oosterhoff (Institute of Development Studies); Arno Peeters; Iris Honderdos (Art on Location)
Collaborative installation art can interweave disparate indigenous community voices and concerns into a coherent three-dimensional whole. But their complex narratives, a result of local participation, can render them difficult for outsiders to understand without local interpretation.

P04 Building intercultural bridges

Convenor: Maria Beldi de Alcantara (University of Sao Paulo)
Room 9: **Wed 15th Apr, 14:45-16:15**

This panel aims to focus how fieldwork has an important role in building a cultural dialogue that try to result in an "encounter" that is as symmetrical as possible. That "encounter" is plenty of tension and conflict. In face of this how can we rear dialogue?

Being there and write here leads us to methodologies which necessarily involve interpretation arc where the complicity is required and, at the mean time, write here presents us with a

distant view necessary for an analysis that can bring some light on this reality.

In the process of coming and going, proximity and distance leads to the process of deconstruction/construction, a consequence of the tense meeting between polyphony and polysemies.

This panel welcomes works that wants to discuss about field-work and the necessity to try to raise some kind of "new' approach about the "others" even the "others" is "ourself".

Creating organic intersubjectivity through the circulation of narrative, affect and shared political action
Gwen Burnyeat (Universidad Nacional, Bogotá, Colombia)
'Collaborative production of knowledge' is a problematic term, charged with tensions around inequalities of ethnographer-subject relationships. I present an ethnography of a scholar-activist research relationship which, I argue, best approximates this academic and ethical goal.

Cultural kleptomania and the boundaries of authenticity
Eni Bankole-Race
This examines the extent to which material culture can be appropriated before it loses its claim to authenticity,while also exploring the effects of cultural appropriation - whether such is always wrong and how cultural 'kleptomania' can be distinguished from benign appropriation.

The dialogue between indigenous youth and the anthropologists
Maria Beldi de Alcantara (University of Sao Paulo)
This paper aims to present how the indigenous people, mainly youth, represents the role of anthropologist when they are inside of their 'habitat'.

P05 Exploring postsecular anthropology from the perspective of anthropologists with a faith commitment

Convenors: Sharon Merz (University of Exeter); Johannes Merz (SIL International)
Room 2: **Thu 16th Apr, 09:15-10:45**

Can and should a "distinction between sacred and secular" (Marshall 2009: 3) be made? How are anthropologists engaging with the postsecular turn (Habermas 2008; McLennan 2010)? We propose that anthropologists with an explicit faith commitment are well positioned to contribute to postsecular anthropology, while recognising that having a faith commitment creates specific challenges.

The secular and the religious can no longer be treated as mutually exclusive categories. Rather, they directly depend on each other, with the secular being differentiated from the religious by degrees (Bangstad 2009; Hirschkind 2011). As anthropologists with a faith commitment, we seem ideally positioned to explore the symbiotic relationship between the secular and religious, as we are often confronted with its challenges in our own lives and work. These challenges result from the tensions and oppositions created by the shifting boundaries that we encounter when relating to different field situations and institutional bodies, whether these be academic, religious or developmental in nature. For example,

it is not uncommon for secular academics to question our methodological and academic credibility, while non-anthropologists from religious institutions may be suspicious of our academic research methodology and reluctant to accept our findings. Such tensions, however, help reinforce "our ethnographic eye" as we reflect on our position and strive to exploit and account for our subjectivity in the discipline. In this panel we invite papers that explore these issues from a practical, applied and theoretical perspective.

Professing experiences: exploring contemporary working life and professionalism(s) of medical general practitioners beyond the secular/religious divide
Roger Nascimento (Peninsula College of Medicine & Dentistry)
We explore medical professionalism of general practitioners (GP) from the perspective of their moral experience, also exploring into anthropological professionalism and, in their correspondence, seeking to decolonize our understandings and practices of professionalism.

Co-author: Oonagh Corrigan (University of Plymouth)

'Framing experience': negotiating anthropological and Christian metaphorical landscapes
Jamie Barnes (University of Sussex)
This paper looks at the metaphorical moves that the Christian anthropologist, committed to a phenomenological approach that 'takes seriously' lived experience of transcendent realities, needs to make in terms of translating experience from one domain into another.

Liminality, privilege, and vulnerability: reflections on research in a faith community
Kayla Rush (Queen's University Belfast)
Drawing on research performed at a Pentecostal church in Belfast, this paper examines the practical and methodological aspects of liminality, privilege, and vulnerability for researchers with faith commitments researching communities within their own faith traditions.

Secular and religious symbiosis: strengthening postsecular anthropology through commitments to faith
Johannes Merz (SIL International); Sharon Merz (University of Exeter)
The failure of secularisation theories and the resurgence of the religious have prompted social scientists to speak of the postsecular turn. This more theoretical paper explores how anthropologists with faith commitments can contribute to the development of this new theoretical framework.

P06 Symbiotic anthropologies: new disciplinary relationships in an age of austerity

Convenors: Jonathan Skinner (University of Roehampton); Emma Heffernan (University College Dublin); Fiona Murphy
Room 8: **Tue 14th Apr, 09:15-10:45, 11:15-12:45, 14:00-15:30**

Anthropology and ethnography are discipline and practice that involve working and living together for extended periods of time with other subject groupings and other peoples. Yet anthropology and ethnography have both been characterised as being liminal, anti-, dangerous

and endangering, and discipline/disciplining. Anthropology can be found working alongside, and being practiced inside: the varied university subject groupings (Life, Behavioural, Social, Humanities, Arts), multinational corporations, NGO's, government bodies, hospitals, business schools. Ethnography can be undertaken and read from stage to play, development work to policy document, street sex corner to newspaper report. To what extent is anthropology collaborative, colonising, symbiotic and ultimately sustainable? What are its relations, boundaries, motives and merits, and the associated fallout, debris, ethics and problems? This panel seeks theoretical, methodological and empirical papers that explore the natures, nurtures and necessities of symbiotic anthropologies.

Bargaining boundaries in symbiotic anthropology: the liminality of the ethnographic narration

Marta Ferri

This is proposal starts from an empirical experience as researcher in the field of the new social movements. In the analysis of creation of meaning in the alter-global movement Rifiuti Zero, the researcher understands the need to be part of it, in order to get better the activists' perception.

Symbiotic or parasytic? Universities, academic capitalism and the global knowledge economy

Cris Shore (University of Auckland)

The paper asks whether the current relationship between universities and academic capitalism is best described as symbiotic or parasitic. I draw on findings of an ongoing, interdisciplinary study of universities in the knowledge economy.

Critiquing the limits of anthropological imagination in peace and conflict studies: On the complicity of resistance with counter-hegemony

Philipp Lottholz (University of Birmingham)

This paper will critically engage with the dilemmas of a symbiotic anthropological approach by analysing the ways in which 'everyday' realities of resistance and hybridity are embedded in discourses of counter-hegemony instead of offering a viable 'third way', thus necessitating critical transdisciplinary thinking.

Cosmopolitanism in the Academy: the creative potential of engagements with the disciplinary 'other'

Veronica Strang (Durham University)

Anthropology is well placed to embark upon collaborative exchanges with diverse intellectual perspectives. By engaging with understandings of materiality in physics and biology, this paper explores the creative potential of cosmopolitan scholarship and openness to interdisciplinary symbiosis.

Shaping well-being? Merging anthropological and architectural perspectives on asylum-seeker reception centers in Norway
Anne Sigfrid Grønseth (University College of Lillehammer); Eli Støa
Exploring asylum-seekers living conditions in Norway, we see a need to combine anthropological and architectural perspectives to recognise how aesthetic and spatial production create a kind of understanding about self and others, while addressing the need to reconsider architectural solutions.

De-reifying autism: a social science perspective on a social / neurological condition
Ben Belek (Cambridge University)
Anthropologists studying autism face the challenge of discussing it in a way that acknowledges both its biological and socio-cultural components. What are the conditions for – and implications of – anthropologists working to redefine a category of difference produced and shaped by other disciplines?

Sustainable visions: charting the use of anthropology as a collaborative tool in understanding sustainability practices
Fiona Murphy
This paper discusses the role and contribution that anthropology (and ethnography) can play in establishing how perceptions of sustainability can alter both corporate and consumer behaviour. It reflects collaborative, interdisciplinary work between marketing and anthropology scholars

Anthropology and health: a collaborative enterprise?
Emma Heffernan (University College Dublin)
This paper reflects on the role of the anthropologist in an industry led, multi-disciplinary project.

P07 Anthropology and disaster studies: a symbiotic relationship (DICAN - EASA Disaster and Crisis Anthropology Network)

Convenors: Seumas Bates (University of Glasgow); Andrea Butcher (University of Exeter)
Discussant: David Napier (University College London)
Room 1: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

Until fairly recently, anthropology had not made a significant impact on disaster studies, a field dominated instead by scholars of geography, politics, and sociology. The emergence of a vibrant anthropological canon exploring disaster, however, offers an exciting opportunity to discuss the anthropology of disaster as part of a wider interdisciplinary disaster studies. As disaster anthropologists Oliver-Smith and Hoffman (2001: 6) have observed: “Few contexts provide a social science with more opportunity for theoretical synthesis of its various concerns than does the study of disaster provide anthropology.” This theoretical synthesis extends to an examination of the symbiotic relationships and collaborations anthropology has with its disciplinary and institutional “others”.

Whether focusing upon application of anthropology at the time of disaster response, the ethnographies produced to document these responses, or scholarship that interrogates related or peripheral consequences and impacts of disaster and catastrophe, we seek to expose the ways that disaster anthropology is produced through such symbiotic collaborations. This panel is thus open to anthropologists and those in related disciplines wishing to present work that engages with disaster and catastrophe, both as part of our broader participation with wider disaster studies, and separate from it, as part of wider anthropology. As such, we encourage submissions which directly engage with the symbioses between anthropology and disaster studies either historically or more recently, as well as examples of contemporary anthropological research into disaster and catastrophe, including (but not limited too) disaster management and planning, recovery, evacuation and migration, and cultural impact.

Lost in translations: thinking and doing anthropology in an inter-disciplinary and international disaster centre
Sebastien Boret Penmellen (Tohoku University)
This paper examines the challenges and the opportunities presented to anthropologists working in disaster research centres. Bordering reflexive ethnography, the author examines his own experience in an interdisciplinary and international disaster institute born out of the Great East Japan Disaster.

What I learned about development from a disaster
Andrea Butcher (University of Exeter)
The paper discusses how participation in the aftermath of a disaster produces ethnographically-informed insights that can assist the wider policy worlds of development and aid intervention that include livelihood protection, conservation, natural resource management, and disaster mitigation.

The impact of natural hazards on African American religious/spiritual culture in New Orleans - coping strategies and interpretations
Maria Elisabeth Thiele
Social vulnerability is one of the major causes for experiencing social disasters following extreme natural events. This paper presents coping strategies from within the most vulnerable (African American religious/spiritual) communities in New Orleans at their present state and in the aftermath of Katrina.

'The earthquake saved us': reflecting on disaster(s) from 1953 to the present in the island of Cephalonia
Theodora Lefkaditou (University of Barcelona)
The paper discusses how the inhabitants of a Greek island reflect upon disaster, crisis and resilience in different historical moments and invites us to rethink the relationship between history and anthropology.

Floods, the (in) visibilty of the disaster and tourism: a case study from Madeira Island
Filipa Fernandes (University of Lisbon)
This paper will study tourism representations of Madeira Island (Portugal) after the floods of February 2010. It will highlight narratives and discourses of tourist propaganda associated with disaster, the circulation of tourism imaginaries and actors involved in this process.

Relevance of a symbiotic approach to defining a situation as disaster - a case study in Romania
Cosmina-Maria Berindei (Romanian Academy)
Our paper aims to analyze the multiple valences of the concept of disaster in the case of mining waste management at a copper mine in Romania and emphasizing the importance of collaboration with other sciences to determine if this can be defined as a disaster or not.

When is a disaster not a disaster? The construction of the Aral Sea disaster
William Wheeler (Goldsmiths)
While the desiccation of the Aral Sea has been seen at regional and global levels as a disaster, locally it does not tend to be conceptualised as such. I look at the discursive and visual construction of the disaster, what it achieves, and why the label is resisted locally.

P08 Medical evidence beyond epistemology

Convenors: Christos Lynteris (University of Cambridge); Lukas Engelmann (University of Cambridge); Branwyn Poleykett (University of Cambridge); Nicholas Evans (University of Cambridge)
Room 2: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

Interdisciplinary experiments with medical evidence practices have allowed anthropologists to trace conflicts and ruptures in knowledge and to re-examine evidentiary practices in anthropology (Ecks, 2008). These approaches have primarily considered medical evidence as a problem of knowing. However, across anthropology and the medical and exact sciences, evidence is not only an epistemological question. The handling and assembling of evidence makes selves and worlds and evidence-ing is an unstable practice that not only transgresses intellectual and disciplinary boundaries and modes of reasoning but also creates new moral and ethical problems, new subjectivities, and new alliances.

This panel asks how anthropologists can think about medical evidence other than through a consideration of its social and suasive power; in other words, we seek to explore medical evidence beyond epistemology.

Some of the questions we are interested in addressing are the following:

• How is the medical evidence of the past curated and encountered in the present?

• What events or crises incite a call for more evidence? How does an absence of evidence galvanise new categories and new knowledges?

• How do people interact with evidence and its objects in order to evidence an ideal medical or scientific self?

• When does evidence become proof?

• How is medical evidence commensurated between different regimes of value?

Mapping plagues, containing epidemic threats
Lukas Engelmann (University of Cambridge)
The paper engages with mapping practices and will draw on examples reaching from Bubonic Plague to AIDS and Ebola to present mapping as a unique way of making epidemics evident.

Relationality and disease transmission
Nicholas Evans (University of Cambridge)
This paper seeks to ask what an anthropology of relationality might have to contribute to our understanding of theories of disease transmission.

Pestis minor: evidential strategies and the colonial scramble for plague
Christos Lynteris (University of Cambridge)
The paper will examine the notion of pestis minor as an evidential strategy developed in the context of colonial medical science during the third plague pandemic (1855-1959).

Keep on asking questions
Branwyn Poleykett (University of Cambridge)
This paper follows African scientists as they attempt to trace lively ecologies and to keep open fraught political questions about disease control and eradication.

Zeroes and millions, paleos and primitives: evidencing bodily biodiversity in the era of the microbiome
Alex Nading (University of Edinburgh)
I suggest some ways that evidence about the presence or absence of microbes in bodies might enrich critical analysis of medical subjectivity.

Rex (in) versus: medical evidence beyond epistemology in colonial South West Africa
Mattia Fumanti (University of St Andrews)
This paper focuses with the emergence of medical discourse and practices in Namibia colonial history. In particular it focuses on the contested role of medical evidence in colonial courts and policies beyond epistemology.

Informed informants and experimental anthropology: on evidence and experience in French public health
Janina Kehr (University of Zurich)
This paper analyses the experimental prevention practices and expert positions of health professionals working in French tuberculosis control, to interrogate the regimes of evidence used and produced.

Medical evidence, expectation and hope as techno-collective ethics: the case of gene therapy and thalassaemia in Cyprus
Theodoros Kyriakides (University of Manchester)
The paper explores medical evidence on gene therapy as means of politicizing patient expectations and hopes regarding therapeutic finality. By being disseminated into an infrastructure of institutional heterogeneity (techno-collectivities), medical evidence acquires political relevance and potency.

Experience as Evidence: The Scientification of Homeopathy in Germany
Eva Jansen
This paper analyses the gradual integration of homeopathy into biomedical institutions and science in Germany and the public discourse that comes along with it.

P09 Hospitality, dependence and mutuality: negotiating positionality and methodologies in the Middle East

Convenors: Bethany Honeysett (University of Edinburgh); Veronica Buffon (University of Exeter)
Room 5: **Tue 14th Apr, 09:15-10:45, 11:15-12:45**

How do anthropologists situate themselves and their work in times of social change or violent crisis? Middle Eastern anthropology is ideally placed for reflexive and provocative considerations of political, moral and historic-global positionality. The challenge lies in extending unique and compelling regional insights to wider anthropological and interdisciplinary conversations.

Drawing on discussions of collaborative anthropology (Holmes and Marcus 2008), we suggest that the ethnographer's ongoing dependence on hospitality contains inflections of local and regional symbiosis through the subtle entanglements of narrative, historical consciousness and subjective forms which accumulate in the field. Hospitality as a regional trope brings into sharp focus the mutual defining of boundaries, the situating of selves within world orders and views, with all their incumbent scales and intensities of political, moral and historical interdependence, with beneficial or harmful results. We depend on the hospitality of others, and experience collaborative engagement through tumultuous scenarios and times of continuous uncertainty. Moreover we negotiate within academic institutions methodological conundrums of intervention wrought in the field and beyond. This panel seeks to explore the terms of mutuality by which one is asked to situate oneself within such hospitalities, dependencies and reciprocities. How do these terms stimulate specific forms of 'anthropological sensitivity' and placement? How do these methodological considerations impact on the moral and political dilemmas confronted by the contemporary anthropologist working in the Middle East? Furthermore, how can we extend the specific insights of Middle Eastern anthropology to both wider anthropological and inter- or multidisciplinary conversations on methodological trajectories?

Friends, foes and the anthropologist: the methodological peculiarities of a research project on Islamic fashion in Istanbul
Elena Magdalena Craciun (University College London)
This presentation addresses the challenges that marked research on the divisive topic of Islamic fashion in Turkey, in a time of intense cleavage between secular and religious conservatism, and in a context of dependence on the hospitality of both secular and religiously conservative people.

Methodological challenges in times of crisis
Shenah Abdullah (University of Exeter)
This paper focuses on methodological challenges confronting both researcher and research collaborators during times of political and economic crisis in Iraqi-Kurdistan. It pays attention to the dilemmas, sensitivities and the difficulties facing anthropologists and their research collaborators in the field.

Proximity, engagement and the anthropological exploration of Islamic forms of thought
Fabio Vicini (Istanbul 29 Mayis University)
The paper points to the heuristic openings yielded by relations of proximity and mutuality on the field. It suggests that due to the ideological loads that characterize the study of Islam, the anthropology of Islam and the MENA region would sensibly benefit from including more participative methods.

Collaborating between digital and real-world fieldsites: the case of Moroccan networks in Istanbul
Christian Ritter (Kadir Has Unversity)
Exploring the case of Moroccan networks in Istanbul, I reflect on collaborative research practices supporting ways of reciprocal exchange between ethnographers and researched communities. The main aim of this paper is to explore the challenges that digitised communication imposed on fieldwork.

Scholars as guests: on hospitality and fieldwork in Iraqi Kurdistan
Kawa Morad
This paper examines the following questions: Can anthropologists do work without "hospitality"? In what ways do political, social, and economic conditions shape the hosts' understanding of hospitality and its implication in precarious conditions?

Living in a village guard in Diyarbakir province: practices of hospitalities and dependencies during political conflict
Veronica Buffon (University of Exeter)
This paper focuses on hospitalities and dependencies I experience during fieldwork in Diyarbakir province, Turkey. I argue that the political conflict between Kurds and Turks contributes in shaping the ambiguities and contradictions embedded in local and temporarily specific forms of hospitality.

'You love us as much as you eat!' Furniture, food and the methodological compartmentalisations of hospitality in Damascus, Syria.
Bethany Honeysett (University of Edinburgh)
This paper explores how the boundary-making of hospitality in Damascus illuminates specific confluences of the political and the phenomenological. I argue that the terms of hospitality figure and ground the ways 'the everyday' was implicated in the police state of Syria prior to the civil war.

P10 Art and medical anthropology

Convenors: Elizabeth Hodson (University of Aberdeen); Ian Harper (University of Edinburgh)
Discussant: Richard Baxstrom (University of Edinburgh)
Room 10: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

'I can't understand why most people believe in medicine and don't believe in art, without questioning either'. Thus began the blurb at the beginning of Damien Hirst's 1992 piece Pharmacy. In this work, he sought to 'explore the distinctions between art and life, and the power given to pharmaceuticals by our unquestioning faith in them'. The question for this panel, therefore, follows on from this and asks for presentations addressing this interface between art and medicine. We are keen to move beyond the idea of art as a curative modality that supplants medicine, rather how do art and medicine meet at the surfaces of infective tissue, therapies chosen, believed and rejected, therapies consumed and denied, whether allopathic or complementary. Where does art supplement medical anthropology in understanding the therapeutic encounter? Proposals for artistic presentations covering the themes outlined will be very welcome, including the presentation of sound or digital material.

Comics as illness narrative: context, content and construction
Josie Vallely
What unique attributes do comics have that allows them, more so than other mediums, to make visible the experiences of individuals who are commonly excluded from wider social and political narratives of ill-health?

Anatomists' collaborations with artists: medical explorations in plaster, paint and mixed-media
Elizabeth Hallam (University of Oxford)
Drawing on medical anthropology and anthropological studies of material and visual culture, this paper analyses collaborations, in Scotland, between anatomists and artists from 1920 to the present. It considers how these collaborations have developed as medical explorations in a range of materials.

Greys Anatomy: diagramming the body
Ian Harper (University of Edinburgh); Elizabeth Hodson (University of Aberdeen)
This paper will focus on a comparison between the illustrations and text within Gray's Anatomy from the point of view of an artist and medical anthropologist originally trained in medicine, and for whom this text was foundational in learning anatomy.

Beyond the social skin: the healing art of body painting
Kate Nialla Fayers-Kerr (Universite Libre de Bruxelles & University of Oxford)
A medical ethnography of body painting teaches us a great deal. It sheds new light on the anthropology of the body, it unites issues of ecology, health and creativity and it shows that art can generate pragmatic solutions while scientific fields can be creative.

Sensing cellular debris: traces of a Soviet method in a Tanganikan laboratory
Ann Kelly (University of Exeter)
This paper analyses a microphotograph of a mosquito dissection to explores the influences and affective resonances of Soviet tropical medicine in Sub-Saharan Africa.

P13 Anthropology and psychotherapy

Convenors: Aleksandar Boskovic (University of Belgrade); Salma Siddique (University of Aberdeen)
Discussant: Inga-Britt Krause (Tavistock & Portman NHS Foundation Trust)
Room 1: **Tue 14th Apr, 11:15-12:45, 14:00-15:30**

Anthropology and psychotherapy share a common history, going back to W. H. R. Rivers´ work at Cambridge more than a century ago. Both combine theoretical issues with practice. Psychoanalysis (as a form of psychotherapeutic practice) and social and cultural anthropology both become established in the modernizing world of the early 20th century. Their founders had an intention to 'scientifically' explain societies and their cultures, and they also have a history of a very productive (even if sometimes tense) relationship. Scholars like Cora DuBois, Geza Róheim, George Devereux, Melford Spiro and Henrietta Moore were able to successfully explore the points of convergence and different challenges offered by the intersection of these disciplines, creating a unique, almost holistic perspective. The panel will explore the relationship between anthropology and psychotherapy (including psychoanalysis), as anthropologists in recent years increasingly become involved in working with NGOs, helping more vulnerable categories of people, like refugees or immigrants, or providing assistance to victims of sexual abuse or torture. In some areas (like East Africa), they are also frequently asked to provide advice on dealing with post-conflict situations and their consequences. This makes the role of anthropologists as responsible social actors even more important. All of this brings the issue of dealing with 'the other' a whole new perspective, as it makes anthropological practice even more important, as an important tool of helping people to make sense of the rapidly globalizing world, as well as of their own place in it.

Anthropology and psychoanalysis: between individual identities and group interactions
Aleksandar Boskovic (University of Belgrade)
Anthropology and psychoanalysis both share a belief that human behaviour can be scientifically analysed and explained, and there is a long line of authors, from Freud, via Kroeber, Roheim, to Devereux, Stoller and Herdt, who profited from their realtionship.

Pluricultural perceptions in a Freudian praxis
Laurence Doremus (Paris VII Diderot)
Our research asks the multicultural perceptions of somebody by a Freudian analysis : We ask how some concepts of cultural anthropology (myths, totemism) are appropriated today by an European who talks in front of a 16th century ethnographic mask from Gabon, from the Musée du Quai Branly.

Trauma, truth and therapy: an anthropological inquiry into psychoanalysis and victimhood in Argentina
Eva van Roekel (Utrecht University)
The paper explores what happens when people interpret trauma through a local conception of psychoanalysis. It elaborates on local psychoanalytical understandings and therapeutical practices amongst Argentine victims, where the verbalisation of suffering and truth telling are a social fact.

Psychotherapy: injecting drug users' cling to normality - a Serbian case
Bojan Zikic; Vladimira Ilic (Institute of Ethnology and Anthropology)
Drug users in Serbia use their commitment to psychotherapy as a mean of self-explaining in their narratives. It is their model of normality in society which considers them physically and mentally ill. They claim the therapy helps them to be emotional in the same way as the "normal" people are.

Learning to be 'therapeutic': an ethnographic study of psychotherapy in practice
Mikkel Kenni Bruun (University of Cambridge)
This paper examines ethnographically the practice of psychotherapy in the UK, and explores how an anthropological study of psychotherapy calls for a rigorous analytical approach as a result of historical and contemporary disciplinary engagements.

Dreaming of culture: the heuristic value of anthropological study of dreams
Marko Pisev (Belgrade Faculty of Philosophy)
This paper looks at the assets and disadvantages of researching cultural values through the prism of anthropological exploration of dreams of its participants, and reconsiders the main presumptions and disciplinary concepts upon which such research is carried out.

Ethnography: imperfect love in the time of fieldwork
Salma Siddique (University of Aberdeen)
The ethnographer's journey is about awareness of 'I' end and 'you' begin. In the this journey we encounter 'sticky moments of dissonance and distortions not when it is'me/not me' and the space 'in-between' (Bion, 1961). This paper will explore the reflective space of writing our 'selves' post-fieldwork.

P14 Towards an anthropology of the 'not-yet': development planning, temporality and the future

Convenors: Constance Smith (University College London); Hannah Elliott (University of Copenhagen)
Room 9: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

Development planning explicitly seeks to shape and order the future, even as, in practice, it often falls short of its stated objectives. This panel explores how the futures anticipated and evoked through development planning can be examined conceptually and methodologically when they have not yet materially manifested and may not manifest at all.

Anthropology has been criticized for locking its subjects in an eternal 'ethnographic present', denying them both a past and a future. Anthropologists have responded by exploring the past and historical memory to grasp the presents they work in. Yet in a rapidly changing world, how do anthropologists work with the future? Does the presentism of ethnography equip us to make visible what is speculative, emerging, or misfires before it ever materialises? Methodologically, what might we draw from more generative and transformative research environments, such as the laboratory or design studio (Marcus and Rabinow 2008; Hunt 2010)? In its attempts to make an unknown future knowable, development planning presents fertile ground for an anthropology of the 'not-yet'. While the notion of the plan emerges from western linear conceptualisations of time and 'progress', it may have quite different temporal effects. The plan's potentiality versus the 'not-yet-ness' of its implementation may produce hope, anxiety, anticipation and uncertainty, as well as actions that disrupt, physically and temporarily, its intended work. This panel invites papers which explore the creative productivity of development planning, its "elusive promises" (Abram and Weszkalnys 2013) and how as anthropologists we might approach the 'not-yet'.

Not yet 2030: future visions and an economy of anticipation on Kenya's 'new frontier'
Hannah Elliott (University of Copenhagen)
Isiolo is the locus of a number of mega-projects under Kenya's 'Vision 2030' blueprint, which rehash its under-developed north into a landscape of opportunity. Focusing on an economy of anticipation, this paper examines the generative effects of these plans in their non-implementation.

An everyday future: planning for hypermodernity on the margins of Casablanca
Cristiana Strava (SOAS, University of London)
This paper explores the role of urban plans in projecting and conjuring up images of a desirable future in Casablanca, Morocco. By looking at the role played by the urban margins in this process, I use a multi-media, ethno-historical approach to explore how the future is secured through the present.

Mirages of the future: time and master planning in Nairobi
Constance Smith (University College London)
New master planning is reimagining Nairobi as a 'world class' city of the future. For public housing tenants, these glossy yet speculative visions have provoked anxiety. Residents are turning to the material histories of the estate as they negotiate the 'not-yet-ness' of the future.

The future of the city of São Paulo from a pessimistic point of view - mid-twentieth century

Bruno Zorek (Universidade Estadual de Campinas - Unicamp)

From a perspective that combines History, Sociology and Anthropology, this paper proposal is to examine how pessimistic representations of the future of São Paulo, the main Brazilian metropolis, have played in the production of the city itself, in a context of hegemonic optimism.

"One city, one vision": contradictions in urban futures

Samantha Hyler (Lund University)

What is, and how can a city become, 'socially sustainable?' Helsingborg is one of many cities currently implementing vision plans that incorporates branding and marketing to construct an imagined fantasy future. This paper explores what counts as 'socially sustainable' in cities' imagined futures.

Negotiating the future: an anthropological investigation of state transformation and local government reform in Trinidad and Tobago

Taapsi Ramchandani (Syracuse University)

This paper explores local government reform in Trinidad and Tobago as it aspires to reach "developed" country status by 2020. Preliminary research of two Ministries shows that contradictory interpretations of the state's future goals reveal the negotiation of state power in a decentralizing state.

When less change gives hope for change: development and buffer culture in Montenegro and Latvia

Klavs Sedlenieks (Riga Stradins University)

Based on the material from Montenegro and Latvia I argue that series of 'development' projects may cause a cultural buffer the role of which is to minimise the adverse effects of continuous change. A further improvement of life may require stopping yet another wave of 'elusive-promises'

Towards an anthropology of the 'not-yet': development planning, temporality and the future

Saffron Woodcraft (University College London)

This paper explores the role of 'meanwhile spaces', temporary community development projects, as a means of materializing in the present the new, sustainable communities that are imagined as part of London's post-Olympic legacy.

P16 New directions in anthropology, architecture and design

Convenors: Fabiola Jara Gomez (Utrecht University); Tim Ingold (University of Aberdeen); Cristina Grasseni (Utrecht University); Alberto Altes Arlandis (Umeå University)
Room 9: **Tue 14th Apr, 09:15-10:45, 11:15-12:45, 14:00-15:30**

This panel will explore synergies across anthropology, architecture and design, understood as modes of inquiry and aesthetic production. Following Tim Ingold's lead, the panel invites anthropologists and practitioners to focus on processes of making entailed in the production of new and experimental social and cultural forms.

If all knowing can proceed only through real, local and material engagement, then this must apply to anthropology as well. Knowledge is not what can be said about the world; it is rather a way of making the world. The emergence of the creative commons, along with contemporary experimental interventions by citizens in many parts of the world, calls for new collaborative methodologies. Practices such as local, sustainable food provisioning and the use of alternative currencies, or the autonomous construction of distributed 'home' environments, could be understood as 'aesthetic productions', redesigning a 'self' which breaks the bounds of the neo-liberal subject.

The disciplines of architecture and design have long been accustomed to confronting and cooperating with materials, places, and people, and have much experience to offer in this area. They have already developed collaborative and participatory methodologies which hold promise for anthropology. Architects Alberto Altés and Oren Lieberman propose the notion of 'intraventions'. Focusing to the collective production of the common, they develop situated and collective ways of doing and making immediately, transversally and diffractively.

We call for papers which contribute to the creation of a conceptual and methodological common ground, and to laying the foundations for innovative, responsible, generous, sustainable aesthetic productions.

Rethinking the urban: ecology, infrastructure, urbanization
Adrià Carbonell (Umeå University)
This paper will explore a new notion of urbanity in the context of planetary urbanisation, through the investigation and analysis of the following themes: urban-ecology, urban-infrastructure, and new processes of urbanisation.

Memories of citizenship in three neighbourhoods in Rotterdam, The Netherlands
Katrien Klep (Utrecht University)
The paper shows how people in Rotterdam-Zuid understand their 'citizenness' after urban renewal, by revisiting the past. The memories are spatially expressed in memorials and displays of local histories. 'Social archaeology' of these sites reveals the contested notion of being a 'citizen' today.

Making common grounds: experiments in self-organization in Dutch urban environments

Fabiola Jara Gomez (Utrecht University); Beatriz Pineda Revilla

Resilience and sustainability are key challenges for self-reliant grass-roots urban initiatives. This paper focuses on urban food provisioning initiatives and presents ongoing research in the Eastern district of Amsterdam. We use strategies of participative research in urban planning and social anthropology.

Tactical practices of creative dissent

Ana Betancour (Umeå University)

The aim of this paper is to explore alternative modes of working. Introducing tactical practices, artistic activist practices, in Spain, during the years 2006 – 2013. The focus will be on these practices as responses against urban processes of urban regeneration, gentrification and privatisation.

Technologies of experience and intravention: a floating, silent room

Josep Garriga Tarrés (Umeå University); Alberto Altes Arlandis (Umeå University)

We will present the process of thinking/making a floating, more intimate and silent room at Umeå School of Architecture. We will also document and judge its effects both in the spaces of the school and in the times, academic experiences and lives of the actors involved in or affected by the project.

Threshold machines: how Sanja Matsuri makes Asakusa

Raymond Lucas (University of Manchester); Darren Deane (University of Westminster)

Sanja Matsuri represents an embodied enactment of urbanism: the people of Asakusa make a statement of their right to the city. The event presents a number of challenges to conventional urban and architectural representation. This paper presents a Graphic or Architectural Anthropology of the event.

Don't even dare to go real! Architecture pedagogy in a neoliberal world

Krzysztof Nawratek (Plymouth University); Simon Bradbury (Plymouth Univeristy)

The paper attempts to critically evaluate the practice of collaborative, real-world oriented architecture education which has become popular in many British Universities. We argue that this mode of teaching 'produces' graduates who question the very foundation of how architecture is practiced in the UK.

Architecture, spatial practices and political interactions in the Unified Educational Centers (CEUs) of São Paulo

Vinícius Spira

This paper presents a comparative study of two similar libraries in different peripheral São Paulo neighborhoods. As architect and anthropologist, I make use of ethnography to propose three different ways in which space interacts with everyday political interactions.

Beauty, participation and inclusion: designing (and making) with homeless people
Valentina Porcellana (University of Turin); Cristian Campagnaro (Turin Polytechnic)
"Living in the dorm" is the action-research started in 2009 in Italy. It's dedicated to develop strategies to strengthen the quality of housing for homeless people. With a participatory approach, anthropology and design to promote process for the co-design and co-construction.

Design and collaborations in a recovery process in post-tsunami Sri Lanka
Arvid van Dam
Highlighting some of the ways in which social and aesthetic change have manifested itself in the process of post-tsunami recovery along the Sri Lankan coastline I explore a conceptualisation of design as an everyday process of change.

Making one's home: an ethnography of the material transformations in Romanian blocks of flats
Maria Salaru (University of Oxford)
This paper will explore post-socialist material transformations in Romanian urban space and energy consumption practices inside and outside the home.

Negotiating risks, objectives and aspirations in disaster prone cities of the global south: self-build housing in Cochabamba, Bolivia
Gemma Sou (University of Manchester)
The paper explores how perceptions of risk shape the design and construction features of self-build houses in disaster prone contexts (Cochabamba city, Bolivia). The influence of risk perceptions on responses is subtle and complex because people negotiate multiple objectives, aspirations and risks

P17 Symbiotic anthrozoology: cultivating (or advocating?) ethics of coexistence

Convenor: Samantha Hurn (University of Exeter)
Room 5: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

Anthrozoological (multi- or trans-species) interactions have received considerable anthropological attention. Debates have focused on how to understand the lives of other-than-human beings, and the methodological and theoretical challenges raised. Far less attention has been paid to the ethical dimensions of these encounters. Human-animal interactions are frequently based on inequalities, raising the question: whose 'voice' or experience should take priority? And what should be done in situations where animals might be 'suffering' from their enrolment in human social lives? Scholars from disciplines such as critical animal studies have been more pro-active in speaking up for the plight of some creatures, but why are anthropologists so reluctant to act as advocates here? Are scholars working on the human-nonhuman interface guilty of 'speciesism' by prioritizing the interests of those others deemed most 'like us' (e.g. other primates) at the expense of those less charismatic families (e.g. arachnids)? Moreover, categories 'animal' or 'other-than-human' are amorphous and heterogeneous, and human constructs with significant implications for how these others are

defined and treated. Anthrozoological scholarship has a great deal to contribute not just in advancing theoretical debates but also in terms of improving animal welfare and mitigating trans-species conflict in 'real world' situations yet few anthropologists working in this field take steps to apply their work outside of academia, or to advocate on behalf of their other-than-human informants. This panel urges those scholars working on trans-species encounters to consider the ethical dimensions and impacts of their work.

Moral responsibilities to otherthanhuman informants
Samantha Hurn (University of Exeter)
Out of necessity anthropologists develop close reciprocal relationships with human informants while in the field, and as a result many have taken on a sponsorship role when the research ends. However, 'what's in it for the animals?' (Birke 2009).

Addressing the issue of dog surrendering: bringing action into research
Sian Moody (University of Exeter)
Despite being a much researched area, the surrendering on dogs to rescue shelters still entails much threat to dog welfare, as well as to the humans involved. Drawing on ethnographic research, a balance of advocacy and academia was called upon to address some of the issues of dog surrendering.

A question of attitude regarding the keeping of nonhuman animals as livestock: what role can visual media play in influencing or affecting change in livestock policy and legislation?
Jessica Martin (University of Exeter)
Nonhuman animals as food pathways continue to gain more considerable attention, in both an academic and public contexts. In many post domestic societies media representations inform public knowledge, thus it is through these representations that change in policy and legislation can be instigated.

Still 'serving' us? Anthropocentric imaginings highlight a human-canine mutualistic coexistence
Fenella Eason
Malamud's 'serve us, animals' reflects anthropocentric thinking but can this transmute to ethical effect by learning from interdependent human-canine partnerships? The symbiotic lifestyle of a medical alert dog and a chronically ill human illustrates mutualism within 'rights' imperatives.

The experience of mounted police horses in an English city: commodities or colleagues?
Sarah Cochrane (University of Exeter)
Horses used by police to patrol cities and control situations of unrest face stressful conditions, raising concerns for their welfare. A view behind the public image of a mounted police unit suggests a blurring of boundaries between horse and human, leading to interdependent agency and collaboration.

'Water off a dog's back? Reflections on anthropological ethics and ethnographic methods in a Korean dog-meat market'
Julien Dugnoille (University of Oxford)
In this paper based on thirteen months of fieldwork, I look at how cat and dog meat shops are organized amidst Seoul's largest meat market and explore the discrepancies between official discourse and actual practice regarding cat and dog slaughter and meat consumption.

Human-bovid dwellings in Hong Kong: 'challenging' post domestic and cosmopolitan human and bovid entanglements
Daisy Bisenieks (University of Exeter)
Ethnographic encounters exploring human-bovid 'dwelling' in Hong Kong reveal complex relations with ever-changing landscapes. This paper looks at how humans and bovids negotiate relational difficulties, including the anthrozoologist's whilst challenging what their post domestic and cosmopolitan moments mean.

Mindful ambivalence: notes from the front line(s) of wildlife management conflict
Sarah Crowley (University of Exeter)
This paper uses an amended form of the Orwellian concept of 'doublethink' to consider how we can explore and appreciate and the meaning and significance of multiple ethical positions within environmental conflicts.

P18 Anthropology and diplomacy

Convenors: David Henig (University of Kent); Magnus Marsden (University of Sussex); Diana Ibanez Tirado (SOAS, University of London)
Discussant: Madeleine Reeves (University of Manchester)
Room 4: **Tue 14th Apr, 09:15-10:45, 11:15-12:45, 14:00-15:30**

There is an ongoing assumption in much writing that the most influential modes of conducting diplomacy in the world today are those that take place behind the closed doors of presidential offices and embassies. This perspective assumes that in the modern world diplomacy has been separated from other domains of life. This leads to the assumption that the only actors authorised/able to conduct diplomacy – i.e. to act on behalf os, speak for, and mediate between players at the international stage – are the nation state's representatives. Existing scholarship thereby treats community involvement in geopolitical processes as of secondary importance. Another approach recognises that local communities play a role in such processes but as unthinking automatons deceived by nation states. This is clearly the case in depictions of Russia's recent interventions in the Ukraine and elsewhere in Europe. This panel will turn attention away from the use of diplomatic strategies by nation states and ask instead how communities affected by such processes relate to, evaluate, and arbitrate between such processes. We look to solicit papers that address the types of diplomatic skill cultivated in particular communities. We are interested in how such forms of diplomacy merely reflect official types of international diplomacy or do they provide a window into other types of diplomatic practice? How far is the concept of everyday modes of diplomacy helpful in analysing such modes of behaving? Do everyday modes of diplomacy allow communities to engage in and influence international affairs?

Diplomatic traders: Afghan transnational networks
Magnus Marsden (University of Sussex)
In this paper I seek to contribute to debates on how we might conceptualise 'global forms of civility' through a consideration of ethnographic material concerning the ways in which transnational traders of Afghan background consider 'being diplomatic' to be an essential aspect of their daily activities.

Corporate diplomacy in the 'age of conversation'
Paul Gilbert (University of Sussex)
This paper examines 'corporate diplomacy' in the extractive industries, and an effort to recast relationships with mine-area communities as part of an 'Age of Conversation.' This conversational approach to commercial statecraft gives the lie to the idea diplomacy is a preserve of the nation-state

Grassroots diplomacy: Indian trading economy within a Chinese county
Ka-Kin Cheuk (University of Oxford)
This paper is an examination of the grassroots diplomacy in the international business engagement among the Indian traders within a local setting in China.

Crises of legitimacy: kinship, reciprocity and the state in Pakistan
Stephen Lyon (Durham University)
Pakistani state officials who prioritise kin obligations are able to count on their supporters to promote their virtue, and ensure support at critical regime transitions which provides a tool for establishing and maintaining public legitimacy.

Palestinian journalists as national and international mediators
Nofret Berenice Hernandez Vilchis (Aix-Marseille University)
Palestinian journalists are aware of their social role in keeping the collective memory and the national identity of the Palestinian nation. They tend to 'speak for', and represent their society to the world, becoming mediators between citizens and national and international institutions.

Dining diplomacy: Dervish brotherhoods and the (re)making of cosmopolitanism in Southeast Europe
David Henig (University of Kent)
By amplifying the idea that a 'meal is the best synecdoche for diplomacy' I trace how the notion of 'sofra' (table/dining) is deployed by a cosmopolitan Muslim Dervish brotherhood in Bosnia-Herzegovina as a mode of 'being diplomatic' to forge and mediate relationships between various 'Others'.

Spaces of appearance: Russian-speakers and Latvians in a transnational political field
Dace Dzenovska (University of Oxford)
Drawing on engagement with post-Soviet polity formation in Latvia, I examine the social fabric that has emerged within the divided Latvian polity and ask whether and how it enables "everyday modes of diplomacy", especially in relation to the widely perceived threat of Russian invasion.

Embodied diplomacy: the politics of Tajikistan's national dress
Diana Ibanez Tirado (SOAS, University of London)
This paper advances the notion of 'embodied diplomacy' through an analysis of the uniforms imposed by Tajikistan's government to pilgrims during the annual Hajj, and which include veils and shirts displaying Tajikistan's flag.

Not soft power, but speaking softly. 'Everyday diplomacy' in field relations during the Russia-Ukraine conflict.
Jeremy Morris (University of Birmingham)
In the context of the Russia-Ukraine conflict, this paper examines ethnographer and informants alike as unwilling 'diplomatic' representatives. It discusses political neutrality in field relations, indirect communication, and affective states that both facilitate and threaten 'everyday diplomacy'.

P19 Off-shoots in research: how do research practicalities shape content and data in contemporary ethnographies?

Convenor: Salim Aykut Ozturk (University College London)
Room 12: **Wed 15th Apr, 09:15-10:45, 11:15-12:45**

Ethnographic fieldwork is "a cluster of disciplinary practices through which cultural worlds are represented" (Clifford 1997:8). Recent anthropology has discovered not only novel ways of presenting its subject matter, but also new sites of research. This is how and why, anthropologists are now expected to engage with multiple forms and sites of meaning and cultural representation both during research and post-research writing-up. Increasingly, research in anthropology is moving beyond physical borders of localities or communities, similar to what Marcus and Fischer (1986) anticipated that it would be needed to conduct research on whole systems (instead of individual localities or communities). However, it is now crucial to ask how such research could be made possible and reduced to text.

In this panel, participants are expected to provide firsthand insight on how and why anthropologists explore, experiment and improvise during their ethnographic research. Papers should primarily address how off-shoots in research can come to introduce new perspectives and dimensions to researchers in the field of anthropology. Papers discussing how initially unexpected practical changes in the research plan add up to ethnographic data are especially welcome. Participants are encouraged to speculate on the complex relationships between research agendas, initial research ideas, boundaries of research sites, mobility of informants, complexities of representation and the data collected. It is in this sense that papers are also expected to elaborate on the effects of writing-up as a creative process on the final ethnographic data.

Moulded by the field: studying the castedness of contemporary Bengali middle class
Sarbani Bandyopadhyay (St. Xavier's College (Autonomous), Calcutta, India)
Paper addresses how off-shoots of Bengali middle class Dalit takes on Partition, refugee question, experiences of caste, had repercussions for ethnography and redirected the study of contemporary Bengali middle class and significance of caste in its structuring and reproduction.

Interviews as catalysts: changing directions in ethnographic research
Katherine Nielsen (Sussex University)
Using a single encounter with an informant, in this paper I explore how informants can change research directions for ethnographies, and discuss the importance of including these encounters autoethnographically.

Productive frustrations, frustrating production
Rachel Shah (Durham University)
The process of anthropological knowledge production is frustrating because our research agendas are rightly imposed upon by the ethnographic realities we encounter in the field. These unanticipated and unplanned for frustrations can become the most productive spaces of our research if we let them.

The benefits of ethnographic inconsistency
Laura Silvestri (University of Montpellier)
In this paper, first I wish to share experience about the productivity of disappointments in fieldwork. Second, I wish to show how some important clues for understanding local dynamics may be obtained by taking a distance from the field.

Air as an intangible object of research: Moving data and making air pollution visible in scientific and ethnographic data practices
Emma Garnett (London School of Hygiene and Tropical Medicine)
This paper is based on ethnographic research as member of a multi-disciplinary public health project. I discuss some of the ways in which the problem of making air pollution visible for scientific researchers led me to examine the emergent, dynamic and performative spaces in-between research practices.

An untouchable ethnographic subject: responding to exclusion in the field
Zoe Goodman (SOAS)
Arriving in Mombasa, Kenya with the intention of researching food and exclusion amongst Muslim communities of Gujarati origin, it soon became apparent that food was, in many ways, off-limits to me: here I consider the possibilities created by that predicament.

Locating an "expulsion from the field" in space and time
Eray Cayli (University College London)
This paper discusses "expulsion from the field" - otherwise considered an unexpected hindrance to research - as a particular sort of data in and of itself that works in tandem with and indeed helps crystallize the empirical material emanating from previous, supposedly trouble-free, episodes of research.

Making sense of dispersion? Problems of ethnography beyond representation of 'wholes' and anthropology as a science of critique
Salim Aykut Ozturk (University College London)
Based on my previous research experience in Turkey, Armenia and 'elsewhere,' in this paper I speculate on ways to challenge community based approaches and analytical categories of social analysis in research design and post-research writing-up.

P20 'Anthropology is philosophy with the people in'

Convenor: Alexander Badman-King (University of Exeter)
Room 12: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

This panel will invite contributors to discuss whether any true distinction can or should be drawn between anthropology and philosophy. If Ingold is correct in his claim that anthropology is philosophy with people in, what are we to make of the idea of philosophy without people in? Does the methodology of participant observation set anthropology aside or are the boundaries between this kind of lived investigation and the lives of those who investigate the questions of philosophy too blurry to make sense of? Far from taking an historical or etymological line of discussion, this panel invites contributors to explore the issues surrounding these disciplinary distinctions on the basis of the methods and insights which anthropology and philosophy offer. Does this division offer any real benefit or only obstacles to the insight which each seek?

Can the efforts of 'philosophy without people in' be taken seriously or does participant observation represent an overarching development in the history of philosophy? The activities of conceptual and linguistic analysis may seem a far cry from the reflections of the anthropologist in the field, but is this fieldwork different in kind or does it merely take another sort of 'way of life' as its focus? The division between anthropology and philosophy as it traditionally stands may rely upon questionable understandings of objectivity and specialist expertise. This panel will seek to address the question as to whether anthropology can or should consider itself a principle branch of philosophy and whether these kinds of distinctions even matter at all.

Specialists in Ways of Living and Thinking
Alexander Badman-King (University of Exeter)
This paper will consider the possible dangers of detaching theory from lived reality and lived reality from theory. Should anthropologists and psychologists be 'judgemental' and should philosophers situate their theory in lived realities?

Ethnography as Experimental Philosophy: A Place for (Some) Anthropology?
Farbod Akhlaghi-Ghaffarokh (University of Reading)
In this paper, I argue that some ethnography conducted in anthropology is correctly understood as 'experimental philosophy'. While this proposal demarcates a place for anthropology, I argue that this proposal reveals problems that some anthropology, as the conducting of ethnography, must face.

Anthropology as Empirical Philosophy: a View from Finance
Philip Grant (University of Edinburgh)
Taking philosophical and anthropological explorations of contemporary financial markets as subject matter, it is argued that anthropology is an empirical philosophy as capable of giving a philosophical account of these practices as any other form of philosophical enquiry.

The ontology of becoming: philosophical narratives from a cleric to an anthropologist
Simone Toji (University of St Andrews); Jefferson Correa (Greek Diaspora Orthodox Church)
The paper explores the interweaving of anthropology and philosophy through particular persons who do not find shelter in collective concepts, such as ethnicity, nationality or society, and find in philosophical consideration a way to deal with their unusual trajectories.

Towards a New Metaphysics of Language and Power: Following P. and H. Clastres' Insights on the Guarani
Renato Sztutman (University of São Paulo)
This paper aims to discuss P. and H. Clastres' contribution to the debate on Guarani and other amerindian peoples metaphysics. It focuses on their analysis of the speech of Guarani shamans, who move between different verbal genres – myth telling, metaphorical chants and metaphysical discourses.

P21 Resistance and complicity

Convenors: Sebastien Bachelet (University of Edinburgh); Andreas Hackl (University of Edinburgh)
Room 11: **Wed 15th Apr, 11:15-12:45, 14:45-16:15**

Drawing on the vivid debates on the popular anthropological notion of resistance (from Scott to Ortner and beyond), this panel seeks to explore the ambiguous interstices between resistance and complicity.

Does resistance include and possibly conceal instances of connivance? Can complicity ever actually be the basis of resistance as in the case of former perpetrators of violence who repent and speak out against theirs and others' actions? When does compromise become acceptable for those who resist? What role do defections and collaborations play in either undermining or supporting resistance? How does the fear of potential traitors and collaborators affect resistance movements? How do such different workings of power interrelate and alter one another?

In this panel, we further interrogate the notion of resistance by examining processes of resistance where conflicts, compromises and complicities are entangled. We invite papers that critically discuss "resistance" and its epistemological contours together with other workings of power, such as complicity and compromise, both theoretically and ethnographically.

Between cooperation and resistance - mobile street vendors in Hanoi
Lisa Barthelmes (Max Planck Institute for Social Anthropology)
In my paper I will show that mobile street vendors in Hanoi employ a range of strategies and tactics that range from subtle acts of resistance to covert forms of cooperation when dealing with local policemen.

Mitigating Complicity: Advising the security apparatus in the name of peace
Eyal Ziggy Clyne (University of Manchester)
Drawing on fieldwork among academic experts on Middle East in Israel, I discuss the mitigation of those of them who work with/for the security apparatus, and engage with both emic and etic approaches to their common assertion that such complicity is public intellectualism and a contribution to peace.

Alcohol as a 'disease of the will' in Tamil Nadu: reframing the resistance and complicity debate
Ned Dostaler (University of Oxford)
This paper uses the example of the politics of alcohol in Tamil Nadu to offer a reframing the resistance and complicity debate that gestures towards a more nuanced understanding of the operative and relational nature of power.

Parachuting in: class and internal colonialism in Moscow's anti-Putin protests
Anna Grigoryeva (University of Cambridge)
Building on Ortner's analysis of the "hidden life of class" and Etkind's of Russian internal colonialism, this paper uses ethnography of Moscow political activists' missions to provincial towns to show how this resistance project was complicit in but also sometimes challenged class and colonial inequality.

I resist by complying with the conditions they set for me, right? The odd case of compliance turned into resistance.
Ines Hasselberg (University of Oxford)
Drawing on ethnographic fieldwork conducted among foreign-national offenders facing deportation from the UK, this paper discusses whether compliance can be conceptualised as a strategy of resistance to a set of policies that research participants did not consider legitimate.

Reconciling 'quiet' lives with public protest? An examination of the Glasgow Bajuni campaign's communicative strategies.
Emma Hill (Heriot Watt University)
This paper explores ways in which the Glasgow Bajuni campaign seeks to publicly protest the disputed nationality cases of its asylum seeker members, whilst trying to reconcile its actions with its members' privately-minded, 'quiet' culture. It looks at notions of 'public', 'hybridity' and language to do so.

A story of layers of resistance played out in the Peruvian Amazon
Chantelle Murtagh (University of Manchester)
I wish to examine the micro level politics or different layers of resistance with specific reference to how the local context in the Madre de Dios region of Peru is leading some indigenous leaders to consider negotiation with the petrol company to be part of that resistance.

Fighting the Discourse from Within: Epistemological Resistance to Multinational Mining in Peru
Noah Walker-Crawford (University of Aberdeen)
Universalistic knowledge can be the basis of domination and a tool for resistance. Anti-mining activists in Peru appear complicit in dominant discourses when they negotiate resistance in dominant terms, but they do this to draw international resonance and propagate alternative forms of development.

P22 Time-tricking: human temporal engagements, devices and strategies

Convenors: Roxana Morosanu (Loughborough University); Felix Ringel (University of Vienna); Daniel Knight (Durham University)
Room 9: **Wed 15th Apr, 09:15-10:45, 11:15-12:45**

This panel looks at symbiotic relationships that human beings develop with time. We ask about the ethnographic tools that we need in order to be able to communicate these symbiotic relationships; about the ways in which these relationships could be analytically unpacked and about the emergent knowledge produced.

Is time-tricking – the development of personal, intersubjective and collective strategies to stretch and bend time in accordance to our needs, preoccupations and deadlines – a form of symbiosis? Whilst time seems to be relentless in how much (or little) time it gives us, human beings often need devices to 'trick' time in order to facilitate everyday activities, evocatively draw on moments of the distant past or contemplate alternative futures. Particularly in an era regarded as being defined by acceleration (Eriksen 2001) and by irreversible changes, such as the depletion of natural energy resources (Mitchell 2013), the creativity in tricking time is encouraged and admired. What does this say about the dominant forms of temporality of this era, about the institutions that are legitimated through the enactment of these temporalities (Greenhouse 1996), and about our relationships with them?

We invite contributions that address, but are not limited to, questions of alternative temporalities, time-keeping, silencing and accelerating time, and the topological experience of time.

Could time-tricking be a form of methodological mutualism between anthropology and other disciplines? We invite contributors to reflect on the ways in which our methodology is changing in relation to our own temporal constraints in contemporary research practices.

Time and Money - bending time in the Greek economic crisis
Andreas Streinzer (University of Vienna)
The paper focuses on time tricking strategies of "everyday financial brokering" during the economic crisis in Greece. Based on ethnographic data of an extended household on the slopes of Mt. Pilion in Thessaly, the role of money and related strategies of tricking time will be discussed.

Tempering the meantime: time-space continua in science and Inuit ontologies
Pelle Tejsner (Aarhus University)
This paper explores understandings of time from the perspective of climate scientists and Inuit hunters on the west coast of Greenland.

"But isn´t it the baby that decides when it will be born"?: Temporality, the reproducing body and women's being-in-the-world
Joanna White (Centre for Research in Anthropology (CRIA-IUL), Lisbon)
This paper examines the enactment of temporality in childbirth. The structuring of time by maternal health institutions and professionals, associated phenomenological outcomes for women, and the moral and social implications of the acceleration of labour and delivery are explicated.

Resting, slowing, waiting
Lisa Baraitser (Birkbeck, University of London); Laura Salisbury (Exeter University)
This paper critically examines the stretched times of resting, slowing and waiting, and how they persist within the 'non-stop inertia' of late liberal time. It focuses on the problematics of 'waiting times' in mental health services and the therapeutic clinical encounter.

"Time is like a soup": 'Boat Time' and the temporal experience of London's liveaboard Boaters
Ben Bowles (Brunel University)
Itinerant boat-dwellers in London experience time as slow and leading towards an unpredictable future. Time stretches, flows, and projects into an uncertain future in way incompatible with clock-time. This particular temporal experience shapes the Boaters as a community in relation to a sedentary 'other'.

Dance, Capital and the Time-Trickster
Jonathan Skinner (University of Roehampton)
Dance is a feat of illusion in time and space performed by tricksters. This paper explores the arts of these feats when time appears as contorted as the body whether it is internal and phenomenological or external and illusory. Together they evince creative capitalisation of an exploitative concept.

Crafting future selves in children's online worlds
Espen Helgesen (University of Bergen)
This paper explores emerging forms of technology-mediated play in Norway, arguing that online avatars provide children with opportunities to engage in time-work as they craft and act out a wide variety of imagined future selves.

P23 Collaboration and partnership in human-animal communities: reconsidering ways of learning and communication

Convenors: Sara Asu Schroer (University of Aberdeen); Jan Peter Laurens Loovers (University of Aberdeen)
Room 7: **Tue 14th Apr, 09:15-10:45, 11:15-12:45, 14:00-15:30, Wed 15th Apr 09:15-10:45**

In this panel we invite speakers to contribute papers stemming from fieldwork within human-animal communities that critically engage with notions of collaboration and partnership. We take as starting point that animals are active participants in the formation of mutual relationships with humans. Doing so may allow us to rethink domestication by investigating the complexity of relationships that becomes evident when considering collaborative practices and the notion of human-animal partnership. Part of such examination could be a focus on the place and use of tools, architecture, and artefacts in such relationships. It could also be a consideration of questions of learning, shared knowledge and communication. Investigations may consider 'working animals', for instance, in husbandry, herding and hunting. Other possibilities might be related to practices of shamanism, narratives of 'mythical' animals, or in terms of human-animal relationships not conventionally included in domestication literature. Contributions to this panel may engage with these aspects but should not be limited to them.

Symbiotic Ethnographers: Fieldwork with a Dog as a Research Assistant
Karen Lane (University of St Andrews)
I have developed a fieldwork method working with my dog as a way to engage with people. Together, we elicit information that would be unavailable to an anthropologist working alone. The dog offers a liminal, creative ambiguity that opens up a space for engagement.

Science with sentience: recognising animals as whole expressive beings in studies of animal welfare
Francoise Wemelsfelder (Scotland's Rural College, SRUC)
This paper will critically consider the mechanistic language routinely used in scientific models of animal sentience and welfare, and present research supporting the value and validity of qualitative appraisals of animals as whole expressive beings.

Therianthropy; the integration of animal and human identities
Helen Clegg (The University of Northampton); Elizabeth Roxburgh (University of Northampton)
Therianthropy is the belief that one is part non-human animal. I will present results from 3 studies considering therian identity, mental health, and altered states of consciousness. Cognitive differences and human interactions with other animals may account for the ontogeny of therianthropy.

Are animals movie actors?
Jocelyne Porcher (INRA); Jean Estebanez (Université Paris-Est Créteil (UPEC))
This paper will focus on animals as movie actors. Are they working as they perform? Five animal trainers working with a wide range of species have been observed and interviewed. Based on the analysis of human performances, we show that animals work is both about composition and spontaneity.

Co-authors Jean Estebanez and Julie Douine

The animal strength as means of the police force. Work and fabrication of the patrol dogs of the national police in France.
Sébastien Mouret (INRA)
The purpose of this paper is to clarify how actors use the concept of work to qualify the participation of animals in human activities, and to redefine the boundaries between the humanity and animality. We will take the case, in France, of the work of the national police dogs

Mutual sustenance and animals as co-workers: water buffalo and women in the Indian Himalayas
Heid Jerstad (University of Edinburgh)
Who sustains who in the caring or exploitative mutual substance exchanges between water buffalo and women in the Indian Himalayas? This paper approaches this question through asking why the door to the animal house is left open in the hot season, despite the deadly risk from the leopard.

Elephant Companions: apprehending human-elephant working communities in Northeast India
Nicolas Lainé (University of Paris-West Nanterre)
The paper outlines an integrated approach for understanding the working union of humans and elephants in Northeast India. Considering their different physical and cognitive capacities, it asks how their respective subjectivities can meaningfully engage with each other through forms of interspecies communication.

Human and Reindeer: Co-survival strategies (Tofalars' and Evenks' reindeer herder communities in modern Siberia case-studies)
Konstantin Klokov
Human and reindeer co-existence in Siberian rural communities study has shown differences in reindeer herding. Tofalars ride reindeer while hunting but they can replace them with horses. In contrast Evenks do not so much keep reindeer as reindeer support people giving them opportunity to live decently

Reindeer husbandry among the Eveny: from domestication to collaboration
Nicolas Bureau (École des Hautes Études en Sciences Sociales)
Among the Eveny, located in Yakutia (Russia), reindeers herding is based on different kind of tasks where reindeers play a crucial role. In addition to a specific herd's structure, relationships between herders and specific animals seems to appear as forms of collaboration.

Conflict, Peace, and Mutual Accomodation in Tlingit Human-Animal Relations
Thomas Thornton (University of Oxford)
This paper examines the complex nature of conflict, peace, and mutual accommodation between Tlingits of Southeast Alaska and keystone predator species, including brown bear and wolf.

Reading Wolves
Alexander Oehler (University of Aberdeen)
This paper uses ethnographic and ethnohistorical data on human-wolf relations among Soiots of the Eastern Saian Mountains in southern Siberia to examine how wolf behavior leads to human perceptions and practices, while displaying how humans and wolves attempt to predict each others movements.

Talking to animals: human-animal communication as collaboration among Mongolian herders
Charlotte Marchina (Institut national des langues et civilisations orientales, INALCO)
This paper addresses some aspects of the human-animal oral communication as a mean of collaboration in daily pastoral activities in Mongolia. Yells, sounds, words and songs are used accordingly to the animals' skills in order to affect their behaviour and involve them in collaborative activities.

Welcoming migratory birds in urban parks. Mutual learning and adaptation.
Marine Legrand (Muséum National D'histoire Naturelle)
While biodiversity conservation policies start to affect urban areas, local authorities make landscape design choices aimed at cultivating an ecological heritage. Some landscapes tend to be shaped by the collaboration between parks managers and migratory birds, when the expected nesting of the birds becomes a source of political and economic benefit.

A proletariat of diggers. Worms as engineers in practices of soil construction
Germain Meulemans (University of Aberdeen / FNRS-Belgium)
This paper examines the kind of collaboration at play in Ecologist's attempts to construct soils by relying on worms as 'ecosystem engineers'. It unpacks the contrasting and asymmetrical notions of 'making' that these entail, and considers how more symmetrical ones might impact our concept of collaboration.

P24 Ordinary crisis: kinship and other relations of conflict

Convenor: Koreen Reece (University of Edinburgh)
Room 3: **Tue 14th Apr, 09:15-10:45, 11:15-12:45**

In the discursive proliferation of crisis – political, public health, economic, environmental, religious, personal, or otherwise – the most urgent crises are often framed in terms of their adverse effects upon, or (worse) origination in, the ideally-harmonious home. And yet our expectations of family stability are often closely linked to shared experiences of negotiating misunderstanding, conflict, and crisis with kin.

In what ways might conflict or crisis create and sustain social relations, rather than simply disrupt them? Can the ordinary crises of kinship provide perspective on larger socio-political crises, and vice versa? How do discourses around the nature of crisis shape intervention in the family on the part of the state, the church, the corporation, or the humanitarian organisation – and the family's responses? And finally, what are the methodological and ethical implications of anthropologists' entanglements in the intimacies of crisis, whether in families, organisations, or the lives of informants?

Drawing on McKinnon and Cannell (2013), this panel seeks to examine the enduring and yet obscured symbioses of kinship with political, economic, and religious relations – in both their ethnographic and theorised forms. We invite papers that explore these interdependencies specifically through the lens of crisis and conflict, understood as dynamics that may be intrinsic to and constitutive of social relations.

Re-imagining "ethnic" coups in Fiji: problematising narratives of rupture
Jas Kaur
Against the supposed ontological quality of ethnic conflict in Fiji, I compare live (often auto-) ethnography and informant memories of the past "ethnic" coups to argue that crisis, rather than peace, creates conditions for the constitution of positive and not simply disruptive social relations.

The Ordinary Crisis of Kinship in Botswana's Time of AIDS
Koreen Reece (University of Edinburgh)
This paper examines the 'crisis of care' provoked by Botswana's AIDS epidemic. It argues that crisis is in fact constitutive of kinship, and that families are uniquely well-placed to absorb the effects of AIDS; but that government and NGO intervention in families disrupts this adaptive capacity.

Politics of parenting in the socio-economic crisis of Detroit
Francesca Nicola (Università Milano Bicocca)
Through an ethnographic case study, my paper shows how in crisis contexts such as Detroit, the privatization of the public school system, presented as a natural consequence of the economic emergency, is depoliticized by framing parents as the key factor of chidren's success in school.

Weakening and strengthening in Neoliberal Kinship: Ethnographic Reflections from a North Italian Urban Case
Paola Sacchi (University of Turin); Pier Paolo Viazzo (Università di Torino); Javier Gonzalez Diez (University of Turin); Carlo Capello (University of Turin)
This paper explores kinship networks unsettled by economic crisis in Mirafiori, a working-class area in Turin (Italy) affected by post-Fordist transformations. Our hypothesis is that the strengthening and weakening of kinship ties are dialectically divergent tendencies of a new "neoliberal kinship".

A glorious future
Mette My Madsen (Università di Copenaghen, UCPH)
In this paper I explore the correlation between strategy, time and social relations amongst a group of well off Japanese people in Tokyo. My aim is to show how personal life crisis can create unexpected social relations and networks that allow for alternative forms of strategies.

Family crisis: The Management of the Kinship Dynamics among the Wichí of the Argentinian Chaco
Zelda Alice Franceschi (Università degli Studi di Bologna)
The Wichí (Chaco, Argentina) are an indigenous population. Since the end of the Nineties they has re-located themselves in the so called "monte" (forest) and they are following a series of dynamics and traditional marriage alliances which we can find in the literature on this topic.

Brothers and Sisters in Christ. Pentecostal movements and reconfiguration of social relationships in favelas (Brazil).
Laura Petracchi (Università degli Studi di Milano Bicocca)
The aim of my paper is to analyze the relation between the Pentecostal understanding of kinship and the reconfiguration of social, political and economic network in some favelas of the city of Rio de Janeiro. The work explores this relationship through the lens of subjectivity and violence.

Mediating conflict, mediating love: navigating hierarchy in kinship and religion
Diego Maria Malara (University of Edinburgh)
This paper explores notions of hierarchy amongst Ethiopian Orthodox Christians. It suggests that conflict resolution must understood in the context of asymmetrical understanding of love and mediation exemplified by relationships with saints and people as well as between parents and children.

P25 Perilous proximities: Challenges of closeness

Convenors: James Williams (Humboldt University); Charlotte Bruckermann (Humboldt University)
Discussant: Maxim Bolt (University of Birmingham)
Room 4: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

This panel explores how people manage their relational entanglements with others. We propose an engagement with spaces and situations of human togetherness where people struggle to maintain their lives as part of and apart from each other. How do people succeed and fail in distancing, detaching, and separating themselves from those around them? How can we think about closeness – spatially, ethically, or emotionally – as hazardous, exhausting, risk-laden, or lethal? We aim to compare how people avert or negotiate the forces of incorporation, the predatory nature of intimacy, and the enclosures of closeness that sustain but also may engulf and endanger life, thus how intimate, mutual, and symbiotic relations can turn perilous.

We solicit co-panellists whose work explores the tensions and labours entailed in how people negotiate their closest relationships. We welcome ethnographically-grounded papers that

embrace the challenges people face by living with, through, and as part of others. In the mundaneness of the everyday, or in circumstances of precariousness or dependency, how and when can symbiotic and intimate relations threaten life? How do perilous proximities heighten and dissipate within the life course? How can people extricate themselves from dense and dangerous entanglements? What are the ethical, emotional, or economic consequences of cutting off, shutting out, and repelling others? How do people manage the possibilities and slippages between affection and animosity that emerge from human closeness?

Cut and run: Fratricide as economic logic
James Williams (Humboldt University)
This paper describes how relations of dependency and close kinship between the members of a young migrant network in Cape Town turned burdensome and dangerous. It reflects on the conditions through which the ruthless abandonment of kinsmen became an ethically thinkable course of action.

Managing uncomfortable intimacies with sex and domestic work
Ana Gutierrez (London School of Economics)
This paper focuses on ways Latin American women migrants in London experience a variety of personal dislocations when working in the care work economy, deriving from everyday challenges faced as illegal migrants and intimate labourers, their downward status mobility, and uncertainties they feel towards the future.

Interfering rhythms: mapping the boundaries of collaboration and competition among Ghanaian event promoters in an English city
Rachael Gore (University of Manchester)
This paper considers the routine practices of Ghanian event promoters in an English city. By documenting a paranoid space where the threat of sabotage persistently lurks, I show how boundaries constituted by collaboration and competition require the ongoing maintenance of disconnecting relations.

In the times of militancy: Memory, landscape and practices of proximity in rural Jammu and Kashmir
Chakraverti Mahajan (Delhi University)
Based on yearlong ethnographic fieldwork in Doda, one of the hill districts in Jammu and Kashmir, this paper attempts to understand contours of everyday life of Hindu-Muslim relations in the times of militancy.

The knock on the door? Hazardous relationships in donor-assisted conception
Jennifer Speirs (University of Edinburgh)
Contemporary and historic anxieties about removing anonymity in donor-assisted conception reveal the perception that actual or even virtual proximity between donor and donor offspring is dangerous and that the risks cannot be managed successfully by those who are personally involved.

Care without contact: Material interruptions and infection control in Sierra Leone's Ebola outbreak
Hannah Brown (Durham University)
This paper draws upon fieldwork in Sierra Leone to examine the use of infection control materials to interrupt and control human interconnectedness

Loose Disclosures: Negotiating Contact in Serodischordant Spaces
Gabor Halmai (Central European University)
Finding out about one's positive status can wreak havoc on previously harmonious and symbiotic spaces, yet can also create new networks of intimacy and solidarity. What are the phases of decision-making when it comes to HIV-"coming out"?

"How can you be so polite? Aren't we close?" The productive and destructive potential of heated disputes in rural China
Charlotte Bruckermann (Humboldt University)
Friends and kin in rural China frequently and fervently engage in intense emotional disputes with those they consider "close". Through these exchanges people enact care and concern, but also stake productive and destructive claims over one another's lives by emphasizing mutual entanglement.

From habitus to homicide: Brazilian jiu-jitsu on Guam
Douglas Farrer (University of Guam)
The carnal ethnography of Brazilian jiu-jitsu on Guam raises questions pertaining to habitus and homicide in the embodiment, practice, and perilous performance of a martial art designed to smother, snap, strangle or suffocate the opponent

Of manners and hedgehogs: Building closeness by maintaining distance
Iza Kavedzija (Sainsbury Institute for the Study of Japanese Arts and Cultures)
This paper explores how the Japanese inhabitants of an urban neighbourhood negotiate proximity and distance in their social relationships. It argues that formality serves as an enabling device for creating new relationships and preserving sociality while avoiding the burdens of excessive closeness.

Alternative Domesticities: shared living with non-kin across the life course in England
Rachael Scicluna (University of Manchester)
This paper explores perilous proximities, i.e. various collaborative ways where people have to re-learn how to deal with, and negotiate, intense intimacies through alternative domesticities, that of sharing with non-kin, in small housing co-ops and co-housing schemes in England.

P26 Social media and inequality

Convenors: Elisabetta Costa (University College London); Razvan Nicolescu (University College London)
Discussant: Stefana Broadbent (NESTA)
Room 10: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

This panel discusses the results of 9 ethnographies of the Global Social Media Impact Study (http://www.ucl.ac.uk/global-social-media), a project based on comparative and collaborative anthropology, and invites new contributions that explore the relationship between social media and inequality. Social networking sites have too often been approached through categories such as 'network,' 'connectedness,' or 'individualism.' We argue that in many cases these rather abstract categories have paid too much attention to the different agencies of individual actors while neglecting the work of social and economic forces. Our results contradict most of the mainstream discourses which portray social media as 'democratic' and 'liberating' tools. Instead, some papers in this panel report that social media actually work towards reinforcing traditional systems of power, social hierarchy, social and economic inequality and exacerbating political conflicts. The discussion covers a few topics that are central to the conference: how can anthropological research results be engaged with established debates often based on entrenched agendas concerning issues such as the impact of social media on education, politics and gender relations? How can we include these more conventional agendas while also hoping to contribute to core anthropological concerns about the very nature of humanity and human experience?

Papers are invited that engage with how the different online environments represent and articulate social change but also conformity and conventions. Possible themes include: intimacy and domesticity on social media, relation between macro-politics and micro-politics in the online environment, poverty, welfare, and morality.

Breaking the code of learning in a working class neighbourhood in Bahia
Juliano Spyer (University College London)
This paper shows why the internet has been more useful that public schools as sources for learning for locals in a working class neighbourhood in the Northern coast of Bahia to embrace work opportunities brought by the tourism industry, as the internet resembles local modes of learning.

"Is social media good for my child's education?"- perceptions across social classes
Shriram Venkatraman (University College London)
This paper argues that the perceptions of parents of school going children about Social Media aren't uniform across social classes. It also discusses how perspectives of parents change based on the type of school their children attend and the opportunities that the school creates for them.

Hybrid cultural consumption: entertainment market and cyberculture as mechanisms of cosmopolitan encounters in social media

Viviane Riegel; Renato Mader (ESPM, Brazil)

This article presents some of the guiding concepts and the exploratory empirical data that we have been using to problematize the hybrid cultural consumption, as mechanism to contexts of cosmopolitanism, among São Paulo young people, when exploring different functions in social media.

Turkish State's engagement with social media and the reproduction of political inequality

Elisabetta Costa (University College London)

This paper investigates the political usages of social media in Mardin, a medium-sized town in south-east Turkey. It argues that social media, far from having created a democratic public space, have rather reproduced and reinforced existing inequalities and exclusions of political and ethnic minorities.

Algorithms and football communities: are you really friends or just on Facebook?

John McManus (University of Oxford)

This paper adumbrates the constraints on internet-mediated interaction through an ethnography of Turkish diaspora football fans. Whilst foregrounding fans' limitations, it argues that their interaction is best categorised as an ephemeral process of play within the constraints and potentiality of social media.

Between visibility / hyper-visibility and the virtual discriminations

Maica Gugolati (École des Hautes Études en Sciences Sociales)

I will propose in this article the social pressure increased by social media during the contemporary carnival in Trinidad and Tobago. In specific, I will question the status position of participants in carnival and their globalized virtual discriminations.

Why is poverty so abstract on social media?

Razvan Nicolescu (University College London)

This paper discusses how the clash between the visibility of social media and the sensitiveness of economic shortages in South Italy lead to a strange impersonalization of poverty and inequality.

Technologies of communication, technologies of imagination - the role of social networking sites in the representation of "West" in Chiapas, México

Marie Hermanova (Charles University Prague)

The paper explores the ways in which young indigenous people in San Cristóbal de Las Casas, Chiapas use social network communication in order to negotiate their relationship to the turists in the city center and how both the real and virtual encounters build an imaginary landscape of „West".

P27 Inside 'symbiotic' anthropologies: collaborative practices

Convenors: Victoria Goddard (Goldsmiths College, University of London); Sophie Day (Goldsmiths College, University of London)
Chair: Frances Pine (Goldsmiths College, University of London)
Room 5: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

Collaboration is enshrined in anthropological method, yet over time the multiplicity of authors, contributors, perspectives and interests is often shed and edited out of anthropological work. We welcome papers that ask about the boundary between research collaborator and research subject and the implications of both blurring and sustaining this distinction. How do the connotations of collaboration shift over the course of particular projects or visions, between positive and negative values, across elements, such as a building, a text or a political network?

Symbiosis might imply equilibrium but we wonder whether anthropological practices are marked rather by disequilibrium, in part because the temporalities of anthropological practice tend to be open-ended and recursive. Moreover, positions, values, visibility and recognition of different kinds of contributors/contributions change over time and vary by context: you might be an 'expert' contributor at one moment and a research subject at the next; you might share a given aim that is later contested; you might be structurally advantaged or disadvantaged by the institutional matrix.

We invite contributions that explore whether implicit knowledge could be made explicit across collaborative relations. How can we sustain an orientation that is generated and governed by the process of research as it unfolds if we do not define the content of collaboration ahead of time? If ethnography can be seen simultaneously as method, data and theory (Das 2014), what working practices and what kinds of care practices are needed to sustain these collaborations? Finally, what anthropological visions might emerge from them?

Storyboards
Sophie Day (Goldsmiths College, University of London)
A colleague gave me the term, storyboard, and thereby contributed to collaborative work in 'the field'. Through this example, I ask how we might think about networks of collaboration as well as particular relations in specific parts of this more broadly conceived field.

Working and reworking museum collaboration
Alexandra Urdea (Goldsmiths College)
Our paper questions the collaborative framework within anthropological and museum practices and asks to what extent the institutions and disciplines involved act as separate entities that struggle to mobilize artefacts in one direction or other. (Alexandra Urdea and Magda Buchczyk)

Stoicism as action: the paradox of collaboration while doing nothing but understanding during fieldwork
Angeles A. Lopez-Santillan (University of Puerto Rico-Rio Piedras)
The relationship between subjectivity and objectivity in research is given in the social field we try to attain. It is our decision though how to engage in social action in that social field; but our own desires are not really what matters, but our conditions of possibility

Collaboration, negotiation, application: exploring relationships between ethnographic practice and evaluation research
Joanna Reynolds (London School of Hygiene & Tropical Medicine)
An examination of different sets of collaborative practices that emerge around ethnographic research on the enactment of 'community', embedded within an evaluation of a community initiative. Reflections on implications for calls for a more publically-engaged, applied anthropology.

Energy Empires: interdisciplinarity at the intersection of society and technology
Daniel Knight (Durham University)
Framed in debates in the emerging field of "energopower", this paper discusses interdisciplinary energy research in western Thessaly, Greece, presenting moments of fruitful (mis)communication and instances when partners become subjects and subjects become collaborators.

P29 Migration's desire: uncovering the global imaginaries and subjectivities of (im)mobility

Convenors: Valerio Simoni (The Graduate Institute, Geneva); Francesco Vacchiano (ICS-ULisboa)
Room 11: **Tue 14th Apr, 09:15-10:45, 11:15-12:45, 14:00-15:30, Wed 15th Apr 09:15-10:45**

In recent years, mobility has taken on a new centrality in the way people from across the world voice their personal and collective expectations. Doing anthropology today means to increasingly meet this relatively new and generalized "desire of elsewhere" through which hopes of success and search for opportunities are expressed. Whereas local conditions remain essential to understand the widespread wish to leave, these same conditions are increasingly measured against the standards of a paradigmatic "global form of life", one moulded upon a series of hegemonic models shaping the benchmarks of well-being and happiness on a wide-reaching scale, and which challenges the anthropologist's longstanding fascination with difference. The impact of these models and their role in forging contemporary "expectations of modernity" raises questions about how contemporary forms of power and global imaginaries produce aspirations for change, as expressed, for instance, in the longing for freedom from traditional obligations and claims for membership in a global society (Ferguson 2006; Piot 2010). The panel welcomes contributions that address the moralities, aspirations and claims of belonging underpinning people's migratory aspirations and trajectories. The aim is to explore mobility's entanglements with global images, local values and personal expectations, and to examine how the motivations associated with movement reinforce or

subvert hegemonic constructions of power, subjectivity, and inequality in the contemporary world, (re)drawing lines of commonality and exclusion. This, in turn, will help us consider the kinds of theoretical commensalities and methodological mutualisms that people's desires to move- as ethnographic demands placed on anthropologists – call for.

Moving on: Italy as a stepping stone in migrant imaginaries
Anna Tuckett (London School of Economics)
This paper explores Italy's migrants' desire to leave the country in the belief that quality of life would be superior elsewhere. This ethnographic data contributes to theories of flexible citizenship, transnationalism, and the hierarchical and uneven nature of globalisation.

Bulgarian migration to the UK: the influential power of the imaginary West
Polina Manolova (University of Birmingham)
There has been an evident upsurge in Bulgarian migration to the UK in the years following the economic crash in 2009. The ethnographic data coming out of my recent fieldwork among Bulgarian migrants points to the significance of the utopian cultural construction of the West in explaining this phenomenon.

The matryoshka dolls of Cape Verdean (im)mobility: towards an inter-sited ethnography
Elizabeth Challinor (CRIA/UM Centre for the Study of Social Anthropology, University of Minho)
"Elsewhere" is integral to the practicalities and imaginings of life in Cape Verde. The paper explores the moral expectations in the cultivation of strategic and affective belongings of (im) imobility, suggesting that what we need is inter-sited ethnography.

Migration desires: perspectives from Transylvania
Alina Ioana Branda (Babes-Bolyai University)
My presentation analyzes different articulations and representations of the "desire of elsewhere", focusing on different migration experiences I have been encountering when conducting fieldwork in different parts of Transylvania/Romania.

Narratives of identity, multi-sited biography, and transnational life-modes of highly qualified migrants: two case studies
Helene Oberle (University of Basel); Haddy Sarr (University of Basel)
Through their biographies and narratives the study will explore the present situation of unique groups of highly qualified migrants. It will focus on mobility and transnationalism, whilst examining (trans)local values and norms by analysing personal expectations and explanations.

The sense of belonging and the migration trajectories of the members of the Latin American community in Edinburgh
Marta Sokol-Klepacka (University of St Andrews)
The paper addresses the reasons for migration and also the sense of belonging that the members of the Latin American Community in Edinburgh have whilst feeling 'rootless'. It looks at the construction of concurrent national and Latin American identities, transnational links and "home-making" processes.

'Getting out to labor outside': struggling around the cultural politics of desire and emancipation of Chinese rural migrants
Eric Florence (University of Liège)
I will show that by looking at migration imaginaries we are dealing with complex social and cultural fields, showing the at once empowering and constraining dimensions of migrants' agency and calling for a complex,, historically situated and multilayered understanding of subjectivities and agency.

Concrete desires of im(mobility): architecture of remittances in indigenous Gutemala
Andrea Freddi (University Of Turin)
Architecture of remittances have changed indigenous Guatemala's landscape, marking it with the contradictory signs of conflicting desires. The migrants' newly built houses speak of their will to return and settle while at the same time fostering expectations of modernity and movement.

Dubliners: mobility, displacement and desire at the time of the Dublin regulation
Fiorenza Picozza (King's College)
The paper explores paradigms of restlessness and stuckness in asylum seekers' struggle for recognition and residence in Europe. Drawing on ethnographic work in Rome and London, the analysis focuses on the contrast between need and desire and between a legal life in Italy and an illegal one elsewhere

If we did not go to church we would become crazy": uncertainty, temporariness and desire-reality among Eritrean refugees in Rome
Osvaldo Costantini (Sapienza- University of Rome)
The aim of this paper is to analyze the way in which Eritrean Pentecostal churches in Rome elaborate discourses around the relationship between the "desire of elsewhere" and "better life" and the conditions of immobility under which they live,by placing all these concerns into a spiritual dimension.

Cosmology of destinations: imaginaries about the outside world and migratory aspirations of young Eritrean refugees
Milena Belloni (University of Trento)
Drawing from ethnographic research conducted in Eritrea, Ethiopia, Sudan and Italy among Eritrean refugees, this paper explores the advantages of applying the anthropological concept of cosmology in the study of refugees' migratory dynamics and aspirations.

Mobility, unintelligibility, uncertainty: frontiers of precarious manhood in Istanbul
Janine Su (University College London)
This paper highlights the intersection of mobility and manhood in Turkey through performances of 'hassling' tourists in Sultanahmet, Istanbul. The analysis focuses on how the already precarious nature of manhood comes under increased strain when detached from the normative pull of 'place identity'.

"Your plan is not my plan": mother's sacrifice and contradictions of desire in immigrated Latin American youngsters in Italy
Alejandra Carreno-Calderon (Universita degli Studi di Torino)
This paper aims to explore imaginaries of Latin-American youths, that came or "are brought" to Italy once they become adolescences. Often their desires clash with their mothers ambitions, expecting them to make the sacrifice of their own migration worthwhile.

P30 Unnatural selection and the making of nonhuman animals

Convenors: Rebecca Marsland (University of Edinburgh); Chrissie Wanner (University of Edinburgh)
Discussant: Matei Candea (University of Cambridge)
Room 7: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

What effects can our concepts of race, classification, and taxonomy have on other species? Animal studies in anthropology have convincingly demonstrated that both the hierarchies inherent in racial classification and the distinctions we draw between humans and non-humans seep into the ways in which we imagine human Others. But how do these concepts affect non-human Others? Other species may not be aware of, or able to reflect on, the categories we impose on them, but racialised thinking still shapes their worlds. For example, how are concepts of race and ethnicity incorporated into breeding practices, and how do they affect the physiology, biology, and well-being of other creatures? Are the movements of different species restricted by the same fears and regulations which surround immigration? How do seemingly 'natural' boundaries between different species shape the ways in which we imagine the spread of disease and contagion? In this panel we seek to explore an ethics of co-existence which is shaped by practices of sorting and selection in multi-species communities.

Purity, pollution, panic: eastern european immigrants in the British dog-showing community
Chrissie Wanner (University of Edinburgh)
This paper will examine attitudes towards canine and humans foreign Others in the British pedigree dog-showing community, asking how both individual dogs and wider breeds are shaped by notions of purity and contagion.

Making and unmaking deer in the Deer Park
Christopher Ward (University of Nottingham)
This paper explores the system of deer park management in the United Kingdom and the practices of recognising individual deer through their flaws and colouration in order to protect the deer herd's purity, which in turn ensures the herd's future as well as sustains the heritage of the emparkment.

'Cats in Riga': socio-economic, ethno-political felines in a European Capital of Culture
Gareth Hamilton (University of Latvia); Māra Pinka (University of Latvia)
This paper presents our (anthropologists') experiences within 'unnatural selection' of cats and people in the film 'Cats in Riga' where cats are used as unknowing ethnicising and commodifying actors, strengthening stereotypical portrayals of Latvia as a peculiar, peripheral, postsoviet place.

The indigenous bee and the imported bee
Rebecca Marsland (University of Edinburgh)
Increasing rates of disease in bee populations means that there is increasing pressure to stop importing bees, and to breed indigenous bees. What are the biopolitics of these efforts to control bee populations?

In the company of wolves
Christopher Davis (SOAS)
In portrayals of the social/animal, the wolf is always the outsider.In an earlier paper, I gave thought to the fact that wolves, like ourselves, are social creatures. In this paper, I would like to explore the respect in which they are political creatures too.

P31 Entwined worlds: equine ethnography and ethologies

Convenors: Rhys Evans (Hogskulen for landbruk og bygdeutvikling); Nicole Baur
Room 8: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

The human horse relationship is much more than a palimpsest for the study of communities, societies, social theories, articulations of identity or encounters with a non-human other. Yet it often perceived as exactly that. Rather, it is a focus of research which, by its nature, subverts certainties, crosses the boundaries between subject and object, and makes us critically question both difference and similarity. It transgress the boundaries between rider and horse, researcher and researched, certainty and uncertainty. This presents profound ethnographic challenges.

Out of the intersection of human and horse comes a myriad of insights into the rich, messy, often contradictory multiplicity of meanings each relationship inspires and embodies. Attempts at ethnographic endeavour must wrestle with everything from non-representational theory to necessarily experimental representational strategies dealing with embodiment, emotion and contingent failure. Further, most who research the human-horse relation are themselves biased – they are driven by their own relationships with horses. This session welcomes those who practice these multiple and mixed ethnographies to reflect on their practices – their challenges, opportunities and in particular, the necessity of allowing the contingency of transgressive embodied practices to muddy the waters – and to share them, both with each other, and with the wider anthropological community.

Facebook: friend or foe of equestrian ethnography?
Valerie Will (University of the West of Scotland)
Using an ethnographic case study of an equestrian livery yard, this paper explores how Facebook became a symbiotic partner in the ethnographic endeavour by both facilitating and augmenting the real world ethnography.

Horse agency in equine ethnography
Riitta-Marja Leinonen (University of Oulu)
Animal agency is taken into consideration and is aspired today in human-animal studies, but it is rarely apparent in the actual research process. How could we consider horse agency, and pay attention to horse presence and activity, in ethnographic study?

Not knowing horses
Rosie Jones McVey (Cambridge University)
Through an ethnographic account of a horse training demonstration I gave at a large equestrian event, I investigate the performativity of scepticism and/or certainty regarding equine minds, and the centrality of context-appropriate doubt in horse-human, and human-horse-human relationships.

Feeling 'happy' again: the embodied pleasures of interspecies sport
Deborah Butler (University Of Hull)
Drawing on empirical sociological phenomenology this auto-ethnographic paper explores the embodied practices and knowledges involved in interspecies sport. This creates an inter-subjectivity and inter-corporeality through interaction with non-human species.

Equine gatekeepers: animal narratives and foxhunting landscapes
Alison Acton (Open University)
Multi-species ethnography has been heralded as a relatively new genre in academic research. This paper considers the role of ancient epistemologies in present understanding of co-species networks and analyses the active role of horses in fieldwork.

Parsing the past: equine depictions in paleolithic cave paintings
Susan Moulton (Sonoma State University)
Paleolithic human beings, sensitive to the natural world they shared with diverse species, learned much from animals, particularly horses, and from herd behavior. 38,000 years ago they paid homage to non-human communication, prominently depicting specific animals on cave walls.

Dalle stelle alle stalle: constructing the illusion of power in early modern Mantua
Christine Contrada (University of Richmond)
Horses were everywhere in early modernity, but the significance of those in Renaissance Mantua have not received sufficient attention. An ethnohistorical framework highlighting convergences and divergences between history and anthropology allows for the reconsideration of Gonzaga statecraft.

"Blessings in their forelocks:" Islamic horse folklore and modernity
Gwyneth Talley (University of California, Los Angeles)
This paper looks at Islamic horse folklore to understand how Arabs have learned to treat their horses and distinctly segregate the working horse from the sport/pleasure horse.

Spotted lives: Knabstrup social worlds and the question of ethnographic research involving horses
Irina Wenk (University of Zurich)
This paper deals with the question how and why humans makes horses in the double sense of breeding and of shaping horses (and human) bodies in training. And it wants to discuss the possibility and challenges of going to the field together with ones horses.

Into the field: a multispecies examination of Connemara ponies in western Ireland
Claire J Brown (Binghamton University)
This paper examines the changing social and cultural relationships between humans and Connemara ponies in Western Ireland, and explores the movement, morphology, and behavior of ponies as relative to human cultural processes.

The intimate inedible and the exiled edible: the horse as companion and as food in Kazakh culture
Gabriel McGuire (Nazarbayev University)
This paper pairs an ethnographic study of horses in a Kazakh village with oral literary material in order to elucidate the representational dilemmas implicit in the horse's simultaneous status as companion species and as food.

P32 Anthropology and heritage studies

Convenor: Stephanie Anna Loddo (École des Hautes Études en Sciences Sociales)
Room 12: **Tue 14th Apr, 09:15-10:45, 11:15-12:45**

As a discipline that has traditionally been founded on concepts of culture and identity, anthropology has long been engaged in doing ethnography in heritage sites and on cultural objects and their relations with issues such as memory, belonging, identity, and indigenous knowledge. Over the past decades, heritage has increasingly drawn the attention of scholars from across various disciplines in a context of intensification and diversification of heritage practices both by state and non-state actors. The aim of this panel is to bring together scholars from various disciplines and professional backgrounds including anthropology, archaeology, cultural studies, museum studies and curatorship in order to foster interdisciplinary discussion and explore the shifting boundaries of anthropology and heritage studies. What forms can collaboration take across disciplines and between scholars and practitioners? How do scholars and especially anthropologists engage creatively with interdisciplinarity and professional practice for example in heritage management, museum practices and policy-making? How do innovative collaborations in and outside academia and the use of new technologies for heritage management impact on research methodologies and theorisation? What is the impact of our research on publics, indigenous perceptions and agency, institutional management of heritage and policies? How do we situate ourselves within these fields of practices and power?

Should we develop new roles and engagements and how can we go about it?

We invite researchers to submit contributions that critically address these questions or any related issue dealing with interdisciplinarity, research innovations and new roles and engagements in the field of heritage studies.

Memoria ladina: participative approaches to community-based conceptions of heritage in the Dolomites

Emanuel Valentin (Free University of Bozen-Bolzano)

In 2009, UNESCO inscribed the Dolomites on its World Natural Heritage List without mentioning the Ladin minority living in these mountain landscapes. As an anthropologist of Ladin descent I am facing these shortcomings in a project which combines "indigenous" and "collaborative" anthropology.

Heritage of a 'heathen past': source communities and colonial collections

Vibha Joshi (Tuebingen University/University of Oxford)

Documenting the response of a local community to being presented with early research photographs of their older textiles/cloth , the paper explores the notion of 'lost cultural heritage', the dialectics of Christian conversion and the heritage of a 'heathen past'.

Archaeological ethnographies: analysing the relations between societies and archaeological heritage in Tulum

Yael Dansac (École des Hautes Études en Sciences Sociales)

The current sociocultural and economic dynamics surrounding archaeological sites require new methods of analysis, which engage anthropologists and archaeologists around the world. As a result, archaeological ethnography has developed as an interdisciplinary field that studies these subjects.

Weaving magical heritage in the Museum of Witchcraft: locating small museums in heritage studies and anthropology

Helen Cornish (Goldsmiths College, University of London)

Small private 'micro-museums', highly popular tourist attractions run by enthusiastic owner-curators, are often invisible in heritage debates. The Museum of Witchcraft provides a valuable example of the ways in which these sites provide key opportunities for negotiating and representing heritage.

Heritage and social participation

Guadalupe Jiménez-Esquinas (Spanish Research Council (CSIC)); Cristina Sanchez-Carretero (CSIC); Jose Antonio Cortes Vazquez (University of Manchester)

This paper focuses on participatory initiatives and techniques in heritage policies in Spain. Paying attention to the challenges of establishing bridges with both critical theories and civil society movements, we seek alternative and empirically informed models of heritage governance and management.

Tobacco memories in Bristol
Alex Gapud (University of Edinburgh)
Bristol has historically been built by empire, and in particular, the tobacco industry. Yet memory of this prominent past is rather ambiguous, if not largely invisible. This paper describes a joint project with a citizens' group interested in heritage to understand the city's memory of tobacco.

How to express the rhythm of the walk and the diversity of experiences? Restitution and heritage: with the shepherds in northern Pakistan
Thibault Fontanari (Catholic University of Louvain)
This communication discusses the necessity for the researcher to create a database which could be used by the shepherds in order to continuously update the transformations of their mountain paths which include prayer and remembrance places.

The formation of contemporary heritage movements in Iran
Ali Mozaffari (Curtin University)
This paper examines the formation of heritage activism in contemporary Iran. The paper draws on the growing field data which suggests the presence of a nascent form of heritage movement in the country. Understanding this movement requires a new outlook thus far under-explored in heritage theories.

P33 Righteous scroungers: distribution, reciprocity and fairness after full employment

Convenor: Ivan Rajković (University of Manchester)
Discussant: Katherine Smith (University of Manchester)
Room 3: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

In industrial societies, labour market has been permeated by the idea of reciprocity. As studies of unemployment have repeatedly shown, wage work was seen as the foundation of fair exchange and legitimacy of one's rewards; without work, the unemployed were unable to achieve a righteous position. The context of deindustrialisation and the recent recession, however, further undermine this ability to reciprocate due to structural inequalities in access to work. Economies of the Global North increasingly face the issue of those who do not produce, and "take without giving"; peripheries with mass unemployment have the challenge of organising welfare provision that will not be based on work membership, as "full employment" might not happen again.

This panel investigates the changes welfare systems and citizens undergo in this context. Relying on the momentum of current welfare shifts, it calls for papers that ethnographically portray how concrete actors try to renegotiate the boundaries between work and aid, contribution and abuse, reciprocal and irreciprocal, symbiotic and parasitic, in order to reconstitute ideas of fairness and assert their claims. In such way, it analyses the shifting logics of deservingness in the age when one of its foundations – work – is being questioned, yet remains normative.

1) Claims of deservingness within and beyond the ethos of work

2) New (ir)reciprocal relations with encompassing collectives (a nation-state, international bodies) and their justifications

3) Governments' usages of the reciprocity theme in austerity campaigns

4) Social dynamics of contemporary idioms of fairness

5) Political potentials of distribution after "work".

Righteous citizens: the new voluntarism and the (post)neoliberal welfare landscape
Tess Altman (University College London)
Using ethnographic evidence from fieldwork in the European Voluntary Service, this paper considers to what extent voluntarism has become the 'ideal' form of responsibilised, reciprocal and productive citizenship, and its implications for a late modern (post)neoliberal welfare environment.

"I literally lived with the orphans to understand them and setup a good CSR project". The workings of Corporate Social Responsibility in the (re)configuration of contemporary societies
Deniz Seebacher (University of Vienna)
Corporations seek to cross boarders between economy and well-fare. They enter areas formally ascribed to societal well-being and thereby define ways of "doing good" and the receiving communities. Drawing on ethnographic research, this paper deals with boundary work in CSR practices.

Exporting the domestic, importing the public, serving the divine: the volunteering women of a soup kitchen in northern Greece
Phaedra Douzina-Bakalaki (University of Manchester)
In this paper, women's voluntary labour put in the operation of a Soup Kitchen in Xanthi, Northern Greece is argued to form an activity mediated by religiosity and blurring the boundaries between the public and domestic spheres.

Work, politics of deservingness and unemployment among Roma in east Slovakia
Jan Grill (University of Manchester)
This paper ethnographically explores how are neo-liberal reforms of labour 'activation' experienced by Roma subjects against the redrawn lines of deservingness and struggles for being recognised as 'active' citizens.

Between entitlement and assistance: struggles over different economic and political models
Francisco Arqueros (National University of Ireland, Maynooth)
The long economic crisis is provoking an intense debate in Spain about what are the basic entitlements of citizens. Mainstream social thinking argues that the poor tend to abuse the welfare system; the poor are starting to challenge in a collective way their entitlement to a minimum income.

(In)comparable parasites: claiming social worth in the context of 'mock-work' in Serbia
Ivan Rajković (University of Manchester)
This paper explores the effects of Serbian state involvement in securing employment for workers in recent privatizations. Blurring the line between labour and social question, productivity and citizenship, under-productive employment creates dispersed but unstable, levelled sense of deservingness.

P34 Ambiguous, ambivalent, and contingent kinship: the generative slipperiness of relations and 'being together'

Convenors: Bethany Honeysett (University of Edinburgh); Siobhan Magee (University of Edinburgh)
Room 4: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

The relentless contingency of relations both enlivens and threatens anthropological projects. Studying relations makes anthropologists sensitive to the 'relations between relations': those slippery ambiguities where the terms of newness-oldness and oneness-otherness are continuously renegotiated through processes of birth and death, growing-up and aging. Within families, households, kin-networks, and indeed, within and between academic disciplines, relations compete with and complement one another, at times placing each other 'at risk'. Yet risk and contingency are often the essence of lived kinship and engender new and emergent decisions, experimentations and solutions. This panel asks: what is generative about ambivalent and ambiguous ideas of kin? And what role do slippery multigenerational or gendered configurations play in the reproductive, productive, consumptive and radical intersections of kin? How, for example, might relations provide succour in times of precarity, shifting living arrangements, responsibilities, and lifecourse liminality, while becoming particularly tense as a result of these? We invoke ethnography on kin practices as an anthropological resource to help us understand symbiotic relations, extending methodologically from the commensality of the shared meal and the mutualisms of kinship negotiations. The generative terms of futurity are up for grabs within contingent relations such as these so how are decisions made in the presence of those who will bear their consequences? Moreover, how might ambivalent, ambiguous and slippery kinships produce togetherness and generative futures?

Children of Gods: candomblé kinship relations in action
Hannah Lesshafft (University of Edinburgh)
This paper examines kinship relations between Candomblé followers and gods (orixás). Within the socio-historical Brazilian context, these relationships are established through ritual, social and bodily action. They blur distinctions between profane and divine, past and present, and self and other.

Relative property: kinship and land-development in an unauthorised neighbourhood of Delhi

Mohammad Sayeed (Delhi University)

How kinship network of a Muslim caste has not only been instrumental in claiming the land for a neighbourhood, in absence of unambiguous legal status of the land, but has also variously reinvented itself in the process.

De facto family businesses in Poland

Siobhan Magee (University of Edinburgh)

In this paper I seek to explain how the notion of 'family business' can extend beyond family-owned companies and into the recollective and economic repertoires that people use to trace between their own employment contexts and aspirations and those of kin.

Towards an anthropology of care: the co-constitution of cancer treatments and familial experiences in the everyday life

Ignacia Arteaga (University College London)

By drawing on an Anthropology of care, my aim in this paper is to illuminate the unfolding of relationships, knowledges and moral worlds in which cancer care practices are enmeshed within kin networks.

May the study of slippery family relations make anthropology more operational and psychology more reflexive?

Rossana DiSilvio (University of Milano-Bicocca)

As an anthropologist investigating adoptive kinship in Italy, and as an experienced psychologist working with adoptive families, I discuss how using the lens of adoptive relatedness both disciplines can generate innovative ideas beyond given assumptions of ethnologists and social workers alone.

Coming out to the family in India: ambivalent narratives

Maria Tonini (Lund University)

I focus on the ambiguous and ambivalent ways in which young lesbians and gays living in Delhi negotiate their sexual identity vis á vis their families. These ambivalences are a result of the intersections between institutionalized heterosexuality, class, generational and institutional instabilities.

"But I do wish better for my kids": parenthood and parental estrangement in England

Ryan Davey (University of Cambridge)

This paper explores the consequences for parenthood of a contemporary concentration of multiple forms of power in and through parent-child relations. It finds various and co-resonating forms and affects of parental estrangement.

P35 Children and society

Convenors: Gitanjali Pyndiah (Goldsmiths, University of London); Anna Arnone (SOAS, University of London)
Room 10: **Tue 14th Apr, 09:15-10:45, 11:15-12:45**

Children are potent research subjects for their social role and the questions that research on youth impinge on the academic subject that studies them. Understanding children is not a linear task and leads to a variety of epistemological questions. They can be seen as mirrors of the daily lives they experience: families, schools/national curricula, youth culture and a variety of institutions and social environments are to be taken into account when carrying out research on children. On the other hand it is important to consider the agency they enact when they describe their own opinions and engage with school, family, friends and social networks. We are thus interested in understanding children as research subjects but mostly as citizens-to-be. Children hold a great power over society's future and in many societies important resources are put in projects that concern youth for this very reason.

We believe it is urgent to analyse the role of youth critical thinking and would like to stimulate a discussion on different forms of analysis about, with and for children. The anthropology of children is an extremely interesting example of the role of social science; it can be seen as critical and at the same time a potentially effective agent of social change.

This panel is open to projects that consider children, their social persona and roles. We welcome papers about children in education, family, friendship and different social networks which engage in participatory projects, children research, cultural studies, art and/or ethnographic work.

Challenges and opportunities of studying perceptions of child protection in Zanzibar, Tanzania
Franziska Fay (SOAS, University of London)
This paper discusses the challenges of accessing Zanzibari children's ideas about childhood and personhood in schools and regards them as crucial to improving children's realities and informing "child protection" development policy.

Anthropological anxieties and the child at play: 19th and 21st century ethnographies of children in East Anglia
Richard Irvine (University of Cambridge)
Drawing on Haddon's 1896 ethnographic work with children in South Cambridgeshire, UK, as well as contemporary research in the same location, I consider the symbolic role occupied by the child, and argue for an ethnography that moves beyond the social and cultural anxieties projected onto children.

Health status of school student in conflict zone: an anthropological study
Nonibala Rajkumari (University of Delhi)
Conflicts in South Asia have results in an environment of communal violence and trauma. Violence has affected the academic achievement and performance of the school children. The study is an attempt to find out the psychological health of the students with the help of anthropological methods.

Children and food in Warsaw
Zofia Boni (SOAS, University of London)
I will discuss the changing roles of children in the Polish society, by focusing on food and analysing how and why children exercise their agency and in many intentional and non-intentional ways change their families' foodways. The paper is based on 12 months of ethnographic research in Warsaw.

Reflections in the water: embracing time, coping mechanisms and side by side engagement as methodology for research with 'disaffected' youth
Natalie Djohari (Goldsmiths)
Drawing on research with angling based youth intervention programs, this paper reflects on angling as an introspective methodological tool. It advocates an unhurried ethnographic approach that capitalises on young people's own coping mechanisms, allowing them time to articulate complex emotions.

Forest school and children interaction in a superdiverse context
Anna Arnone (SOAS, University of London)
School projects often aim at leading children to specific directions and giving them tools and opportunities to elaborate. Forest school in a superdiverse context seems to be generating unpredicted outcomes which may allow children to build their own grammar to interact in unexpected ways.

Games of imagination: how children use and relate to images and sounds to imagine ways of belonging and coexisting
Nicole Sanches (Utrecht University); Jordi Halfman (University of Amsterdam)
A transactional framework offers opportunities to re-examine anthropological/educational practices. Through playful engagement with the visual and sounded imaginations of future citizens in Amsterdam Zuidoost, we learn from alternative but always present practices of belonging and coexistence.

Learning at home and in the neighbourhood: childhood socialisation and work in a crafting community
Niamh Collard (SOAS, University of London)
Drawn from an ethnography of Ghanaian weavers, this paper examines the link between work and play in early childhood socialisation and considers the impact both have on the formation of the social networks and strategies that craftspeople come to rely upon in adulthood.

P36 Engagement and disengagement in crisis: anthropology as a mutualist concern

Convenors: Antónia Pedroso de Lima (CRIA / ISCTE-IUL); João de Pina-Cabral (University of Kent)
Discussant: Dimitrios Theodossopolous (University of Kent)
Room 3: **Wed 15th Apr, 09:15-10:45, 11:15-12:45, 14:45-16:15**

Economic crisis is spreading throughout Europe, carrying with it the stagnation of public health, of educational, and of cultural services. As an increasingly part of the population is faced with a threat to its daily survival, the old institutional frameworks of social support continue to thrive and new configurations of mutuality are emerging. But silencing, systemic disengagement and denial of mutuality are equally prevalent. This process of "crisis" constitutes a fertile terrain for reflecting upon more general questions: the conditions of sociality, the meaning of labour and citizenship, the nature of social responsibility, the relation between national politics and the global economic system. Ironically, the effects of the "austerity" that produces the crisis become a central terrain for anthropological research just as they become central factors in the life cycle of the younger generations who are faced with increased job insecurity and economic instability.

Ethnography rend visible the frameworks of interpersonal and institutional relations that make possible both social support and social de-responsabilization. It analyses the ways in which the crisis affects people and their livelihoods, transforming them, their social networks, and their experienced viewpoints; constituting a critical perspective that overcomes the simplistic dichotomy between particular livelihoods and contemporary capitalism. This panel, we welcome papers dealing with any of the above topics, especially the way in which researcher and researched are deeply intertwined in mutual engagement and disengagement. We want to study the results of the "crisis" and the way it crisis makes itself known to those who suffer it.

Dancing la guerre: personal constitution and structural determination
João de Pina-Cabral (University of Kent)
This paper takes a long term view of the way in which a century of recurrent 'crises' has affected family histories in Portugal. It is inspired in the idea that such crises are crises of fraternity and they come to assume a form of agency causing people to move in synchrony.

Style in crisis: "dancing away" the economic crisis in goth clubs
Panagiotis Karampampas (University of St Andrews)
This paper discusses the economic crisis and its affects in the Athenian goth scene focusing on the ways of negotiation of clubbers and club owners to make their lifestyle viable through 'these difficult times'.

Which crisis? Discrepancies on the definition of what is in crisis
Ana Carolina Balthazar (University College London)
This paper intends to investigate the contrast between a local understanding of the contemporary crisis and the government's official initiatives in Margate (UK), what seems to have culminated in the recent election of the United Kingdom Independence Party for 7 out of 8 seats in the local council.

To repay or not to repay. Patterns of inequality emerging from mortgage (over-) indebtedness in Spain
Irene Sabaté (University of Barcelona)
The notion of household over-indebtedness is questioned in the light of the current wave of home repossessions in Spain. Attention is paid to the strategies used by households, either in order to keep up with repayments, or in order to find support for their decision to quit repaying.

Solidarity and charity in times of crises: mutuality, responsible citizanship, the church and the state in Portugal
Antónia Pedroso de Lima (CRIA / ISCTE-IUL)
In times of Crisis people engage in innovative forms of collaboration to ensure reproduction. From an ethnographic study of every-day strategies to get by in Portugal I argue that overcoming disposition produced by austerity produces new forms of inequality.

"When I hear the word 'solidarity'": uses and of a 'new' term in the Greek crisis
Theodoros Rakopoulos (University of Bergen)
'Solidarity' has become a ubiquitous term in Greece. The paper ethnographically analyses its uses by activists in Thessaloniki's food distribution "solidarity economy". Steering away from "state of exception" approaches, it problematises a central theme of ideological contestation in the Greek crisis.

Familial citizens: from the public to the domestic (and all the way back)
Elisabeth Kirtsoglou (Durham University)
Familial Citizens questions the limits, meaning and political function of the domestic and the public in crisis-ridden Greece.

The free market bureaucracy: neoliberalism, mutuality and healthcare in The Netherlands
Erik Bähre (Universiteit Leiden)
Dutch neoliberal government policy introduced the personal budget with which long-term ill and handicapped people could purchase care on the market. This paper examines the experiences, moralities and ideologies of the personal budget.

The uses of mutualism in the Italian recovered factories movement
Giovanni Orlando (University of Bergamo); Francesca Forno (University of Bergamo)
This paper looks at the recovered factories movement in Italy as a contribution to the study of (re)new(ed) forms of mutualism, especially in response to the erosion of the welfare state, chronic unemployment and the delocalisation of productive activities.

P38 Teaching anthropology?

Convenor: Luci Attala (University of Wales, Trinity St David)
Room 7: **Wed 15th Apr, 11:15-12:45, 14:45-16:15**

Extending the overall theme of this conference, this panel explores what it means to teach anthropology today. Making the assumption that teaching anthropology emerges or projects out from the 'doing' of anthropologists, this panel hopes to circulate, nudge at, contemplate and demonstrate how current changes in both practice and the subjects of anthropology are affecting not only what is included in classes but also how those classes are formed, flavoured and articulated. Thus, in the light of Ingold's apparent exasperation regarding ethnography (2014), the 'bringing in' of other species' and substances' voices that confront human exceptionalism (for example – Bennett, 2010; Chen et al., 2013) and the many other existing contemporary epistemological challenges that could be considered to be chipping away at the previously established boundaries of this thing we all call anthropology, this panel explores what teaching anthropology now means – or should mean.

This panel accepts papers that are excited, troubled, perplexed and determined to include, establish and impart these new anthropological flavours in curricula.

Bennett, J. 2010 Vibrant Matter Duke Press
Chen, C., Macleod, J., and Neimanis, A. (eds.) 2013 Thinking with Water London: McGill-Queen's University Press
Ingold, T. 2014 'That's enough about ethnography!' Hau: Journal of Ethnography Theory 4 (1): 383-395

Engaging anthropology: the importance of 'doing' for teaching anthropology
Luci Attala (University of Wales, Trinity St David)
This paper shares experiences of alternative learning methods. specifically details a module recently offered to level 4 anthropology students It evaluates the worth of rejecting lectures in favour of experiential learning that enables students to discover what it means to be human through doing.

Vital material engagements: interactions, participation and the 'ticker-tape' art installation
Eloise Govier (University of Wales, Trinity St David)
This paper explores the role of 'Artist' as 'Anthropologist' and considers the types of learning outcomes available when the artist offers co-authoship of their work to their students.

Experiential learning: exploring the body
Louise Steel (University of Wales, Trinity St David)
This paper reflects on experiential learning interrogating intellectual discourse on the body and explores how these embodied learning experiences have served to breakdown boundaries between teaching and research and between archaeology and anthropology.

Pedagogy of the future? The perils, pitfalls and pleasures of teaching ethnography
Sarah Buckler (Robert Gordon University); Natascha Mueller-HIrth (Robert Gordon University)
Understanding that teaching anthropology and ethnography is central to the discipline, the panel discusses teaching anthropology and ethnography to students whose backgrounds and needs have transformed over the years and from within teams geared towards the expectations of business, government etc.

Malinowski, Annette Weiner, and the Trobriand Code: on changing Trobriand paradigms
Patrick Glass (Pestalozzi International Village Trust)
Ethnography makes the most personal public. It's history, biography, and anthropology. Here, Trobriand ethnographies are examined as 'anthropolography: the study of the anthropologist, his or her assumptions, theories and works as a whole and not as fragmented parts'(Glass 1978).

Production and Rigor of Anthropological Knowledge
Smita Yadav (University of Sussex)
The Anthropological 'field' is ever dynamic and the responsibility of the anthropologists is to constantly innovate and be creative about their theoretical lenses as part of their long term immersion and engagement with their informants.

Laboratories - research-based interactive group sessions

Taking inspiration from the enormous success of the laboratories organised at the most recent European Association of Social Anthropologists (EASA) biennial conference in Tallinn, Estonia, ASA15 has provided space for producing and presenting ethnographic works that depart from the convention of the text-based presentation. The laboratories will provide occasions for experimentation, encouraging 'symbiotic' knowledge exchange through a range of visual, acoustic and performative methods. The intention of the laboratories is to explore methodological and epistemological possibilities of carrying out and presenting anthropological research collaboratively, through dynamic and reciprocal exchange.

Laboratories endeavour to:

- explore non-textual and non-linear presentations of anthropological knowledge

- entail collaborative forms of presentation as an alternative to the individualistic approach to the scholarly presentation

- offer experiential presentations that are characterised by action and participation

- produce an immersive environment where people share insights and skills, and experiment without a definitive idea of what might emerge.

The selection committee bore the following criteria in mind when selecting laboratories for ASA15:

- Interactive activity: The laboratory should be a site where there is an activity or process, rather than a presentation of research findings.

- Collaboration: laboratories should have a collaborative dimension – preferably though not limited to a form of collaboration between an anthropologist and another practitioner (e.g. designers, sound artists, engineers, activists, performance artists, urban planners, architects).

- Embedded: proposals that find ways to embed themselves into the conference's events and milieu. For example, proposals should take into account how the laboratories will have an impact on the physical site or on the delegates' experience of the conference.

- Ethnography: proposals should show a commitment to the complexities of ethnography as it regards the ways of articulating the human experience in the world.

There will be two laboratories

L01 **Dream literacy workshop**

L03 **Mutual anthropologies: developing some reciprocal approaches to research**

L01 Dream literacy workshop

Convenor: Iain Edgar (Durham University)
Room 12: **Tue 14th Apr, 14:00-15:30, Wed 15th Apr, 14:45-16:15**

There are few, if any, dream theory sensitivity, practice and interpretive training programs available in the world for social science researchers. Yet 'dream literacy' has been identified by Tedlock (1991) as a core skill in the study of cultures with significantly different notions of reality and dream compared to the west. Indeed some anthropologists, such as Guedon (1994), have found that dream awareness and sharing was essential to an in-depth study of the culture they studied. This workshop will facilitate working and researching with dreams across cultures, using imaginative methods (Edgar 2004). The workshop offers researchers the collaborative opportunity to experientially sensitise themselves to indigenous dreamworlds, a variety of core dream interpretative traditions and the role of their own dreams in fieldwork and the reflexive dimension of their studies.

L03 Mutual anthropologies: developing some reciprocal approaches to research

Convenors: Joy Hendry (Oxford Brookes University); Yuko Shioji (Hannan University); Will Tuladhar-Douglas (University of Aberdeen)
Room 11: **Thu 16th Apr, 09:15-10:45, 11:15-12:45**

At the IUAES meeting in Tokyo last May, a panel of six participants considered the advantages of comparing the approaches of anthropologists who had worked in each other's home territories. Probably because of the location, most of the panelists were Japanese, who had worked in Europe (Germany, Spain and England), but two invited Europeans had worked in Japan, and one project involved cooperation between Japanese and Americans on a museum-based material culture project in England. We talked of the advantages of the shared approach, and the way this kind of mutual exchange can benefit the discipline by offering a relatively equal and unbiased forum for building mutual understanding without the disadvantages associated with historical legacies of, for example, colonialism. Japanese scholars examine the Enlightenment categories and presuppositions that structure European anthropology as they open their papers, and one co-convenor, Joy Hendry, works with indirect forms of communication, such as wrapping, politeness, clothes, use of space, and the organization of time. For this laboratory, we invite proposals collaboratively to look at the influence of other indigenous intellectual traditions on the way that scholars see the world they seek to analyze. One example from co-convenor Will Tuladhar-Douglas, who works in Nepal, is to consider Buddhist ideas of anthropology, or even a "garland of anthropologies", and we propose a laboratory to encourage mutuality, to avoid the limitations of text-based presentations, and to be open to all possibilities for demonstration and discussion. The laboratory is open to all comers to participate.

Social and civil engineering for the common good: is there such a thing as Mutual Applied Anthropology?
Bruce White
Do applied anthropologists share a mutual space of analysis and practice with others engaged in the development of the "infrastructure" of societies such as priests, artists, civil and social engineers, and local and national leaders?

Mutuality in the Taniguchi Symposia on "Japanese civilization in the modern world"
Hirochika Nakamaki (Suita City Museum)
The Symposia were held 17 times at Minpaku during 1983-1998. Each had about 12 participants who were consisted of Japanese scholars and scholars from abroad. The symposia were conducted in Japanese and its purpose was to better understand modern world by throwing a card of Japanese civilization.

Tell me a good story: methodologies for disrupting the flow of knowledge
Zoe Todd (Aberdeen)
Metis scholar David Garneau (personal communication, 2011) urges Métis scholars to think critically about their position vis-a-vis the academy. This lab explores reciprocal methods (Garneau's 'thought trade', Donald's 'Indigenous Métissage' and 'ethical relationality') to disrupt the flow of knowledge.

Notes

Film, audio and multimedia programme: symbiosis: sound, vision and the senses (P40)

Convenor: Tom Rice (University of Exeter)
Room 2: **Tue 14th Apr, 09:15-10:45, 11:15-12:45, 14:00-15:30**

This programme raises issues about the relationship between ethnography, sight and the other senses. It provides a space for the presentation of films, photographs, sound recordings and multi-media presentations. The programme aims to stimulate discussion on sensory symbiosis as both an object of anthropological research and a realm of creativity in ethnographic representation. In what ways are contemporary anthropologists engaging with media technologies to generate data and present their findings? What symbiotic roles should text play in an era of growing multi-media potential and possibility?

The Mouth of the Cave and the Giant Voice: sound, text and voice in Okinawan war memory
Rupert Cox (University of Manchester); Angus Carlyle (University of the Arts London)
This experimental film explores the evidential value of oral testimony and documentary images in the particular spaces of the Okinawan environment where memories of the Pacific war are stirred up by the sounds made by the activities of US military bases on the island.

Govindpuri Sound: an ethnographic audio documentary
Tom Rice (University of Exeter)
I will present and talk about a set of long clips from a radio programme I made for the BBC World service. The programme is an exploration of the soundscape of a Delhi slum and aims to be a piece of 'anthropology in sound'.

Sounding Underground
Ximena Alarcon (London College of Communication - University of the Arts London)
Sounding Underground is a virtual environment that links commuter's sonic memories of journeys in three underground public transport systems: London, Paris and Mexico City. The interface and architecture were the result of ethnographic and creative research with participants in each city.

Belfast Sound Ethnographies
Aonghus McEvoy (Queens University Belfast)
I wish to present a soundscape composition which was produced using ethnographic data gathered from 3 communities living in Belfast city

21Up in Sewa, Normanby Island, Papua New Guinea (60')
Patrick Glass (Pestalozzi International Village Trust)
Inspired by Michael Apted's enthralling 7Up series (1964-2013), while doing fieldwork in Sewa in 1993 I started a study of babies, 7, 14, and 21 year olds and their families. In 2014, I returned to follow up this study – twenty one years on.

Five Ways In (2014) (73')
Mike Poltorak (University of Kent)
Directors: Mike Poltorak, Sonja Bruhlmann, Alyssa Lynes

Contact Improvisation first developed in the US in the 70s as a movement experiment that challenged dancers to respond instinctively to bodily collisions. This film follows the aspirations of five dancers as they navigate the joys and challenges of being with three hundred participants at the biggest Contact Improvisation festival in the world in the old German university town of Freiburg.

List of participants: convenors, chairs, discussants and presenters

Abdullah, Shenah -- P09
Acton, Alison -- P31
Akhlaghi-Ghaffarokh, Farbod -- P20
Alarcon, Ximena -- P40
Altes Arlandis, Alberto -- P16
Altman, Tess -- P33
Arnone, Anna -- P35
Arqueros, Francisco -- P33
Arteaga, Ignacia -- P34
Attala, Luci -- P38
Austin, Peter -- P02
Bachelet, Sebastien -- P21
Badman-King, Alexander -- P20
Bähre, Erik -- P36
Balthazar, Ana Carolina -- P36
Bandyopadhyay, Sarbani -- P19
Bankole-Race, Eni -- P04
Baraitser, Lisa -- P22
Barnes, Jamie -- P05
Barthelmes, Lisa -- P21
Bates, Seumas -- P07
Baur, Nicole -- P31
Baxstrom, Richard -- P10
Beldi de Alcantara, Maria -- P04
Belek, Ben -- P06
Belloni, Milena -- P29
Berindei, Cosmina-Maria -- P07
Betancour, Ana -- P16
Bisenieks, Daisy -- P17
Bolt, Maxim -- P25
Boni, Zofia -- P35
Boret Penmellen, Sebastien -- P07
Boskovic, Aleksandar -- P13
Bowles, Ben -- P22
Bradbury, Simon -- P16
Branda, Alina Ioana -- P29
Broadbent, Stefana -- P26
Brown, Claire J -- P31
Brown, Hannah -- P25
Bruckermann, Charlotte -- P25
Bruun, Mikkel Kenni -- P13
Buckler, Sarah -- P38
Buffon, Veronica -- P09
Bureau, Nicolas -- P23
Burgos Martinez, Elena -- P02
Burnyeat, Gwen -- P04
Butcher, Andrea -- P07
Butler, Deborah -- P31
Caduff, Carlo -- Plen3
Campagnaro, Cristian -- P16
Candea, Matei -- Plen3; P30
Capello, Carlo -- P24
Carbonell, Adrià -- P16
Carlyle, Angus -- P40
Carreno-Calderon, Alejandra -- P29
Cayli, Eray -- P19
Challinor, Elizabeth -- P29
Cheuk, Ka-Kin -- P18
Clegg, Helen -- P23
Clyne, Eyal Ziggy -- P21
Cochrane, Sarah -- P17
Collard, Niamh -- P35
Contrada, Christine -- P31
Cornish, Helen -- P32
Correa, Jefferson -- P20
Cortes Vazquez, Jose Antonio -- P32
Costa, Elisabetta -- P26
Costantini, Osvaldo -- P29
Cox, Rupert -- P40
Craciun, Elena Magdalena -- P09
Cross, Jamie -- Plen4
Crowley, Sarah -- P17
Da Col, Giovanni -- Plen4
Dansac, Yael -- P32
Davey, Ryan -- P34
Davis, Christopher -- P30
Day, Sophie -- P27
Deane, Darren -- P16

DiSilvio, Rossana -- P34
Djohari, Natalie -- P35
Doremus, Laurence -- P13
Dostaler, Ned -- P21
Douzina-Bakalaki, Phaedra -- P33
Dugnoille, Julien -- P17
Dupre, John -- Plen3
Dzenovska, Dace -- P18
Eason, Fenella -- P17
Edgar, Iain -- L01
Elliott, Hannah -- P14
Engelmann, Lukas -- P08
Estebanez, Jean -- P23
Evans, Nicholas -- P08
Evans, Rhys -- P31
Farrer, Douglas -- P25
Fay, Franziska -- P35
Fayers-Kerr, Kate Nialla -- P10
Fernandes, Filipa -- P07
Ferri, Marta -- P06
Florence, Eric -- P29
Fontanari, Thibault -- P32
Forno, Francesca -- P36
Franceschi, Zelda Alice -- P24
Freddi, Andrea -- P29
Fumanti, Mattia -- P08
Gapud, Alex -- P32
Garnett, Emma -- P19
Garriga Tarrés, Josep -- P16
Gilbert, Paul -- P18
Glass, Patrick -- P38; P40
Goddard, Victoria -- P27
Gonzalez Diez, Javier -- P24
Goodman, Zoe -- P19
Gore, Rachael -- P25
Govier, Eloise -- P38
Grant, Philip -- P20
Grasseni, Cristina -- P16
Grigoryeva, Anna -- P21
Grill, Jan -- P33
Grønseth, Anne Sigfrid -- P06
Gugolati, Maica -- P26
Gutierrez, Ana -- P25
Hackl, Andreas -- P21
Halfman, Jordi -- P35
Hallam, Elizabeth -- P10
Halmai, Gabor -- P25
Hamilton, Gareth -- P30
Harper, Ian -- P10; Plen2
Hasselberg, Ines -- P21
Hauskeller, Christine -- Plen3
Heffernan, Emma -- P06
Helgesen, Espen -- P22
Hendry, Joy -- L03
Henig, David -- P18
Hermanova, Marie -- P26
Hernandez Vilchis, Nofret Berenice -- P18
Hill, Emma -- P21
Hinchliffe , Steve -- Plen2
Hodson, Elizabeth -- P10
Honderdos, Iris -- P03
Honeysett, Bethany -- P09; P34
Hurn, Samantha -- P17
Hyler, Samantha -- P14
Ibanez Tirado, Diana -- P18
Ilic, Vladimira -- P13
Ingold, Tim -- P16
Irvine, Richard -- P35
Jansen, Eva -- P08
Jara Gomez, Fabiola -- P16
Jerstad, Heid -- P23
Jiménez-Esquinas, Guadalupe -- P32
Jones McVey, Rosie -- P31
Joshi, Vibha -- P32
Kalshoven, Petra Tjitske -- Plen4
Karampampas, Panagiotis -- P36
Kaur, Jas -- P24
Kavedzija, Iza -- P25
Keck, Frederic -- Plen2
Kelly, Ann -- P10; Plen2
King, Alexander -- P02
Kirtsoglou, Elisabeth -- P36
Klep, Katrien -- P16
Klokov, Konstantin -- P23
Knight, Daniel -- P22; P27
Krause, Inga-Britt -- P13
Kucza, Marta -- P03
Kyriakides, Theodoros -- P08

Lainé, Nicolas -- P23
Lane, Karen -- P23
Lefkaditou, Theodora -- P07
Legrand, Marine -- P23
Lesshafft, Hannah -- P34
Li, Fangfang -- P03
Loddo, Stephanie Anna -- P32
Loovers, Jan Peter Laurens -- P23
Lopez-Santillan, Angeles A. -- P27
Lottholz, Philipp -- P06
Lucas, Raymond -- P16
Lynteris, Christos -- P08; Plen2
Lyon, Stephen -- P18
Mader, Renato -- P26
Madsen, Mette My -- P24
Magee, Siobhan -- P34
Mahajan, Chakraverti -- P25
Malara, Diego Maria -- P24
Mannheim, Bruce -- P02
Manolova, Polina -- P29
Marchina, Charlotte -- P23
Marsden, Magnus -- P18
Marsland, Rebecca -- P30
Martin, Jessica -- P17
McEvoy, Aonghus -- P40
McGuire, Gabriel -- P31
McManus, John -- P26
Merz, Johannes -- P05
Merz, Sharon -- P05
Meulemans, Germain -- P23
Moody, Sian -- P17
Morad, Kawa -- P09
Morosanu, Roxana -- P22
Morris, Jeremy -- P18
Moulton, Susan -- P31
Mouret, Sébastien -- P23
Mozaffari, Ali -- P32
Mueller-HIrth, Natascha -- P38
Müller-Wille, Staffan -- Plen1
Murphy, Fiona -- P06
Murtagh, Chantelle -- P21
Nading, Alex -- P08
Nakamaki, Hirochika -- L03
Napier, David -- P07
Nascimento, Roger -- P05
Nash, Catherine -- Plen1
Nawratek, Krzysztof -- P16
Nicola, Francesca -- P24
Nicolescu, Razvan -- P26
Nielsen, Katherine -- P19
Oberle, Helene -- P29
Oehler, Alexander -- P23
Okely, Judith -- P03
Oosterhoff, Pauline -- P03
Orlando, Giovanni -- P36
Ozturk, Salim Aykut -- P19
Paganopoulos, Michelangelo -- P03
Pedroso de Lima, Antónia -- P36
Peeters, Arno -- P03
Petracchi, Laura -- P24
Picozza, Fiorenza -- P29
Pina-Cabral, João de -- P36
Pine, Frances -- P27
Pineda Revilla, Beatriz -- P16
Pinka, Māra -- P30
Pisev, Marko -- P13
Poleykett, Branwyn -- P08
Poltorak, Mike -- P40
Porcellana, Valentina -- P16
Porcher, Jocelyne -- P23
Pyndiah, Gitanjali -- P35
Rajković, Ivan -- P33
Rajkumari, Nonibala -- P35
Rakopoulos, Theodoros -- P36
Ramchandani, Taapsi -- P14
Reece, Koreen -- P24
Reeves, Madeleine -- P18
Reynolds, Joanna -- P27
Rice, Tom -- P40
Riegel, Viviane -- P26
Ringel, Felix -- P22
Ritter, Christian -- P09
Roper, Jonathan -- P02
Roxburgh, Elizabeth -- P23
Rush, Kayla -- P05
Sabaté, Irene -- P36
Sacchi, Paola -- P24
Salaru, Maria -- P16

Salisbury, Laura -- P22
Sallabank, Julia -- P02
Sanches, Nicole -- P35
Sanchez-Carretero, Cristina -- P32
Sarr, Haddy -- P29
Sayeed, Mohammad -- P34
Schramm, Katharina -- Plen1
Schroer, Sara Asu -- P23
Scicluna, Rachael -- P25
Sedlenieks, Klavs -- P14
Seebacher, Deniz -- P33
Shah, Rachel -- P19
Shioji, Yuko -- L03
Shore, Cris -- P06
Siddique, Salma -- P13
Silvestri, Laura -- P19
Simoni, Valerio -- P29
Simpson, Edward -- Plen4
Skinner, Jonathan -- P06; P22
Smith, Constance -- P14
Smith, Katherine -- P33
Sokol-Klepacka, Marta -- P29
Sou, Gemma -- P16
Speirs, Jennifer -- P25
Spira, Vinícius -- P16
Spyer, Juliano -- P26
Steel, Louise -- P38
Støa, Eli -- P06
Strang, Veronica -- P06
Strava, Cristiana -- P14
Streinzer, Andreas -- P22
Su, Janine -- P29
Sztutman, Renato -- P20
Talley, Gwyneth -- P31
Tejsner, Pelle -- P22
Theodossopolous, Dimitrios -- P36
Thiele, Maria Elisabeth -- P07
Thornton, Thomas -- P23
Todd, Zoe -- L03
Toji, Simone -- P20
Tonini, Maria -- P34
Tuckett, Anna -- P29
Tuladhar-Douglas, Will -- L03
Tyler, Katharine -- Plen1
Urdea, Alexandra -- P27
Vacchiano, Francesco -- P29
Valentin, Emanuel -- P32
Vallely, Josie -- P10
van Dam, Arvid -- P16
van Roekel, Eva -- P13
Venkatraman, Shriram -- P26
Viazzo, Pier Paolo -- P24
Vicini, Fabio -- P09
Wade, Peter -- Plen1
Walker-Crawford, Noah -- P21
Wanner, Chrissie -- P30
Ward, Christopher -- P30
Wemelsfelder, Francoise -- P23
Wenk, Irina -- P31
Wheeler, William -- P07
White, Bruce -- L03
White, Joanna -- P22
Will, Valerie -- P31
Williams, James -- P25
Woodcraft, Saffron -- P14
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Zikic, Bojan -- P13
Zorek, Bruno -- P14

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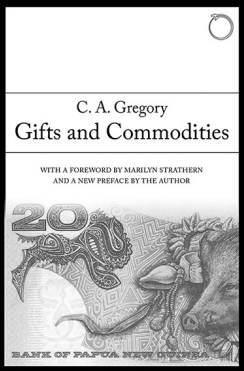

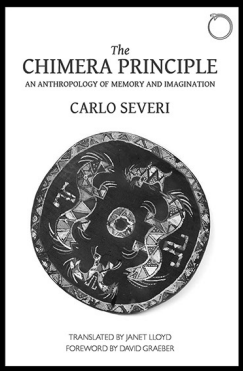

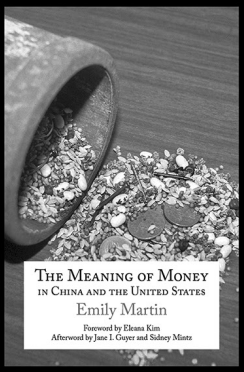

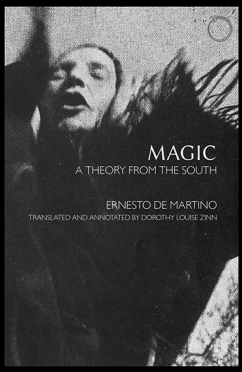

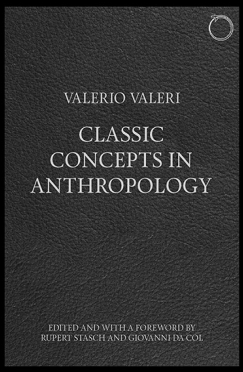

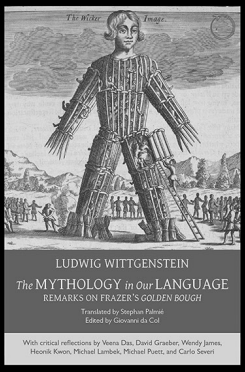

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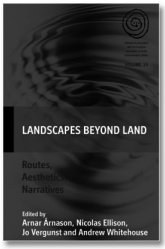

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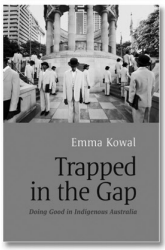

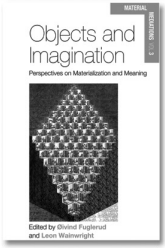

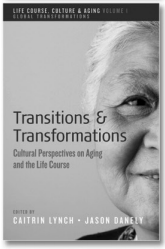

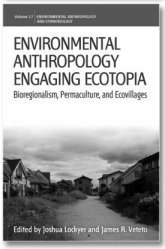

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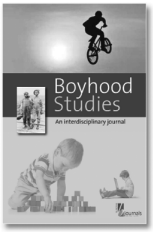

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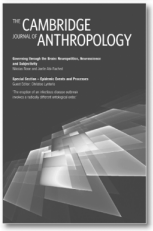

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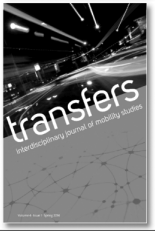

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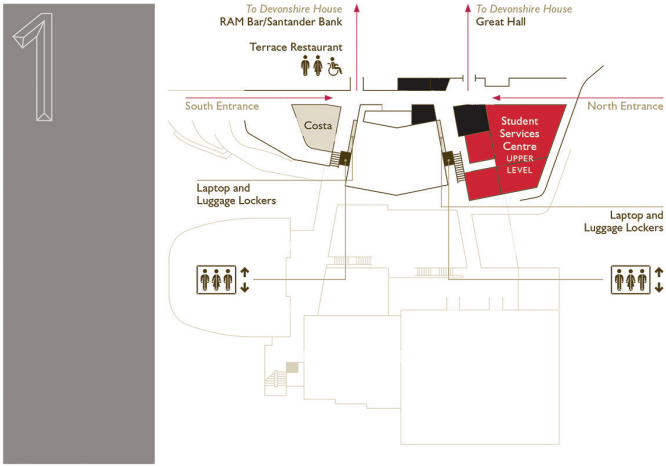
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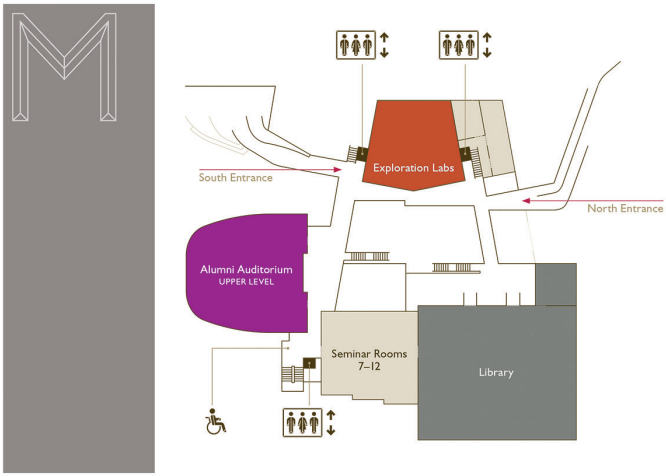
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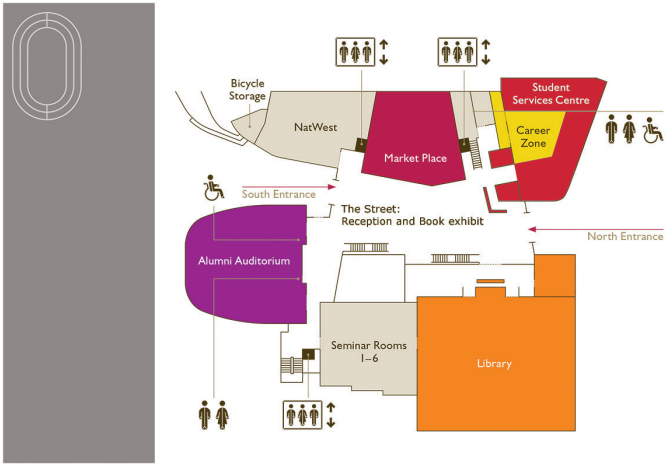
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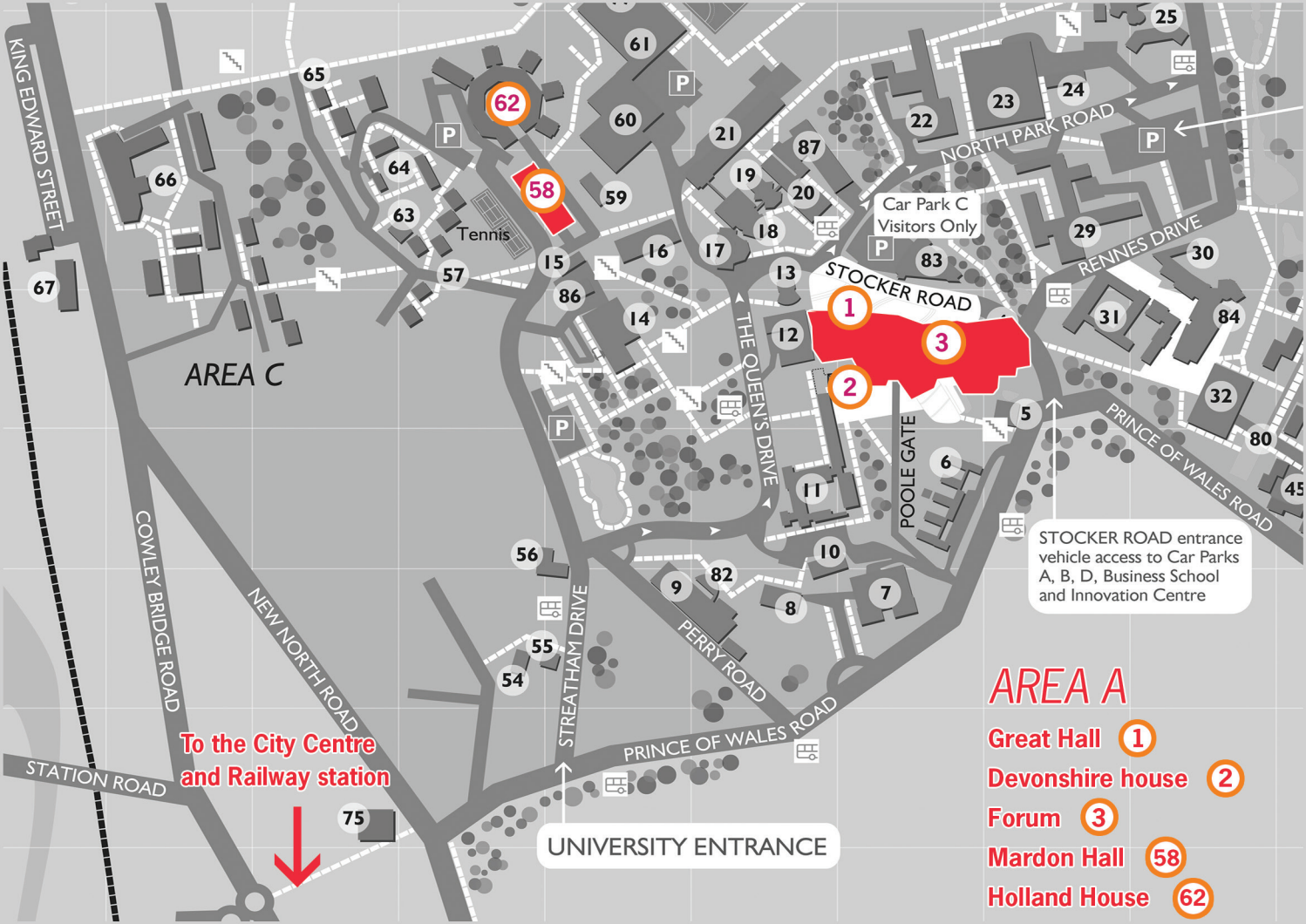
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