

# ASA16

Footprints and futures:  
the time of anthropology



Durham  
University

# Conference Timetable

## Monday 4th July

- 12:00-14:00 Registration
- 14:00-15:30 Panel session 1
- 15:30-16:00 Refreshments
- 16:00-17:30 Panel session 2
- 18:00-19:10 Welcome and Firth Lecture
- 19:30-20:45 Welcome drinks reception

## Tuesday 5th July

- 09:00-10:30 Panel session 3
- 10:30-11:00 Refreshments
- 11:00-12:30 Panel session 4
- 12:30-14:00 Lunch
- 12:30-14:00 HODs meeting
- 14:00-15:30 Plenary 1 and Plenary 2
- 15:30-16:00 Refreshments
- 16:00-17:30 Panel session 5
- 18:00-19:15 ASA Colloquium
- 21:00-23:00 Aye Cayote

## Wednesday 6th July

- 09:00-10:30 Panel session 6
- 10:30-11:00 Refreshments
- 11:00-12:30 Panel session 7
- 12:30-14:00 Lunch
- 14:00-15:30 Plenary 3 and Plenary 4
- 15:30-16:00 Refreshments
- 16:00-18:00 ASA's Annual General Meeting
- 18:00-18:30 MUP Book launch
- 18:30-20:30 'Alternative banquet'
- 19:45-21:45 Banquet
- 21:45-00:30 Ceilidh

## Thursday 7th July

- 09:00-10:30 Panel session 8
- 10:30-11:00 Refreshments
- 11:00-12:30 Panel session 9
- 12:30-14:00 Lunch
- 13:00-13:55 Anthropology of Britain meeting
- 14:00-15:30 Final plenary
- 15:30-16:00 Refreshments
- 16:00-17:30 Panel session 10

**ASA16**

**Footprints and futures:  
the time of anthropology**

**Association of Social Anthropologists of the UK and Commonwealth  
Annual Conference**

**Durham University**

**4-7 July 2016**

**ASA Committee:**

**Chair:** Professor Veronica Strang (chair(at)theasa.org)

**Hon. secretary:** Dr Cathrine Degnen (secretary(at)theasa.org)

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**Conference convenors: Prof Bob Simpson, Dr Elisabeth Kirtsoglou****ASA16 Scientific Committee:**

Helen Ball, Hannah Brown, Elena Burgos-Martinez, Ben Campbell, Cate Degnen, Paolo Fortis, Marloes Janson, Ben Kasstan, Jeremy Kendal, Elisabeth Kirtsoglou, Daniel Knight, Steve Lyon, Claudia Merli, Andrew Russell, Juan-Pablo Sarmiento-Barletti, Bob Simpson, Veronica Strang, Jamie Tehrani

**Conference administrators:**

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**Other support that deserves a special mention:**

We are grateful to: the admin team of Durham Anthropology and particularly Tanju Sen for their assistance; the FringeD committee, and particularly Hannah Brown and Juan-Pablo Sarmiento-Barletti for organising events outside the main programme; the postgraduate community for volunteering to help at the event.

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# SHIFTING STATES

University of Adelaide, Dec 11-15th 2017

Next year's ASA conference will be held jointly with the Australian Anthropological Society and the Association of Social Anthropologists of Aotearoa/New Zealand.

The joint conference aims to engage with, and to significantly extend, the growing empirical and theoretical anthropological literature on the nature of the state.

By bringing together hundreds of delegates from these major international disciplinary associations, we are hoping to create a significant international forum for understanding some of the most urgent questions facing not only the anthropologies of politics and citizenship/personhood, but also the wider national and global societies in which we live.

The theme will have four strands:

- Materialising States
- Persons and States
- Publics, Politics and Performances
- Beyond the State

More details will follow soon on all three association websites. But in the meantime, put these dates in your diary and start saving for the fare...



# Welcome

## Foreword by the ASA Chair


As Universities – and the Academy as a whole – undergo radical changes in response to shifting funding and policy regimes, the theme for this year’s ASA conference, *Footprints and futures*, is both literally and metaphorically timely. All disciplines must now navigate different ideologies and values: those assuming that research should produce utilitarian and directly measurable ‘impacts; and more nuanced views about ‘societal benefit’ and the advancement of knowledge.

Partly in response to an increasingly constrained funding climate, disciplines have become more fluid and more willing to exchange knowledges. There is greater emphasis on interdisciplinary collaboration. Anthropology is particularly well positioned to embrace the intellectual and practical possibilities offered by this particular development. However, wider collaboration also raises concerns about our discipline’s capacities – in engaging with more reductive approaches – to retain a commitment to in-depth fieldwork and to the provision of a fully explanatory ethnographic context. It is therefore useful, at this juncture, to cast an eye backwards, to remind ourselves of the distinct intellectual contribution offered by Anthropology’s longstanding theories and methods, and to look forwards, to consider how we can carry the best of these into new forms of disciplinary and interdisciplinary research.

The conference considers issues of temporality as well as the role of anthropology in a diverse range of research areas. Helpfully, the ASA’s 2016 theme resonates with a related focus on temporality in this year’s EASA conference. Working with our colleagues across Europe is also timely in widening the international conversation about the past, present and future of Anthropology in a changing research and teaching environment.

On behalf of the ASA Committee, I would like to extend a warm welcome to all of the conference participants, and to thank the conveners of this event. The 50th anniversary of the formal establishment of Anthropology in Durham is both a cause for celebration and an excellent opportunity to consider how we would like to take our discipline forward.

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The image shows a handwritten signature in black ink. The name 'Veronica' is written in a cursive script on the left, and a stylized, abstract signature on the right.

*Veronica Strang*  
Chair, ASA

## Welcome from the conference convenors

The opportunity to host the Association of Social Anthropology conference in 2016 is an important event for us all in Durham Anthropology. During the year 2016-17 it will be 50 years since a Board of Studies for Anthropology was established in Durham and 70 years since the subject was first taught at Durham University (at what was then King's College, Durham in Newcastle). We are therefore delighted to welcome the international anthropological community to Durham to the event which begins our 70/50 celebrations. We hope that the theme - Footprints and futures: the time of anthropology - will provide a forum for critical reflection on time, temporality and chronicity as these play out in different settings. The social qualities of time is a theme that anthropologists have keenly investigated (James & Mills 2005). The present conference will bring issues of temporality once again to the fore in special relation to cultures of governmentality, economies of hope, and the powers at work carving the shape of possible futures. The conference will examine these at a variety of scales: across smaller and larger segments of humanity; in micro and macro social and political encounters and across different evolutionary time frames.

Our theme was arrived at from three different directions. The first was an iterative exercise in capturing within a single theme the diversity of approaches which characterise Durham Anthropology. What emerged was a focus on contemporary knowledge making in anthropology with one eye on the 'footprints' that we have left behind [narratives, traditions, scholarship, disciplinary identities, methodologies and the nature of our evidence], and the other on the 'futures', both utopic and dystopic, glimpsed in the diversity of anthropological practice. Consistent with the main areas of interest within the department this exercise yielded five sub-themes: Experiencing Fields/Fields of Experience: Fields; Imperfect Pasts, Imprinted Futures: New directions in the anthropologies of health and healing; Environment and Energy: Anthropological knowledge in urgent times; Temporalities of the Future: Power, Politics and Economies; Following wayward footprints? The past and future of cultural evolutionary theory in anthropology. These themes will be brought into focus on each day of the conference by plenary talks delivered by colleagues from the UK and abroad working at their cutting edge.

The second inspiration for the theme came from the influential, two volume 'Sage Handbook of Social Anthropology' published in 2012. This comprehensive, internationally-authored overview of social anthropology was originally conceived of by Richard Fardon and others in 2005 and the project carried on by subsequent ASA chairs John Gledhill and James Fairhead. The assembly of over eighty reviews and commentaries relating to themes, theories, regions, issues and future directions of social anthropology was edited by Richard Fardon, the late Olivia Harris, Trevor Marchand, Mark Nuttall, Chris Shore, Veronica Strang and Richard Wilson.



We were keen to extend the spirit of the 'Handbook' in using ASA16 as the occasion for a 'brush with cutting edge opinion' [Fardon 2012:1] and to do so on a number of different disciplinary fronts. Taking a further cue from the Handbook we also wanted to incorporate reflection on 'anthropologies to come' [Marchand 2012: 217], that is, the 'futures' of our title. Indeed, it was fortuitous that the future directions outlined in the Handbook mapped neatly onto some of the main strengths of the Durham department.

Finally, our theme was conceived against a backdrop of emerging global crises such as climate related environmental disruption, violent conflict, the displacement of people and economic and political insecurity. For example, little did we know in 2014 that the migration crisis would develop on such a scale and with such consequences. In this regard, the conference invites colleagues to reflect upon two key questions. First, how are subjects around the world responding to such critical times? Asynchronous development, particular notions of progress as synchronisation, political and environmental precarity are some of the concepts that inspired our choice of the main conference theme. The second question we were keen to consider was: How is anthropology responding to such critical times? What can we offer as a discipline to the critical appreciation of concepts such as slow and fast, pace, rhythm, multitemporality and the relationship between time and power in different and divergent contexts? The cover image, (taken in rural Nepal by Ben Campbell) renders our choice of theme particularly poignant, suggesting movement, inequality, destinations and co-eval narratives with uncertain endings.

On behalf of the organising committee and the department of anthropology at Durham we look forward to welcoming you to an event that will explore these issues in what we hope will be an engaging, enjoyable and meaningful way.

*Bob Simpson and Elisabeth Kirtsoglou*  
*Durham University*

### **Acknowledgements**

We are grateful to the ASA for endorsing our theme at its AGM at the 2014 ASA Decennial Conference in Edinburgh. Our thanks also go to the Wenner-Gren Foundation who have provided generous support for the conference.

### **References**

- Fardon, R. 2012 Introduction – Flying Theory, Grounded method. In Richard Fardon *et al* (eds) *The Sage Handbook of Social Anthropology*. Los Angeles, London and Delhi: Sage Publications.
- James, D. & Mills, D. 2005. *The Qualities of Time*. ASA Monographs 41. Oxford: Berg.
- Marchand, T. 2012 Introduction: Anthropologies to Come. In Richard Fardon *et al* (eds) *The Sage Handbook of Social Anthropology*. Los Angeles, London and Delhi: Sage Publications.



# ASA16 conference theme and plenary events Footprints and futures: the time of anthropology

The overarching theme of the 2016 ASA conference will focus on contemporary knowledge-making in anthropology with one eye on the footprints that we have left [narratives, tradition, scholarship, disciplinary identity, methodology and the nature of evidence] and the other on the futures glimpsed in the richness and diversity of current anthropological practice. This journeying does not take place in isolation and our hope is to draw critical attention to the conditions under which anthropological knowledge is made, as seen in current engagements with the imperatives of interdisciplinarity, disciplinarity, impact, research assessment, regimes of research governance and the neo-liberal turn in the delivery of higher education.

Crucially, the theme of footprints and futures is not just inward facing reflection. The questions posed about the ways in which we make anthropological knowledge are brought into focus at a time when the footprints that are left by inequality, conflict and the mal-distribution of resources leave a deepening imprint on large swathes of humanity. In the societies, environments and ecologies in which we work as anthropologists there are gathering and often profound concerns about sustainability, security of livelihood and access to hope for the future. Our internal practices are not unconnected to these external conditions.

Footprints and Futures explores this connection by celebrating Anthropology as a discipline and Anthropos as its primary subject. The conference has invited contributions that reflect upon what we do, and what we might yet do in future. The scope is inevitably broad; it covers our engagement with one another, with non-human others, the environment, time and history. It explores what it is to become human as well as to be human. It is hoped that in the five themes outlined below and explored in the five plenaries as well as the Firth Lecture and the ASA Futures Colloquium, we will not only deepen our understanding of the nature of our own discipline as currently practiced but also extend the contribution it can make during times of crisis and critical complexity.

**N.B. Please note that Plenaries 1 and 2 will take place simultaneously (in parallel), so you will need to decide which to attend. Similarly, Plenaries 3 and 4 are simultaneous (in parallel). (Yes, this means they are not strictly ‘Plenaries’, we know...)**

**Firth Lecture** ASA's Firth lecture

Arnold Wolfendale (Calman Learning Centre): **Mon 4th July, 18:00-19:10**

**Time as technique**

*Laura Bear, (SOAS, University of London)*

A rapprochement between the anthropology of history and the anthropology of capitalism has created a temporal turn. This has generated new theories of the times of capitalist modernity and vectors of inequality. Yet, so far, research has been divided into three separate streams of inquiry. Work addresses either the *techne* (techniques), *episteme* (knowledge) or *phronesis* (ethics) of time, following traditions in the social sciences derived from Aristotelian categories. This talk explores the potential and limits of such distinctions. It also traces contemporary dominant representations and experiences of time such as short-term market cycles; the anticipatory futures of the security state; and precarity. It follows how time-maps are assembled into technologies of imagination with associated material practices. In conclusion, it proposes a new theoretical vista on time for anthropology based on the heuristic of timescapes. Within timescapes, techniques, knowledges and ethics of time conjoin in the mediating labor in/of time carried out by individuals and collectivities. This is better captured by the myth of the Indian deity, Vishwakarma, than that of the Greek God, Prometheus. Vishwakarma, the god of craft and iron-working, brought the entirety of space, time and the world into being by sacrificing himself to himself. His sphere of action is not circumscribed to an arena apart from epistemes and *phronesis*. Here is an image of *techne*, creative making, that does not follow in the Greek tradition of Aristotelian distinctions that have shaped anthropological approaches to time.

**Plenary 1** Imperfect pasts, imprinted futures

*Convenors: Andrew Russell, Hannah Brown (Durham University)*

Rosemary Cramp (Calman Learning Centre): **Tue 5th July, 14:00-15:30**

Living under the impact of rapid environmental, technological and social change raises urgent questions for an anthropology concerned with health and wellbeing. Imprints of power and inequality, the structures of caring and governmental relations, and the legacies of biological and political pasts are becoming registered on bodies and populations in ways which challenge longstanding modes of anthropological engagement. This theme thus reflects on the changing profile of contemporary anthropologies of health and healing, their legacies and future promises.

**Reductionism is not the problem: an argument for contrasting as a research strategy**

*Annemarie Mol (University of Amsterdam)*

In medical anthropology laboratory sciences are often criticised for being reductionist. They are said to focus on isolated bodily variables while reality deserves to be studied

as a whole. To contribute to holist understandings of their field, anthropologists seek to add their insights about complex social configurations to the physical facts elucidated by the natural sciences. Here, I will suggest another approach. Drawing on decades of social studies of science, my argument is that laboratories don't study natural processes, but rather handle reality as if there were 'natural processes' to be studied. They do not reduce a whole to its parts, but rather organise a version of reality into being. In response to this, anthropologists would do well to explore which practical scenarios for dealing with life and living various laboratory research projects orchestrate, how these scenarios travel and what contrasting possibilities they interfere with. To flesh out this argument I will use materials to do with eating practices – more particularly attempts to counter obesity and concerns about human need for proteins.

### **A discussion of the gains and losses associated with Medical Anthropology's shift of focus from Ethnomedicine to Biomedicine**

*William Sax (Heidelberg University)*

For most of its brief history, what we now call medical anthropology was primarily concerned with the texts, rituals and practices of “non-Western” systems of healing. Medical Anthropology was, in effect, what we now call “Ethnomedicine.” In recent decades, medical anthropologists have shifted their attention away from non-western systems of healing and towards biomedicine, science, and technology, while Ethnomedicine has come to be regarded in many quarters as irrelevant and old-fashioned. What unites these two strands of medical anthropology, and what divides them? What have we gained, and what have we lost, through our shift of emphasis? What spaces for critique can each style of medical anthropology generate? And above all, why should we pursue either of them?

### **Plenary 2 Environment and energy: anthropological knowledge in urgent times**

*Convenors: Ben Campbell, Juan-Pablo Sarmiento-Barletti (Durham University)*

Ken Wade (Calman Learning Centre): **Tue 5th July, 14:00-15:30**

Anthropology has brought dominant forms of understanding environmental change and human ecological interactions into critical contention with lived worlds, exploring diversity in the possibilities of being and doing otherwise. As questions of sustainability and resilience rise in global policy agendas such as climate securitization, and the challenge of transition from fossil fuel to renewable energy systems, this thematic strand will examine the discipline's opportunities for contesting the capture of the environment as an object of natural science and for contributing ethnographic ways of thinking about contemporary and anticipated challenges for living in a post-carbon energy landscape.

The relatively new field of the anthropology of energy has brought a topic that was hidden in a guise of technics out into the open. The twentieth century infrastructural lock-in of national grids and the internal combustion engine has been unlocked to reveal urgent imperatives for transition alternatives, which require attention to energeo-politics,

off-grid governance, and the agency of informed energy citizenships. Problems that were once the territory of physics and engineering now require holistic and relational approaches to socio-technical practice. Global policies designed for mitigating and adapting to climate change are often made in the cause of reducing risk to vulnerable communities in the global south, but the politics of renewable energy frequently come with unintended consequences for those same communities. This theme will explore the social basis for sustainable transitions in diverse environmental contexts

### **Aeolian futures: wind, power and anthropology in the Anthropocene**

*Dominic Boyer and Cymene Howe (Rice University)*

In a time when fossil fuels have been exposed as among the greatest ecological threats to life on earth, renewable energy forms like solar and wind power are increasingly promoted as instruments of our collective salvation. But our fieldwork in Southern Mexico on the politics of wind power development has yielded evidence of a more complex story. The stakeholders in Mexican renewable energy are many, ranging from all levels of government, to international industry and finance, to indigenous ranchers and fisherfolk in a region that has, in only a decade, come to be home to the densest concentration of on-shore wind parks anywhere in the world. Likewise the “goodness” of renewable energy is differentially felt. Some in the Isthmus indeed believe that wind power will not only bring clean energy to Mexico but also upward mobility and economic prosperity to one of the poorest regions of the country. Others are fiercely critical of what they regard as just another effort to extract land and resources for the benefit of those outside the region. In our analysis, we argue against a singular interpretation of “wind power” and toward a surfacing of the multiple effects and ways of wind’s mattering in the Isthmus (and beyond). We call for attention to the “aeolian politics” from which ideas and projects of “wind power” emerge and we evaluate the multiplicity of “aeolian futures” that might await us. Some of these futures, we argue, may break with the trajectories of the Anthropocene. Others will not. We further argue that anthropologists need to rise above their own sectarian debates over the priority of ideational or material analysis to engage with both the human and non-human dimensions of this process of future-making.

#### **Futures** An ASA Colloquium

*Plenary Speaker: Sarah Green (University of Helsinki)*

*Response by: Alice Bellagamba (University of Milan-Bicocca)*

*Chair: Elisabeth Kirtsoglou (Durham University)*

Arnold Wolfendale (Calman Learning Centre): **Tue 5th July, 18:00-19:30**

This event has been included in order to address issues of immediate and topical significance to social anthropologists. It will be lead by Professor Sarah Green who will talk about the refugees who cross the Mediterranean. A response will be delivered by Dr Alice Bellagamba, who is attending the conference as the EASA ambassador. The event will be chaired by Dr Elisabeth Kirtsoglou.

### **Traces and Trails in the Sand: accounting for Mediterranean refugees**

*Sarah Green (University of Helsinki)*

Stories about people crossing the Mediterranean have become part of the emergence of an enormous and constantly morphing entity called ‘the refugee crisis’ over the last couple of years. Each story can be told in a variety of ways, sometimes emphasizing one part and sometimes other parts, thus diversely connecting and separating the places, peoples and practices that are involved. There have been multiple disagreements as well, about moral principles, facts and figures, or predictions about what might happen next. There are those who pronounce that ‘it’s a mess’, meaning that this question involving people crossing the Mediterranean has become a moral, political and practical minefield that they believe may be threatening the stability of the European Union, if not everything that is European. Others challenge this implication of impasse and impossibility, suggesting that it is not the first time in history that it has happened, that ‘Europe’ is more than capable of coping, and that it is not the people crossing who have created the ‘crisis’, but the panoply of authorities who manage borders and movement. The paper explores what kinds of relations and separations between peoples and places these stories make, what kinds of traces they leave for the trails ahead, and how stories told anthropologically might have something to add.

### **Plenary 3** **Temporalities of the future: power, politics and economies**

*Convenors: Elisabeth Kirtsoglou, Daniel Knight (Durham University)*

Rosemary Cramp (Calman Learning Centre): **Wed 6th July, 14:00-15:30**

This theme explores temporality in its political and economic dimensions.

Political agency is intricately related to the concept of time and the idea of the future. Power asymmetries often appear to be inscribed in temporal asynchronies giving the impression that people around the world live in different timescapes. A critical re-examination of the power/knowledge knot in terms of temporality leads us to think that positions of power are frequently also positions of ‘chronocracy’ and entail capacities such as those of ‘knowing ahead of others’ and ‘deciding/planning’ for the future of other social and political subjects. Time is invested with power, constituting power as a never-finished business and a self-producing field of action.

Recent concerns, brought about by the global financial downturn, point to the centrality of temporalities of exchange as these have been used to distinguish one form of exchange from another, one form of sociality or morality from another. Time serves to cement social relations in reciprocal exchanges while distinctive temporalities inhabit all areas of economic activity, such as stock markets, political bureaucracy and clientelism. Varieties of debt and their social implications are currently at the forefront of debates on the constituent elements and political consequences of the concept of crisis in its capacity to structure, order and define understandings of cultural, historical and social time.

## **From Athens to the Anthropocene: crisis, affect, epoch**

*Charles Stewart (UCL)*

The only certainty in the midst of a crisis is that it will end. Just how and when this ending will come is, however, uncertain. Crises therefore intensify thought about the past and the present, but also about time itself. This lecture begins with a consideration of the periodizing schemes produced during the economic crisis currently besetting Greece. And it compares them with other periodizing schemes produced at times of crisis, such as Hesiod's 'Myth of the Five Races,' and the idea of the Anthropocene Epoch currently proposed in the face of global warming. The human situation involves negotiating change while suspended between past and future. This lecture considers 'epochalisation' as a chronic form of imagination during crisis.

### **Plenary 4 The past and future of cultural evolutionary theory in anthropology**

*Convenors: Jamie Tehrani, Jeremy Kendal (Durham University)*

Ken Wade (Calman Learning Centre): **Wed 6th July, 14:00-15:30**

Recent years have seen a revival of evolutionary approaches to the study of cultural diversity and change in anthropology. While its proponents see the new cultural evolutionary school as an opportunity to reconnect with the original mission of anthropology and reunite it with estranged sister disciplines such as psychology, archaeology, linguistics and zoology, many social and cultural anthropologists remain deeply uncomfortable with its aims. In large part, this is due to the historical legacy of nineteenth century anthropologists, who are widely perceived as having led the discipline on a wayward path towards ethnocentrism, racism and eugenics. There is also concern over methodology and the utility of a quantitative evolutionary framework to address socio-cultural issues.

### **Evolving models of cultural evolution: the case of modern contraception**

*Alex Alvergne (University of Oxford)*

Cultural evolution theory developed 30 years ago, building on the success of classic evolutionary genetics in understanding patterns of diversity in the living world. The advent of cultural evolution studies uncovered the previously unsuspected significance of culture in a wide range of non-human species and contributed to an increased comprehension of the origins of human culture. Yet, key questions remain, not least as to the relevance of evolutionary theory for the understanding of contemporary human cultural diversity and change. To some extent, paralleling the structure/agency debate, within the evolutionary social sciences there has been an enduring controversy over which level of analysis, the group or the individual, matters most. Indeed, evolutionary biologists tend to view cultural change as being predominantly driven by individual interest, as predicted by optimization models. Conversely, evolutionary anthropologists have invoked group level forces for understanding the spread of "maladaptive" traits, that is, those cultural traits that reduce individual reproductive success. In this talk,



I will illustrate this tension, contrasting the validity of existing cultural evolution models, using the example of the adoption of modern contraception in rural Ethiopia. Contraception is a particular case in point as the uptake of a fertility-reducing technology directly challenges Darwinian notions of fitness.

I will not seek to prove any one model “right”, nor do I wish to propose a convenient but inevitably superficial “integration” of existing frameworks. Rather, I aim to challenge current cultural evolution models by drawing on a wide range of data from one context, including individual reproductive histories, social network data and in-depth interviews. Building on the empirical findings, I will propose a novel theoretical model for predicting patterns of contraceptive prevalence in contemporary populations. Moving from models to data and back again, I hope to outline new ways forward for thinking about human cultural evolution.

### **Final Plenary** Experiencing fields/fields of experience

*Convenors: Claudia Merli, Paolo Fortis (Durham University)*

Arnold Wolfendale (Calman Learning Centre): **Thu 7th July, 14:00-15:30**

The tradition of long-term fieldwork is central to the practice and identity of social anthropology. However, the questions we now wish to answer and the constraints under which many anthropologists now carry out their research have forced us to deal with a variety of new theoretical and methodological issues. In this theme we invite panel contributions that explore the plurality of fields and field-sites available to anthropological investigation. This theme provides space for reflection on: different modalities of fieldwork, the changing nature of personal and interpersonal engagement in the field, anthropological traditions of research, ‘slow anthropology’, consultancy, ethical aspects of ethnography in war and conflict, ethnographies of the margins, the work of multidisciplinary and interdisciplinary teams, ethnography in cyber space, fieldwork and the aesthetics of sociality (human and non-human), politics and representations of alterity, ethnography as art, ethnographic experience of art, and art and ontology. This theme is also interdisciplinary in that it encompasses the interface of ethnography with other research practices such as animal observation, human-animal interactions, excavation, burials and forensics.

### **On the varieties of temporal experience**

*Michael Jackson (Harvard Divinity School)*

In his 1970 collection of essays, *Rethinking Anthropology*, the anthropologist Edmund Leach suggested “an interesting problem which is quite distinct from the purely philosophical issue as to what is the nature of Time. This is: How do we come to have such a verbal category as time at all? How does it link up with our everyday experiences? More recently, David Graeber has written in a similarly existential vein, asking “what it means that humans live in history, in a situation where the future cannot be known and the past cannot be changed and, therefore, where the unpredictable is

constantly turning into the irreversible. To live this way is simply an aspect of the human condition; it is a situation that everyone has to grapple with in one way or another, including social scientists and the people whom they study.” These comments serve as my reference points for outlining a phenomenology of temporal experience.

# Practical information

## Using this programme

This section aims to help with the practicalities of attending ASA16, navigating this book, the venue and Durham 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 *ASA FringeD* section is ordered chronologically and gives details of the activities taking place this week besides the panel sessions, including the Welcome reception, guided tours, 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 *Panel and paper abstracts* section provides the actual panel and paper abstracts. The panels are order by their panel reference number - P01, P02, etc. There is a similar abstract section for the laboratories, with an introduction to the format.

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 where you can note down which panels/labs you wish to go to when, allowing you to create your personal conference timetable. Finally, you will find the venue and city maps at the back of the book.

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 four ninety-minute sessions, depending on the number of accepted papers. There may be up to four papers per session. There are panels of all sizes on Tuesday and Thursday while Monday and Wednesday only contain two-session panels. We are using 15 to 17 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 (\*NEW\*)

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

## ASA16 conference venue

ASA16 academic activities will take place mostly on the Durham University Lower Mountjoy site (formerly known as the Science Site), across a number of buildings that are a short walking distance from one another. Panel sessions will take place in the Calman Learning Centre, the Palatine Centre, the Engineering Building, the Chemistry Building, and the Maths Building. The registration desk will be located on the ground floor of the Calman Learning Centre. The book exhibit will be in the Earth Sciences building.

## ASA Firth lecture, Plenaries and the AGM location

The 2016 ASA Firth lecture by Professor Laura Bear, as well as the Futures Colloquium and the Final plenary, will take place in the 400-seat Arnold Wolfendale Lecture Hall in the Calman Learning Centre.

Plenary 1 and 3 will take place in the Rosemary Cramp Lecture Hall (Calman Learning Centre); Plenaries 3 and 4 in the Ken Wade Lecture Hall (Calman Learning Centre).

## Catering

Refreshments and lunch can be obtained by delegates on provision of their conference badge, at one of the refreshment/lunch serving areas: Earth Sciences Building, Kingsley Barrett and Derman Christopherson Rooms (Calman Learning Centre) and the Chemistry café.

**N.B.** In order for this arrangement to work, we need to spread delegates across these locations. Consequently we ask all those with surnames beginning with the letter A-L (inclusive) to take their lunch on Tuesday from Earth Sciences, and on Wednesday from the Calman Learning Centre rooms or Chemistry. Those with surnames starting with M-Z are asked to obtain their lunch on Tuesday from the Calman Learning Centre rooms or Chemistry, and on Wednesday from Earth Sciences. On Thursday you should all be able to get your lunch from Earth Sciences. Please follow these instructions in consideration for your colleagues.

The conference dinner will take place at Collingwood College (South Road, Durham, DH1 3LT).

## **Reception desk, ASA16 conference team, NomadIT office**

On arrival at the Reception desk (ground floor foyer, Calman Learning Centre) you will have been given this book and your conference badge. Your tickets for the Conference dinner on Wednesday night (if you booked to attend the conference dinner) will be printed on the badge.

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 ASA16 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 the Anthropology Department (Ground Floor, Dawson Building).

### **Reception desk opening hours:**

Mon 12:00-18:00; Tue 08:45 -18:15; Wed 08:45-18:30; Thu 08:45-16:30

### **NomadIT office opening hours:**

Mon 12:00-14:30, 15:00-16:15, 16:25-18:00

Tue 8:45-12:30, 13:00-14:45, 14:45-17:15

Wed 8:45-11:25, 11:35-12:30, 13:00-14:55, 15:05-17:00

Thu 8:45-12:30, 13:00-16:30

## **Recycling**

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk or 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](mailto: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

Eduroam credentials can be used for accessing WIFI at Durham University. Delegates can also request temporary credentials, for use during the conference, at the Reception desk when checking in.

## 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.

## Getting around in Durham

Durham City is small and easy to get around, so most destinations in the conference programme will be in a walking distance.

Cycling is a great way to get around the city easily for free. There are bike sheds to park and lock up your bike all around the Mountjoy site, at Colleges and around campus. For those keen on riding a bike in Durham, but not able to bring their own, you can rent a bike from Durham City Cycle Hire: <http://woodnwheels.org.uk> . Bookings can be made at the Radisson Blu Durham City, Premier inn Durham City, Marriot Royal County Hotel Durham City or by email or phone: [Info@woodnwheels.org.uk](mailto:Info@woodnwheels.org.uk) +44793 649 0555; +44333 8008 222

A number of **buses** connect the Mountjoy Site to Durham City and the areas beyond: No 6, 40B, PR2, 57, 57A, X12. The interactive map for bus routes can be found here: <http://www.cartogold.co.uk/durham/desktop.html>. Timetables and routes can be found here: <http://www.cartogold.co.uk/durham/download-tts.html>. Across the North East the most popular bus routes are tracked using satellite technology, so information is sent to electronic display boards at bus stops and websites to provide real time passenger information. Please try not to get too distracted by that, or lose heart - the bus will eventually turn up, no matter what the electronic display board is saying...

**Taxis:** there are taxi ranks in Durham City in front of the Durham bus station on North Road and at Claypath, in the Gala theatre area. You can also call a taxi for a pick-up or to book a pick-up:

Polly's Taxis +447910 179 397  
Paddy's Taxis +44 191 386 6662  
Durham Taxis +44 191 364 3665  
Macs Taxis +44 191 372 3786  
B M Taxi +44 7733 747699

## Food guide: bars and restaurants in Durham

### Pubs in Durham

**The Victoria Inn**, Durham, 86 Hallgarth Street, DH1 3AS. +44191 386 5269  
[www.victoriainn-durhamcity.co.uk/](http://www.victoriainn-durhamcity.co.uk/)

According to Antiques Roadshow, the pub's "a bit of a time warp, but a beautiful one". A beautifully kept Victorian pub, complete with coal fires, friendly bar staff and locals, combined with a lovely B&B business. A favourite of the Durham Anthropology Department.

**The Dun Cow**, 37 Old Elvet, Durham, DH1 3HN. +44191 386 9219

The pub dates back to the 16th century. It is a cosy bolt-hole, another favourite of Durham Uni students and staff alike, where the ale is kept in sparkling condition and the food is a simple, short menu of unpretentious homemade bar snacks. Entrance to the backroom is down the corridor to the left at the front.

**The Half Moon Inn**, 86 New Elvet, Durham, DH1 3AQ. +44191 374 1918  
[www.thehalfmooninndurham.co.uk/](http://www.thehalfmooninndurham.co.uk/)

Half moon is another anthropology regular, possibly a leftover from when the Department used to be in Old Elvet. Offers a range of beer, real ale, lager, wines and spirits, and a beer garden overlooking the river. It can, at times, also offer excellent insight into the wide and exciting variety of characters roaming nocturnal Durham.

**The Swan & Three Cygnets**, Elvet Bridge, Durham, DH1. +44191 384 0242

If you want real ale and cider this is the place to be! Swan & Three Cygnets is a quaint public house laid out over two floors with a view of the river. The food is of a good standard and most dishes come with beautiful homemade chips.

**Shakespeare Tavern**, 63 Saddler Street, DH1 3NU. +441913 409 438  
<http://www.shakespearedurham.com/about/>

Lovely old pub building. Situated in the very centre of Durham, Shakespeare's a proper English pub in every sense: the aroma, the ale, the astounding capacity to accommodate a large number of enthusiastic customers in a very small space. It also has the Complete Works of Shakespeare to hand in case you want to really roundoff the experience.

**The Colpitts Hotel**, Hawthorn Terrace, Durham DH1 4EL, 0871 951 1000  
<http://samsmiths.info/forum/index.php?topic=124.0>

Another delightful throwback to another era, the Colpitts is a convivial place to meet and socialise.

## Restaurants in Durham

**Zen**, Court Lane, DH1 3JS, +44191 384 9588

A fusion cuisine restaurant, but good food: authentic menu of curries, clay-pots, stir-fries and noodles. Cheaper during the day, fancier meals for dinner.

**Lebaneat**, 47 N Bailey, Durham, County Durham DH1 3ET. +44191 384 6777

<http://lebaneat.co.uk/>

Authentic Lebanese Restaurant cuisine, beautiful new decor, friendly and hospitable staff in the heart of Durham city centre. Vegetarian-friendly!

**Nadon Thai Durham**, 69-70 Crossgate Street, Durham, DH1 4PR. +44191 3741157

[reservations.durham@nadonthai.co.uk](mailto:reservations.durham@nadonthai.co.uk)

A nice, stress-free, usually quiet place for good Thai food - plentiful and good value.

**Fat Buddha restaurant**, Unit 6B and 6C, Walkergate, Durham, DH1 1SQ. +44191 383 1390

[www.fatbuddharestaurant.com/](http://www.fatbuddharestaurant.com/)

The Fat Buddha is a Chinese restaurant in Durham is situated above Loveshack, the nightclub. It has pleasant views over Durham's river, the Wear and offers a rich range of Chinese food.

**Capriccio Ristorante Italiano**, 32A Saddler Street, Town Centre, DH1 3NU. +44191 370 9550

[www.capriccioristoranteitaliano.co.uk/](http://www.capriccioristoranteitaliano.co.uk/)

Family run authentic Italian restaurant in the centre of Durham. It serves a range of delicious dishes at moderate prices, with friendly, if a little slow, service.

**Bill's**, 39 Saddler Street, Durham DH1 3NU. +44191 3867 672.

<https://bills-website.co.uk/>

Another place trusted for its vegetarian options, among other things. Friendly staff, good food.

**El Coto**, 17 Hallgarth St, DH1 3AT. +44191 384 4007.

<http://www.elcoto.co.uk/>

El Coto is a tapas place in the centre of Durham, close to Durham University's Lower Mountjoy site. Enthusiastic staff that know their way around the menu. Fried prawns with chilli and garlic, rustic lamb stew, marinated sardines with artichokes, garlic chicken, and 'ropa vieja' – they have it all. El Coto is popular with students and offers a quiet, relaxing atmosphere at a reasonable priced.

**San Marco**, 47 North Bailey Durham DH1 3ET. +44191 384 6777

Lebanese-Italian restaurant. So you get Lebanese-style mezze, lamb and chicken grills, shawarma wraps, veg-heavy stews, but also pizza and pasta. Friendly prices, good wines (including the house wines!).



**Bistro Italiano**, 70 Claypath, Durham DH1 1QT. +44 191 383 0374

Bistro Italiano on Claypath or Gabriel's as local diners colloquially know it - is a gem of authentic Italian cooking and hospitality, situated in Claypath that is rapidly becoming the restaurant quarter of Durham City. For lovers of atmosphere, this restaurant is hard to beat with the enthusiastic and warm owner and attentive staff. Pricewise, while the specials are catered for the non-stingy, there is an array of very reasonably priced delicious pizzas and pastas and an attractively priced early bird menu from 5.30pm to 6.45pm.

**Central Thai Restaurant**, 19 The Gates Shopping Centre, Durham city, County Durham, DH1 4SL. +44191 5978774

<http://www.centralthairestaurant.co.uk>

Along with superb Thai cuisine – the best in the North East, according to many diners – Central Thai Restaurant also offers fantastic views over the River Wear and Durham Cathedral and fast, friendly, professional service. The restaurant is spacious, so one can make booking also for a larger dinner party.

**The Capital**, 69 Claypath, Durham, DH1 1QT. +44191 386 8803

The Capital is a small Indian restaurant and given its popularity it is advised to book ahead if you can. The menu is a typical Indian menu in the best sense of the term, with a few specials - the quality of the food is very good, as is the service.

**Rajpoot Restaurant**, 80 Claypath, DH1 1. +44 191 386 1496

An Indian restaurant offering a varied menu with a large array of regional flavours, and the portions are large!

## Cafes and teahouses in Durham

Durham has tea houses, cafes and coffee shops all over. The major chains are all there (Nero's, Starbucks, Costa's etc), but there are also local, original jewels to be found.

**Flat White**, 21 Elvet Bridge Durham DH1 3AA, +447789951149

According to [coolplaces.co.uk](http://coolplaces.co.uk), when Flat White opened back in 2010, this was the coffee house that Durham had been crying out for – the perfect blend of barista knowhow and laidback loveliness. 'Excellent coffee, Mediterranean foods. Thrift store chic' atmosphere – and, if needed, you can get stronger things than coffee!

**Chapters Tea Rooms**, 16-17 Elvet Bridge, +440191 386 0649.

<http://www.chapterstearooms.co.uk>

Chapters is a stylish place for traditional afternoon tea, coffee, light meals, situated on Elvet Bridge. Great breakfast.

**Cottons**, 32 Silver Street, DH1 3RD, +44191 386 0679.

<http://www.cottonsdurham.co.uk>

Cottons offer traditional English tea and scones in the centre of Durham, between the Market Tavern on the Market Square and Pizza Hut near the Milburngate Bridge. Cottons's entrance is just below street level (on the right, near The Body Shop, from the centre of Durham).

**Jumping Bean Cafe**, 5 Neville Street, DH1 4EY. +44 7719 621569

<http://www.jumpingbeancafe.co.uk>

The best place for vegans in Durham. Open during the day for drinks, homemade soup, an impressive range of sandwich options and tasty cakes.

**Other great independent cafes** include: Leonard's, Treats, The Café on the Green, Vennels café, Claypath Deli, The Pancake House, and Continental Cafe.

## Pub and food advice for those who wish to visit Newcastle

Walk down Dean Street along the Quayside, towards the Tyne Bar <http://www.thetyne.com> (and/or the Free Trade Inn, <https://www.facebook.com/TheFreeTradeInn>, which has brilliant views across the city), then walk to the Ouseburn where you have choices of more pubs (eg the Cumberland Arms, the Cluny, the Ship), or arty places (eg Lime St studios, 7 stories, Northern Print, Biscuit Factory), and then finish up at Ernest which is a quirky and friendly cafe bar just behind the biscuit factory. <http://www.ouseburnopenstudios.org/map>

Good places for eating: Caffe Vivvo (on the quayside), Broadchair (on the quayside), The Bridge Tavern (also on the quayside has a great upstairs open-air terrace – The Bridge does good food but is also a fun bar), Dat Bar (terrible name, great beer), Pani's (cheapish but very good Italian food and byow), Rasa's (on the quayside).

## Visitor attractions

Durham is a world heritage site and has a number of visitor attractions and museums which ASA participants may find it interesting to visit. <https://www.dur.ac.uk/attractions/>

### Museum of Archaeology

The Museum of Archaeology's collections range from the prehistoric to the post-medieval. A major new gallery showcasing the Museum's collections is now open at Palace Green Library. <https://www.dur.ac.uk/archaeology.museum/>

**Castle Tours**

These tours explore the history of the Castle and how it functions today. Due to the residential nature of the building, entrance is by guided tour only. Tours last approx. 50 minutes. Please contact Palace Green Library by telephone on +44 (0)191 334 2932 or the World Heritage Centre by telephone on +44 (0)191 334 3805 to check information on the current times, dates of tours and to book advance tickets. <https://www.dur.ac.uk/durham.castle/>

**Cathedral Tours**

Guided tours of the Cathedral take place two or three times a day and cost £5 per person (£4.50 children and concessions). Tours last approximately 1 hour and tickets can be purchased from the Information Desk at the back of the Cathedral on the day of your visit. Tours are available from Monday to Saturday, usually at 11.00am and 2.00pm with additional tours at 10.30am during the summer. <http://www.durhamcathedral.co.uk/visit/tours>

**Oriental Museum, Elvet Hill, Durham DH1 3TH**

From Ancient Egypt to modern China, the Oriental museum is the only museum in the North of England devoted entirely to the art and archaeology of the great cultures of Northern Africa and Asia. Adults £1.50 Children and concessions 75p. <https://www.dur.ac.uk/oriental.museum/>

**Palace Green Library, Palace Green Durham City DH1 3RN**

Palace Green Library, in the heart of Durham city, holds Durham University's special collections. Its galleries are open to all and display treasures spanning millennia and the globe. Adults £7.50 Concessions £6.50. <https://www.dur.ac.uk/palace.green/visit/>

**Botanic Gardens, Hollingside Lane, South Road, Durham, DH1 3TN**

Durham University's 10 hectare Botanic Garden is set amongst beautiful mature woodlands on the southern outskirts of Durham city. A short walk from the Lower Mountjoy site. Open 10am-5pm. £4 Adults, £3 Concessions, £1.50 Students. <https://www.dur.ac.uk/botanic.garden/>

**Crook Hall and Gardens, Frankland Lane, Sidegate, Durham, DH1 5SZ**

This 13th century Grade I listed Medieval hall provides a spectacular backdrop to the stunning gardens. Soak up the atmosphere over a home-made cream tea in the pretty courtyard or in front of a log fire in the Georgian dining room. The gardens are just a short walk from Durham city's bustling market place.

### **Beamish Museum**

Beamish museum is a nearby open air 'live' museum which explores the industrial history of the region. Tickets for groups of 15 or more are available at the discounted price of £12.00. The normal adult price £18.50. If you are interested in going please email Tanju by 6th July and we will look into the possibilities of organizing a group booking.

<http://www.beamish.org.uk>

### **Gala Theatre**

The Gala theatre hosts a programme of live events attracting some of the country's leading theatre companies, comedians, bands, musicians and dance performers; and a cinema programme showing the latest blockbusters alongside independent and classic films. <http://www.galadurham.co.uk>

## **Exhibitions and Events**

For up-to-date live music, film showings, club nights and other events check <http://www.thecrackmagazine.com>. Hard copies of this free magazine are usually available in The Head of Steam, one of Durham's many fine pubs, located at 3 Reform Place, North Road, Durham DH1 4RZ. There are regular meetings of folk musicians in some of Durham's pubs. Pop into the Dun Cow, 37 Old Elvet, The Shakespeare Tavern, 63 Saddler St, or The Elm Tree, Crossgate and ask the bar staff for information.

### **Somme 1916: From Durham to the Western Front**

Palace Green Library, Palace Green Durham City DH1 3RN

*Until 2nd October*

100 years on, this commemorative exhibition will explore the reality of the Battle of the Somme through the eyes of the people from County Durham who were there.

### **Living on the Hills: 10,000 years of Durham**

Palace Green Library, Palace Green, Durham City DH1 3RN

*Until 26th July*

This permanent exhibition uses objects from Museum of Archaeology, alongside objects from across Durham University and other regional museums to explore the last 10,000 years of Durham.

### **Munitionettes & Miners: County Durham Heroes of the Great War**

Palace Green Library, Palace Green, Durham City DH1 3RN

*Until 9th October*

This museum of Archeology exhibition uncovers the important roles of County Durham men and women during World War I. Discover more about local women who worked in munitions factories and Co. Durham miners who fought tunnel warfare under the Western Front.

### **The Shogun's Cultured Warriors**

Oriental Museum, Elvet Hill, Durham DH1 3TH

*Until 27th November*

An exhibition exploring the role of the samurai class as patrons and producers of the arts, together with their legacy in Japan today.

### **Daily Life in Ancient Lebanon**

Oriental Museum, Elvet Hill, Durham DH1 3TH

*Until 25th September*

The people of ancient Lebanon played a fundamental role in shaping the history of the Mediterranean and yet, despite their importance in antiquity, they remain unknown to most people today. Based on the latest research, this exhibition will provide an accessible introduction to the culture and society of Lebanon in the ancient world.

### **Auckland Castle Exhibition: Janet Cardiff: The Forty Part Motet**

Auckland Castle, Bishop Auckland DL14 7NR

*Until 30th September*

The Forty Part Motet is a re-working of Thomas Tallis's 16th-century composition Spem in Alium, a forty-part choral composition. Cardiff's reworking was sung by the Salisbury Cathedral Choir.

### **Auckland Castle Exhibition: Pitmen and Prelates**

Auckland Castle, Bishop Auckland DL14 7NR

*Until 30th September*

The coalfields of Durham have inspired a wealth of political, social, creative and artistic responses. The exceptional 'mining art' of County Durham reflects the pride and identity of regional artists, as well as their struggles.

### **Durham Outdoor Market**

Market Place, Durham DH1 3NJ

*Until 17th December*

Durham's Saturday Outdoor Retail Market in the Market Place every Saturday from 9am (not on during Miners Gala).

### **Kynren – an epic tale of England**

*Performances during July, August and September.*

A large-scale open air theatre event taking place against the backdrop of Auckland Castle, Bishop Auckland. Advance booking required. <https://elevenarches.org/>

**Ushaw college**

Durham, DH7 9RH. +44 191 334 6423

Ushaw College was founded over two hundred years ago and has a rich and fascinating history, with some of the finest Victorian architecture in the North East – surprisingly, however, it is relatively unknown. The beautiful chapels and performance spaces have now been opened for an exciting and varied programme of folk, classical, jazz and choral music as well as talks, plays, exhibitions and services. The amazing buildings and grounds are worthy of a visit themselves and will be open before and after events as shown in their programme.

<http://www.ushaw.org/events.html>

Bus No 52 from the Durham Milburngate stand goes to Millgate Cottages (N-bound) (a 20 minute ride). For bus times, please see <http://www.durham.gov.uk/busmap>

# Meetings

## Monday 4th July

**14:00-16:00 FAB Meeting for Chairs of Anthropology and related organisations, or their delegates**, Seminar room (Dawson Building - Anthropology)

This meeting aims to explore the potential for forming a broad Federation of Anthropology and related organisations in the UK. This initiative will also be discussed at the ASA HoDs meeting and at the AGM.

## Tuesday 5th July

**12:30-14:00 Heads of Departments (HODs) meeting**, Seminar Room (Dawson Building - Anthropology)

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

## Wednesday 6th July

**13:00-13:55 APPLY network meeting**, CM107 (Maths Building)

The APPLY network is for all those seeking to use anthropological theory and practice to applied ends, both inside and outside the academy. Recognising the wide range of contexts in which anthropology is practised, and the diverse conditions and constraints under which practising anthropologists work, we aim to explore ways in which the network can best reach its constituency and support anthropologists working in applied fields. Please join us in discussing proposals for taking the network forward.

**16:00-18:00 ASA's Annual General Meeting**, Rosemary Cramp Room (Calman Learning Centre)

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.

## Thursday 7th July

**13:00-13:55 Anthropology of Britain meeting, CM107 (Maths Building)  
Small Towns, Austere Times**

*by Steve Hanson*

The 'Anthropology of Britain Network' meeting is open to ALL.

This will be a short talk, followed by an open discussion, on the ethics and politics of community research for the disciplines of Social Anthropology and Sociology. This talk and discussion will centre around the example of the author's first book, *Small Towns, Austere Times* and the piece he was subsequently asked to write by the Centre For Urban and Community Research (CUCR) at Goldsmiths, who hosted the book's launch event in October 2015. In it, he explores the territory of disciplinary 'risk' in a provocative way. Hanson will reflect in this talk on key themes of his new book but also in light of some of the issues raised in the reflective piece written for CUCR.

**CUCR article:** <http://bit.ly/1jWvbKK>

**Sample book chapter:** <http://bit.ly/1NIR0Gd>



# ASA16 FringeD Programme

Welcome to the ASA Fringe in Durham (FringeD) programme!

ASA FringeD provides a wide range of activities and events to run alongside the main Footprints and Futures conference programme. It will include music, art, local history and an introduction to some of the traditions of the North-East.

The events will begin with the opening of the conference on 4<sup>th</sup> July and continue afterwards for those who wish to explore Durham further. They end on Saturday 9<sup>th</sup> July with the world famous **Durham Miners Gala** <http://www.durhamminers.org/gala>. This day-long extravaganza is an annual event in the trade union calendar and makes for a rich anthropological experience. The week leading up to the Gala will see a number of public events at the Miner's Institute. With our team of volunteers we are also offering walks and tours of the university and town, taking in the town's industrial and religious histories. We hope these additional events will give you a taste of Durham beyond the University and make your visit a memorable one. Enjoy!

## Monday 4th July

### **12:45-13:30 Contemporary art collection tour**

*with Lesley Murray.* Meet outside the Palatine Centre

Durham University holds one of the most important 20th century art collections of any UK University. This guided tour will introduce visitors to the collection housed in the Palatine Centre – a sustainable design work of art itself, embodying green technologies and eco-friendly materials encased in a contemporary glass and wood structure – which includes work by Pablo Picasso, Henry Moore, Barbara Hepworth and Georges Braque among many others, taking in parts of the collection on the upper levels not generally open to the public. Lesley is a member of the University's Advancement team, studied art history at University and has worked professionally as an art consultant.

### **19:30-20:45 Welcome reception, Durham Cathedral Cloisters**

Welcome wine reception *with an address from Durham's Vice Chancellor, Professor Stuart Corbridge.*

During the reception Durham's own Gamelan Orchestra will perform in the Undercroft adjacent to the Cathedral cloisters. A Gamelan is a whole set of musical instruments found all over South East Asia but especially on the Indonesian islands of Java and Bali. Almost all of the instruments of the Gamelan are percussion instruments, most of them made from bronze or iron: gongs, metallophones and chimes of various shapes and sizes.

There are also bamboo flutes, a xylophone, drums and more. The Durham Gamelan uses instruments from Central Java.

<http://www.durhamgamelan.org.uk>.

We hope you will take some time to walk around the Durham Cathedral - a truly extraordinary feat of medieval architecture!

## Tuesday 5th July

### **12:45-13:30 Mining History Walking Tour**

*with Sandra Bell, Professor of Anthropology at Durham University.* Meet at the Monkey Puzzle tree at 12:45

Explore the remainders of mining and miner's lives in a guided tour around Durham.

### **12:45-13:30 Contemporary art collection tour**

*with Lesley Murray.* Meet outside the Palatine Centre

A unique view of the University's extensive 20th century art collection. For more information see above 4th July.

### **19:00-21:00 Remembering Ruskin,** Committee Room Miner's Hall, Redhills, Durham City

The North East Labour History Society presents a 'First Tuesday' event led by two former students of Ruskin College, the home of trade union education. Rob Turnbull and Nigel Todd will reflect on their time at Ruskin and how it shaped their lives and this will be followed by a discussion that will also look to the future of working class education both at Ruskin and for the labour movement. All are welcome. Free entry on a first come first served basis

### **21:00-23:00 Aye Cayote,** Dunelm House, New Elvet, Durham DH1 3AN

The extraordinarily talented musician and performer Tim Dalling will present his latest one man show which brings together biographical reflection with shamanism, music and more than a sprinkling of the surreal.

Watch the trailer here: [https://youtu.be/MZY1Tz\\_7c-A](https://youtu.be/MZY1Tz_7c-A)

Doors open at 20:30, the performance starts at 21:00 and lasts 80mins. Entrance FREE to ASA delegates.

## Wednesday 6th July

### **12:45-13:30 Mining History Walking Tour**

with Sandra Bell, Professor of Anthropology at Durham University. Meet at the Monkey Puzzle tree at 12:45

Explore the remainders of mining and miner's lives in a guided tour around Durham.

### **12:45-13:30 Contemporary art collection tour**

with Lesley Murray. Meet outside the Palatine Centre.

A unique view of the University's extensive 20th century art collection. For more information see above 4th July.)

### **12:45-13:30 Oriental Museum Guided tour**

Meet at the Oriental Museum (Elvet Hill Rd, Durham DH1 3TH)

Durham University's Oriental Museum is home to world-class collections from Ancient Egypt and from across Asia. This guided tour, led by a member of the museum's curatorial team, will provide delegates with an introduction to the collections and to the roles that the museum plays both within the university and wider communities.

### **18:00-18:30 MUP Book launch, Book Exhibit area (Earth Sciences Building)**

Manchester University Press is inviting ASA delegates to celebrate the book launch of *Exoticisation undressed: Ethnographic nostalgia and authenticity in Emberá clothes* (Manchester University Press 2016) by Dimitrios Theodossopoulos (wine and nibbles provided).

This innovative ethnography makes visible the many layers through which our understandings of indigenous cultures are filtered, and their inherent power to distort and refract understanding. The book focuses in detail on the clothing practices of the Emberá in Panama, an Amerindian ethnic group who have gained national and international visibility through their engagement with indigenous tourism. The very act of gaining visibility while wearing indigenous attire has encouraged among some Emberá communities a closer identification with an indigenous identity and a more confident representational awareness. Through reflexive engagement, *Exoticisation undressed* exposes the workings of ethnographic nostalgia and the Western quest for a singular, primordial authenticity, unravelling instead new layers of complexity that reverse and subvert exoticisation.

The book will be introduced by Professor João de Pina-Cabral (University of Kent).

**18:30-20:30 ‘Alternative banquet’,** La Spaghetтата/Fabio’s (66 Saddler Street Durham City, County Durham DH1 3NP)

Those not attending the formal conference dinner are welcome to come and dine at tables reserved for ASA participants at La Spaghetтата in the centre of Durham, where they are offering a two-course menu for just £10.90. Why not go along to network with other delegates, over an economic dinner? <http://www.fabiosdurham.com>

Starters: OLIVE & PANE (mixed olives in olive oil and herbs, served with bread), FOCACCIA CON PROSCIUTTO DI PARMA (Focaccia with a topping of Parma ham & olive oil), FUNGHI TRIFOLATI (mushrooms sautéed in garlic and white wine, served on toast), PATE’ DELLA CASA (home-made pate served with toasted bread and red onion marmalade)

Mains: CANNALLONI DI CARNE & SPINACI (oven-baked rolled pasta with a filling of beef and spinach, Bechame or Bolognese souce), RISOTTO FUNGHI & SALCICCIA (Arborio rice cooked in a creamy mushrooms and Italian sausage sauce), MINUTE STEAK (£2 supplement - pan fried 6oz sirloin steak served with French fries and herb butter), TORTELLONI RICOTTA & SPINACI (folded pasta with a filling of spinach & ricotta cheese, cooked in a cherry tomato, spring onions, peas, and creme fraiche sauce), PIZZA ORTOLANA (tomato sauce, mozzarella cheese, and topped with roast mixed vegetables), PIZZA CIOCIARA (tomato sauce, mozzarella cheese, and pepperoni sausage).

**19:45-21:45 Conference dinner,** Collingwood College (South Road, Durham, DH1 3LT)

This will be a three-course meal served with wine and coffee. Tickets for the conference dinner needed to be booked in advance when registering - no new tickets can be purchased during the conference. However, we will run a banquet ticket exchange (for those with no special dietary requirements) in NomadIT’s office during the conference. So, if you wish to try and buy/sell, it’s worth popping in to ask, although we cannot guarantee success.

**21:45-00:30 Ceilidh\***, Dunelm House, New Elvet, Durham DH1 3AN

This free party is open to all delegates. Hopefully those who still have the energy, will shake a leg at a traditional northern dance to the accompaniment of one of our local *Ceilidh* bands - no experience necessary and lots of fun guaranteed.

\***cei-lidh** (kǎ’lĕ) n. A social gathering with traditional Irish, Scottish and Northumbrian music and dancing.

## Thursday 7th July

### **12:45-13:30 Mining History Walking Tour**

*with Jim Coxon, Ph.D. student in Anthropology at Durham University.* Meet at the Monkey Puzzle tree at 12.45

Explore the remainders of mining and miner's live in a guided tour around Durham.

### **18:00-20:30: Dilemmas Café: Using dialogue to explore ethical challenges in participatory research**

**Durham Centre for Social Justice and Community Action** (<https://www.dur.ac.uk/beacon/socialjustice/>)

Venue: St Mary's College, Durham, DH1 3LR.

BOOKING ESSENTIAL. For bookings and further details, go to: <https://www.eventbrite.co.uk/e/dilemmas-cafe-using-dialogue-to-explore-ethical-challenges-in-participatory-research-tickets-25195118277>.

## Friday 8th July

### **10:30-16:00 New directions in participatory research ethics: perspectives from the UK and USA**

**Durham Centre for Social Justice and Community Action** (<https://www.dur.ac.uk/beacon/socialjustice/>)

Venue: St Mary's College, Durham, DH1 3LR

A one-day workshop (This workshop forms the second day of a two-day doctoral students' course, but is open to all). BOOKING ESSENTIAL.

<https://www.eventbrite.co.uk/e/new-directions-in-participatory-research-ethics-perspectives-from-uk-and-usa-tickets-25032507905>

### **11:00-16:00 Mineworkers around the world; taking on the giants - and winning**

Committee Room Miner's Hall, Redhills, Durham City

This Independent Working Class Education Day School will give us all an insight into the way the Global Multinationals operate, and what we, as citizens, can do to stop their nonsense. We'll start at 11:00, with lunch provided, and feature Elizabeth Cotton, whose co-authored book "Global Unions Global Business" is described as "the essential guide to international trade unionism" and other speakers, to be confirmed. Fee: £5 includes lunch, pay on the day. To book a place: email [iwceducation@yahoo.co.uk](mailto:iwceducation@yahoo.co.uk).

**15:30-16:30 Redhills Miner's Institute Tour**

with *Jim Coxon, Ph.D. student in Anthropology at Durham University*. Meet outside the Miner's Institute on Redhills Lane at 15:30.

**16:30-17:30 A share of a pensioner's Christmas 'Bonus'**

Committee Room Miner's Hall, Redhills, Durham City

Esther Johnson and Debbie Ballin will give a presentation of their 'A share of a pensioner's Christmas 'Bonus'' research which premiered at the People's History Museum, Manchester from December 2015 to January 2016. The exhibition is part of a larger academic research project called Echoes of Protest and was inspired by material held in the People's History Museum archive. All are welcome.

**18:00-19:00: The People**

Committee Room Miner's Hall, Redhills, Durham City

Selina Todd is Professor of Modern History at Oxford University and a writer who regularly contributes to the Guardian. Her work focuses on the history of working-class people, poverty, and the myth of social mobility. Her most recent book was the bestseller 'The People: the rise and fall of the working class 1910-2010' and this is also the title of her talk. Following Selina's talk there will be a general discussion of the issues raised. This event will take place in the Council Chamber and all are welcome.

**19:00-21:00: 'Heroes'**

Committee Room Miner's Hall, Redhills, Durham City

Sunday March 6th 2016 marked the thirtieth anniversary of an historic concert at London's Royal Albert Hall. The Concert for Heroes was held to launch the Heroes Album, a compilation album of tracks donated by local and nationally known musicians. The album was to raise funds for the miners sacked in the bitter dispute of 1984-5. The Concert was filmed, but the cost of editing back in those days was prohibitively expensive, so it was sadly never seen. However, the film has now been transferred to a digital format, and includes interviews with some of the surviving participants. This event will take place in the Council Chamber and all are welcome.

## **Saturday 9th July**

### **Durham Miners Gala (all day)**

Traditionally, the colliery bands would march through their villages starting early in the morning and then make their way to Durham from all directions and, in the main. Although the collieries are now closed, that tradition remains today. The main assembly point is the city centre Market Place and bands and banners start to march from there to the Racecourse from about 8.30 am. Other assembly points are the Miners' HQ at Redhills close by the railway viaduct and the New Inn opposite the main University Campus where the conference is being held..

The focal point of the Gala is the County Hotel at Old Elvet where processions converge. Here, the union leaders, invited guests and local dignitaries greet the march from the hotel balcony and the bands pause to play their "party piece" before marching the short distance to the Racecourse where there is a platform for the speakers.

The procession can take three to four hours to pass the County Hotel due to the huge numbers attending and the frequent pauses at the hotel. However, a wonderful atmosphere of street theatre is created there making the occasion more a fiesta than a march.

On the Racecourse, the banners are strapped to the surrounding fences creating a colourful tapestry of working class history. On the riverside, there are rides for the children and stalls selling everything from books to fast food. In the marquees, there are many exhibitions and there is a fun fair on a field overlooking the racecourse.

At 13:00, the platform party arrives and the Chairman opens the meeting.

After the speeches, four or five selected bands and banners march to the Cathedral for the Miners' Service. The service in the Cathedral is a very moving event and well worth attending.

Back on the Racecourse, the banners are lifted when the various miners' lodges decide it is time to go and march back to the County Hotel where they play another tune exuberantly but, sometimes, a little less professionally due to the intoxicating effects of the day's celebratory atmosphere.

The centre of Durham will be closed to traffic from 07:00.





# Book exhibit

There will be a Book Exhibit in the Earth Sciences catering space, where delegates are invited to browse the titles, and talk to the publisher representatives. The support of the publishers is an important part of putting on the annual conference, so please do take the time to visit their stands, and talk to their staff.

The hours of the Book Exhibit will be as follows: Mon 13:00-17:00; 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, Bloomsbury, Berghahn, Combined Academic Press, Manchester University Press, RAI, Rowman and Littlefield, Routledge (T and F), Sean Kingston publishing



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[www.seankingston.co.uk](http://www.seankingston.co.uk)





# Daily timetable

## Monday 4th July

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

**14:00-15:30** Panel session 1:

**Lab01** Drawing the anthropological imagination

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab09** “Three Women (Break the Silence)”

*Convenor: Omotayo Jolaosho (University of South Florida)*

PCL053 (Palatine Centre): **single session**

**P12** Envisaging new futures | The subjective turn | Social movement politics

*Convenor: Alex Flynn (Durham University)*

CG83 (Chemistry Building): **single session**

**P17** The endurance of the ephemeral

*Convenors: Sabine Hyland (University of St Andrews); Stephanie Bunn (University of St Andrews)*

Hogan Lovells Lecture Theatre (Palatine Centre): **first of two sessions**

**P18** Digital environmentalisms

*Convenors: Antonia Walford (University College London); Hannah Knox (University College London)*

CG218 (Chemistry Building): **first of two sessions**

**P21** Europe and its silences

*Convenors: Stavroula Pipyrou (University of St Andrews); Andrea Muehlebach (University of Toronto)*

PCL050 (Palatine Centre): **first of two sessions**

**P22** Security and terror in the age of refugee crisis: imagining European futures after Paris

*Convenor: Giorgos Tsimouris (Panteio University)*

CG91 (Chemistry Building): **first of two sessions**

**P33 Anthropology and psychoanalysis: kinship, attachments and the past in the present**

*Convenor: Margherita Margiotti (Durham University)*

*Discussant: Salma Siddique (University of Aberdeen)*

E102 (Engineering Building): **first of two sessions**

**P36 Anthropology and the post-war present in Sri Lanka: ethnographic reflections**

*Convenor: Tom Widger (Durham University)*

CM107 (Maths Building): **first of two sessions**

**P41 Efficiency and excess**

*Convenors: Jennifer Clarke (University of Aberdeen); Rachel Harkness (University of Aberdeen)*

PCL054 (Palatine Centre): **first of two sessions**

**P43 From words to lifeworlds: re-assessing the role of narratives in the context of crisis**

*Convenors: Christine Moderbacher (University of Aberdeen); Darcy Alexandra (University of Bern); Annika Lems (University of Bern)*

CM221 (Maths Building): **first of two sessions**

**P46 Maintaining the future? On post-cold war practices and politics of the future**

*Convenors: Dace Dzenovska (University of Oxford); Felix Ringel (University of Vienna)*

*Discussant: Rebecca Bryant (London School of Economics)*

E101 (Engineering Building): **first of two sessions**

**P48 Tracking and trapping the animal**

*Convenors: Christopher Ward (University of Nottingham); Caetano Sordi (Federal University of Rio Grande do Sul)*

CG60 (Chemistry Building): **first of two sessions**

**P49 What is the future of the field-site? Multi-sited and digital fieldwork**

*Convenors: Fangfang Li (University of Amsterdam / University of Barcelona); Tanja Ahlin (University of Amsterdam)*

*Discussant: Loretta Baldassar (University of Western Australia), Razvan Nicolescu (University College London)*

CM105 (Maths Building): **first of two sessions**

**P63 Moralities, 'sensitive issues' and ethnographic experience: challenges in times of polarisation**

*Convenors: Patricia Scalco (University of Manchester)*

E005 (Engineering Building): **first of two sessions**

**P64** What value can anthropologists bring to ending violence against women and girls?

*Convenors: Janet Gruber; Tamsin Bradley (University of Portsmouth); Kelly Johnson (Durham University)*

CM219 (Maths Building): **first of two sessions**

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

**16:00-17:30** Panel session 2:

**Lab01** Drawing the anthropological imagination

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab07** Turning dinner inside out: experiments with food at the edge of ethnography

*Convenors: Mara Miele; Laura Colebrooke (Cardiff University)*

PCL053 (Palatine Centre): **single session**

**P17** The endurance of the ephemeral

*Convenors: Sabine Hyland (University of St Andrews); Stephanie Bunn (University of St Andrews)*

Hogan Lovells Lecture Theatre (Palatine Centre): **second of two sessions**

**P18** Digital environmentalisms

*Convenors: Antonia Walford (University College London); Hannah Knox (University College London)*

CG218 (Chemistry Building): **second of two sessions**

**P21** Europe and its silences

*Convenors: Stavroula Pipyrou (University of St Andrews); Andrea Muehlebach (University of Toronto)*

PCL050 (Palatine Centre): **second of two sessions**

**P22** Security and terror in the age of refugee crisis: imagining European futures after Paris

*Convenor: Giorgos Tsimouris (Panteio University)*

CG91 (Chemistry Building): **second of two sessions**

**P33** Anthropology and psychoanalysis: kinship, attachments and the past in the present

*Convenor: Margherita Margiotti (Durham University)*

*Discussant: Salma Siddique (University of Aberdeen)*

E102 (Engineering Building): **second of two sessions**

**P36 Anthropology and the post-war present in Sri Lanka: ethnographic reflections**

*Convenor: Tom Widger (Durham University)*

CM107 (Maths Building): **second of two sessions**

**P41 Efficiency and excess**

*Convenors: Jennifer Clarke (University of Aberdeen); Rachel Harkness (University of Aberdeen)*

PCL054 (Palatine Centre): **second of two sessions**

**P43 From words to lifeworlds: re-assessing the role of narratives in the context of crisis**

*Convenors: Christine Moderbacher (University of Aberdeen); Darcy Alexandra (University of Bern); Annika Lems (University of Bern)*

CM221 (Maths Building): **second of two sessions**

**P46 Maintaining the future? On post-cold war practices and politics of the future**

*Convenors: Dace Dzenovska (University of Oxford); Felix Ringel (University of Vienna)*  
*Discussant: Rebecca Bryant (London School of Economics)*

E101 (Engineering Building): **second of two sessions**

**P48 Tracking and trapping the animal**

*Convenors: Christopher Ward (University of Nottingham); Caetano Sordi (Federal University of Rio Grande do Sul)*

CG60 (Chemistry Building): **second of two sessions**

**P49 What is the future of the field-site? Multi-sited and digital fieldwork**

*Convenors: Fangfang Li (University of Amsterdam / University of Barcelona); Tanja Ahlin (University of Amsterdam)*

*Discussant: Loretta Baldassar (University of Western Australia), Razvan Nicolescu (University College London)*

CM105 (Maths Building): **second of two sessions**

**P63 Moralities, 'sensitive issues' and ethnographic experience: challenges in times of polarisation**

*Convenors: Patricia Scalco (University of Manchester)*

E005 (Engineering Building): **second of two sessions**

**P64 What value can anthropologists bring to ending violence against women and girls?**

*Convenors: Janet Gruber; Tamsin Bradley (University of Portsmouth); Kelly Johnson (Durham University)*

CM219 (Maths Building): **second of two sessions**

**18:00-19:10** **Firth Lecture** **Welcome and Firth Lecture**, Arnold Wolfendale  
(Calman Learning Centre)  
*Speaker: Laura Bear (London School of Economics)*

**19:30-20:45** **Welcome drinks reception**, Durham Cathedral Cloisters

## Tuesday 5th July

**09:00-10:30** **Panel session 3:**

**Lab01** **Drawing the anthropological imagination**  
*Convenor: Elizabeth Hodson (University of Aberdeen)*  
Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab05** **Instrumental bodies**  
*Convenors: Sarah Buckler (Robert Gordon University); Trish Winter (University of Sunderland)*  
PCL053 (Palatine Centre): **first of two sessions**

**P01** **Exposure: interdisciplinary perspectives on breath, air and atmospheres**  
*Convenors: Rebecca Oxley (Durham University); Andrew Russell (Durham University)*  
CM107 (Maths Building): **first of three sessions**

**P02** **Temporal state(s)**  
*Convenors: Daniel Knight (University of St Andrews); Rebecca Bryant (London School of Economics)*  
*Chair: Madeleine Reeves (University of Manchester)*  
*Discussant: Felix Ringel (University of Vienna)*  
Ken Wade (Calman Learning Centre): **first of two sessions**

**P05** **Decomposition: materials and images in time**  
*Convenors: Hannah Rumble (University of Exeter); Elizabeth Hallam (University of Oxford)*  
Hogan Lovells Lecture Theatre (Palatine Centre): **first of three sessions**

**P07** **The energy transition: an anti-politics machine?**  
*Convenors: Tristan Loloum (Durham University); Nathalie Ortart (ENTPE)*  
*Chair: Daniel Knight (University of St Andrews)*  
PCL054 (Palatine Centre): **first of two sessions**

**P08** **Sensational knowledge: emotional and sensory encounters as ways of knowing**  
*Convenors: Marta Sokol-Klepcka (University of St Andrews); Raluca Bianca Roman (University of St Andrews); David Howes (Concordia University)*  
CG83 (Chemistry Building): **first of three sessions**

**P10** **Temporalities of migration, mobility and displacement**

*Convenors: Fiorenza Picozza (King's College); Stefano Portelli (University of Rome)*  
Rosemary Cramp (Calman Learning Centre): **first of three sessions**

**P30** **Creative horizons: steps towards an ethnography of imagination**

*Convenors: Ramon Sarró (University of Oxford); Dolores Martinez (SOAS, University of London)*  
CM221 (Maths Building): **first of three sessions**

**P40** **Reproductive futures in maternal and child health**

*Convenors: Lucy Lowe (University of Edinburgh); Ian Harper (University of Edinburgh)*  
E101 (Engineering Building): **first of two sessions**

**P42** **Anthropologies of veterinary medicine: healthcare across species lines**

*Convenors: Chrissie Wanner (University of Edinburgh); Robin Irvine (University of St Andrews)*  
*Discussant: Rebecca Marsland (University of Edinburgh)*  
CG218 (Chemistry Building): **first of three sessions**

**P44** **Ethnography and evaluation: temporalities of complex systems and methodological complexity**

*Convenors: Sue Lewis (Durham University); Joanna Reynolds (London School of Hygiene & Tropical Medicine)*  
E102 (Engineering Building): **first of three sessions**

**P51** **Mobilities of wellbeing**

*Convenors: Jonathan Skinner (University of Roehampton)*  
CM105 (Maths Building): **first of two sessions**

**P53** **Querying the body multiple: enactment, encounters and ethnography**

*Convenors: Mwenza Blell (University of Bristol)*  
*Chair: Salla Sariola (University of Oxford)*  
CG91 (Chemistry Building): **first of three sessions**

**P54** **Within and between: change and development in Melanesia**

*Convenors: Rachel Shah (Durham University); Paul Sillitoe (Durham University)*  
E005 (Engineering Building): **first of three sessions**

**P60** **Cultural evolution: here and now**

*Convenors: Olivier Morin; Alberto Acerbi (Eindhoven University of Technology)*  
PCL050 (Palatine Centre): **single session**

**10:30-11:00** **Refreshments**



**11:00-12:30 Panel session 4:**

**Lab01 Drawing the anthropological imagination**

*Convenors: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab05 Instrumental bodies**

*Convenors: Sarah Buckler (Robert Gordon University); Trish Winter (University of Sunderland)*

PCL053 (Palatine Centre): **second of two sessions**

**Lab06 Dream literacy for social scientists**

*Convenor: Iain Edgar (Durham University)*

CM219 (Maths Building): **single session**

**P01 Exposure: interdisciplinary perspectives on breath, air and atmospheres**

*Convenors: Rebecca Oxley (Durham University); Andrew Russell (Durham University)*

CM107 (Maths Building): **second of three sessions**

**P02 Temporal state(s)**

*Convenors: Daniel Knight (University of St Andrews); Rebecca Bryant (London School of Economics)*

*Chair: Madeleine Reeves (University of Manchester)*

*Discussant: Felix Ringel (University of Vienna)*

Ken Wade (Calman Learning Centre): **second of two sessions**

**P05 Decomposition: materials and images in time**

*Convenors: Hannah Rumble (University of Exeter); Elizabeth Hallam (University of Oxford)*

Hogan Lovells Lecture Theatre (Palatine Centre): **second of three sessions**

**P07 The energy transition: an anti-politics machine?**

*Convenors: Tristan Loloum (Durham University); Nathalie Ortart (ENTPE)*

*Chair: Daniel Knight (University of St Andrews)*

PCL054 (Palatine Centre): **second of two sessions**

**P08 Sensational knowledge: emotional and sensory encounters as ways of knowing**

*Convenors: Marta Sokol-Klepacka (University of St Andrews); Raluca Bianca Roman (University of St Andrews); David Howes (Concordia University)*

CG83 (Chemistry Building): **second of three sessions**

**P10 Temporalities of migration, mobility and displacement**

*Convenors: Fiorenza Picozza (King's College); Stefano Portelli (University of Rome)*

Rosemary Cramp (Calman Learning Centre): **second of three sessions**

**P30 Creative horizons: steps towards an ethnography of imagination**

*Convenors: Ramon Sarró (University of Oxford); Dolores Martinez (SOAS, University of London)*

CM221 (Maths Building): **second of three sessions**

**P40 Reproductive futures in maternal and child health**

*Convenors: Lucy Lowe (University of Edinburgh); Ian Harper (University of Edinburgh)*

E101 (Engineering Building): **second of two sessions**

**P42 Anthropologies of veterinary medicine: healthcare across species lines**

*Convenors: Chrissie Wanner (University of Edinburgh); Robin Irvine (University of St Andrews)*

*Discussant: Rebecca Marsland (University of Edinburgh)*

CG218 (Chemistry Building): **second of three sessions**

**P44 Ethnography and evaluation: temporalities of complex systems and methodological complexity**

*Convenors: Sue Lewis (Durham University); Joanna Reynolds (London School of Hygiene & Tropical Medicine)*

E102 (Engineering Building): **second of three sessions**

**P51 Mobilities of wellbeing**

*Convenors: Jonathan Skinner (University of Roehampton)*

CM105 (Maths Building): **second of two sessions**

**P52 Temporalities in conservation**

*Convenors: Francesca Marin (University of Aberdeen); Sebastian Benavides (University of Aberdeen)*

*Discussant: Andrew Whitehouse (University of Aberdeen)*

CG60 (Chemistry Building): **single session**

**P53 Querying the body multiple: enactment, encounters and ethnography**

*Convenors: Mwenza Blell (University of Bristol)*

*Chair: Salla Sariola (University of Oxford)*

CG91 (Chemistry Building): **second of three sessions**

**P54 Within and between: change and development in Melanesia**

*Convenors: Rachel Shah (Durham University); Paul Sillitoe (Durham University)*

E005 (Engineering Building): **second of three sessions**

**12:30-14:00 Lunch**

**12:30-14:00 Heads of Departments (HODs) meeting, Seminar Room (Dawson Building)**

**14:00-15:30** **Plenary 1** Imperfect pasts, imprinted futures, Rosemary Cramp  
(Calman Learning Centre)

**14:00-15:30** **Plenary 2** Environment and energy: anthropological knowledge  
in urgent times, Ken Wade (Calman Learning Centre)

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

**16:00-17:30** Panel session 5:

**Lab01** Drawing the anthropological imagination  
*Convenor: Elizabeth Hodson (University of Aberdeen)*  
Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab02** Karaoke and beyond: challenging the impact agenda  
*Convenors: Franziska Fay (SOAS, University of London); Zoe Goodman (SOAS,  
University of London)*  
CM219 (Maths Building): **single session**

**Lab08** Meaningful objects  
*Convenors: Zemirah Moffat (Insightful Moves); Jennie Morgan (University of York)*  
PCL053 (Palatine Centre): **single session**

**P01** Exposure: interdisciplinary perspectives on breath, air and atmospheres  
*Convenors: Rebecca Oxley (Durham University); Andrew Russell (Durham University)*  
CM107 (Maths Building): **third of three sessions**

**P05** Decomposition: materials and images in time  
*Convenors: Hannah Rumble (University of Exeter); Elizabeth Hallam (University of  
Oxford)*  
Hogan Lovells Lecture Theatre (Palatine Centre): **third of three sessions**

**P08** Sensational knowledge: emotional and sensory encounters as ways of  
knowing  
*Convenors: Marta Sokol-Klepcka (University of St Andrews); Raluca Bianca Roman  
(University of St Andrews); David Howes (Concordia University)*  
CG83 (Chemistry Building): **third of three sessions**

**P10** Temporalities of migration, mobility and displacement  
*Convenors: Fiorenza Picozza (King's College); Stefano Portelli (University of Rome)*  
Rosemary Cramp (Calman Learning Centre): **third of three sessions**

**P30** Creative horizons: steps towards an ethnography of imagination  
*Convenors: Ramon Sarró (University of Oxford); Dolores Martinez (SOAS, University  
of London)*  
CM221 (Maths Building): **third of three sessions**

**P42 Anthropologies of veterinary medicine: healthcare across species lines**

*Convenors: Chrissie Wanner (University of Edinburgh); Robin Irvine (University of St Andrews)*

*Discussant: Rebecca Marsland (University of Edinburgh)*

CG218 (Chemistry Building): **third of three sessions**

**P44 Ethnography and evaluation: temporalities of complex systems and methodological complexity**

*Convenors: Sue Lewis (Durham University); Joanna Reynolds (London School of Hygiene & Tropical Medicine)*

E102 (Engineering Building): **third of three sessions**

**P53 Querying the body multiple: enactment, encounters and ethnography**

*Convenors: Mwenza Blell (University of Bristol)*

*Chair: Salla Sariola (University of Oxford)*

CG91 (Chemistry Building): **third of three sessions**

**P54 Within and between: change and development in Melanesia**

*Convenors: Rachel Shah (Durham University); Paul Sillitoe (Durham University)*

E005 (Engineering Building): **third of three sessions**

**18:00-19:15**

**Futures**

**An ASA Colloquium** Arnold Wolfendale (Calman Learning Centre)

**21:00-23:00**

**Live Show (free for ASA delegates):** Aye Cayote, Dunelm House, New Elvet, Durham DH1 3AN

## Wednesday 6th July

**09:00-10:30 Panel session 6:**

**Lab01 Drawing the anthropological imagination**

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab04 One set of virtual footprints: a collective cyber-pilgrimage**

*Convenors: Jonathan Miles-Watson (Durham University); Vivian Asimos (Durham University)*

CM219 (Maths Building): **single session**

**Lab10 Climate change: combining cultural viewpoints in common strategies**

*Convenor: Rosalyn Bold (University of Manchester)*

PCL053 (Palatine Centre): **first of two sessions**

**P04 Anthropology, race and genetics: temporalities and spatialities**

*Convenors: Katharine Tyler (University of Exeter); Peter Wade (Manchester University)*

*Discussant: Yulia Egorova (Durham University)*

Rosemary Cramp (Calman Learning Centre): **single session**

**P09 Living histories, making futures: temporality and young lives**

*Convenors: Ditte Strunge Sass (Mahidol University International College); Sarah Winkler-Reid (Newcastle University); Camilla Morelli (University of Bristol)*

Hogan Lovells Lecture Theatre (Palatine Centre): **first of four sessions**

**P11 Death and technology**

*Convenor: Tamara Kohn (University of Melbourne)*

CM107 (Maths Building): **first of two sessions**

**P15 Anthropology and interdisciplinarity (Roundtable)**

*Convenor: Laura Rival (University of Oxford)*

CG83 (Chemistry Building): **first of four sessions**

**P16 Veterans of liberation wars and counter-insurgencies: negotiating loss, integration, memory and trauma**

*Convenors: Ana Margarida Sousa Santos (Durham University); Alice Wilson (Durham University)*

E005 (Engineering Building): **single session**

**P24 Uneven terrains of the present: towards a differential anthropology of action in time**

*Convenors: Fuad Musallam (London School of Economics); Andrea Enrico Pia (London School of Economics)*

*Discussant: Felix Ringel (University of Vienna)*

CM105 (Maths Building): **first of two sessions**

**P25 Biomedicine, entrepreneurship and future ecologies of health care**

*Convenors: Margaret Sleeboom-Faulkner (University of Sussex); Marina Marouda (University of Sussex)*

CM221 (Maths Building): **first of two sessions**

**P27 Reconceptualising labour and dependency: beyond the working and non-working poor**

*Convenors: John Foster (University of Manchester); Maia Green (University of Manchester); Katherine Smith (University of Manchester)*

CG91 (Chemistry Building): **first of two sessions**

**P29 Muddy footsteps and hydrosocial futures: understanding relationality with, through and about water**

*Convenors: Caterina Scaramelli (Massachusetts Institute of Technology); Franz Krause (University of Cologne)*

*Discussant: Nikhil Anand (University of Pennsylvania)*

E102 (Engineering Building): **first of two sessions**

**P38 “The enemy within”: states of exception and ethnographies of exclusion in contemporary Europe**

*Convenors: Katerina Stefatos (Lehman College (CUNY)); Elena Mamoulaki (Durham University)*

CG218 (Chemistry Building): **first of two sessions**

**P45 Living with and through profusion: narrating selves and shaping futures**

*Convenors: Zemirah Moffat (Insightful Moves); Jennie Morgan (University of York)*

CG60 (Chemistry Building): **first of two sessions**

**P47 Exploring taskscape: new approaches to temporality and the doing of the world**

*Convenors: Andrew Whitehouse (University of Aberdeen); Paolo Gruppuso (University of Aberdeen)*

*Discussant: Tim Ingold (University of Aberdeen)*

Ken Wade (Calman Learning Centre): **first of two sessions**

**P56 The ethnographer’s slip: fail again, fail better**

*Convenors: Sebastien Bachelet (University of Edinburgh); Koreen Reece (University of Edinburgh)*

E101 (Engineering Building): **first of two sessions**

**10:30-11:00 Refreshments**

**11:00-12:30 Panel session 7:**

**Lab01 Drawing the anthropological imagination**

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**Lab03 Corresponding with threads: an exploration in movement, performance, materials, and anthropology**

*Convenors: Valeria Lembo (Università Ca’ Foscari Venezia); Jan Peter Laurens Loovers (University of Aberdeen); Paola Esposito (Oxford Brookes)*

CM219 (Maths Building): **single session**

**Lab10 Climate change: combining cultural viewpoints in common strategies**

*Convenor: Rosalyn Bold (University of Manchester)*

PCL053 (Palatine Centre): **second of two sessions**

**P09 Living histories, making futures: temporality and young lives**

*Convenors: Ditte Strunge Sass (Mahidol University International College); Sarah Winkler-Reid (Newcastle University); Camilla Morelli (University of Bristol)*

Hogan Lovells Lecture Theatre (Palatine Centre): **second of four sessions**

**P11 Death and technology**

*Convenor: Tamara Kohn (University of Melbourne)*

CM107 (Maths Building): **second of two sessions**

**P15 Anthropology and interdisciplinarity (Roundtable)**

*Convenor: Laura Rival (University of Oxford)*

CG83 (Chemistry Building): **second of four sessions**

**P24 Uneven terrains of the present: towards a differential anthropology of action in time**

*Convenors: Fuad Musallam (London School of Economics); Andrea Enrico Pia (London School of Economics)*

*Discussant: Felix Ringel (University of Vienna)*

CM105 (Maths Building): **second of two sessions**

**P25 Biomedicine, entrepreneurship and future ecologies of health care**

*Convenors: Margaret Sleeboom-Faulkner (University of Sussex); Marina Marouda (University of Sussex)*

CM221 (Maths Building): **second of two sessions**

**P27 Reconceptualising labour and dependency: beyond the working and non-working poor**

*Convenors: John Foster (University of Manchester); Maia Green (University of Manchester); Katherine Smith (University of Manchester)*

CG91 (Chemistry Building): **second of two sessions**

**P28 Footprints and futures of ethnographies on sexual violence during conflict**

*Convenor: Nayanika Mookherjee (Durham University)*

E005 (Engineering Building): **single session**

**P29 Muddy footsteps and hydrosocial futures: understanding relationality with, through and about water**

*Convenors: Caterina Scaramelli (Massachusetts Institute of Technology); Franz Krause (University of Cologne)*

*Discussant: Nikhil Anand (University of Pennsylvania)*

E102 (Engineering Building): **second of two sessions**

**P38 “The enemy within”: states of exception and ethnographies of exclusion in contemporary Europe**

*Convenors: Katerina Stefatos (Lehman College (CUNY)); Elena Mamoulaki (Durham University)*

CG218 (Chemistry Building): **second of two sessions**

**P45 Living with and through profusion: narrating selves and shaping futures**

*Convenors: Zemirah Moffat (Insightful Moves); Jennie Morgan (University of York)*

CG60 (Chemistry Building): **second of two sessions**

**P47 Exploring taskscape: new approaches to temporality and the doing of the world**

*Convenors: Andrew Whitehouse (University of Aberdeen); Paolo Gruppuso (University of Aberdeen)*

*Discussant: Tim Ingold (University of Aberdeen)*

Ken Wade (Calman Learning Centre): **second of two sessions**

**P56 The ethnographer’s slip: fail again, fail better**

*Convenors: Sebastien Bachelet (University of Edinburgh); Koreen Reece (University of Edinburgh)*

E101 (Engineering Building): **second of two sessions**

**12:30-14:00 Lunch**

**14:00-15:30 Plenary 3** **Temporalities of the future: power, politics and economies**, Rosemary Cramp (Calman Learning Centre)

**14:00-15:30 Plenary 4** **The past and future of cultural evolutionary theory in anthropology**, Ken Wade (Calman Learning Centre)

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

**16:00-18:00** **ASA’s Annual General Meeting, Rosemary Cramp** (Calman Learning Centre)

**18:00-18:30** **MUP Book launch**, Book Exhibit area (Earth Sciences Building)

**18:30-20:30** ‘Alternative banquet’, La Spaghetтата/Fabio’s

**19:45-21:45** **Banquet**, Collingwood College

**21:45-00:30** **Ceilidh**, Dunelm House, New Elvet, Durham DH1 3AN



## Thursday 7th July

**09:00-10:30** Panel session 8:

**Lab01** Drawing the anthropological imagination

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**P03** Trust and uncertainty in therapeutic encounters

*Convenors: Heather Hamill (University of Oxford); Kate Hampshire (Durham University)*

CM219 (Maths Building): **first of three sessions**

**P06** Energy citizenships and prospects for low carbon democracy

*Convenor: Ben Campbell (Durham University)*

*Discussant: Simone Abram (Durham University)*

PCL050 (Palatine Centre): **first of three sessions**

**P09** Living histories, making futures: temporality and young lives

*Convenors: Ditte Strunge Sass (Mahidol University International College); Sarah Winkler-Reid (Newcastle University); Camilla Morelli (University of Bristol)*

Hogan Lovells Lecture Theatre (Palatine Centre): **third of four sessions**

**P13** Death and chronicity: new perspectives on cadaveric donation

*Convenors: Bob Simpson (Durham University); Rachel Douglas-Jones (IT University Copenhagen)*

E101 (Engineering Building): **single session**

**P15** Anthropology and interdisciplinarity (Roundtable)

*Convenor: Laura Rival (University of Oxford)*

CG83 (Chemistry Building): **third of four sessions**

**P19** Thinking otherwise at the extractive frontier: conflict, negotiation, translation, and a more equitable conversation

*Convenor: Juan Pablo Sarmiento Barletti (Durham University)*

CG60 (Chemistry Building): **first of three sessions**

**P20** Anthropology of mental health: at the intersections of transience, 'chronicity' and recovery

*Convenors: Karin Eli (University of Oxford); Anna Lavis (University of Birmingham)*

CM105 (Maths Building): **first of two sessions**

**P26 Everyday negotiations of capitalist temporalities**

*Convenors: Alena Thiel (German Institute of Global and Area Studies); Michael Stasik (University of Bayreuth)*

CM221 (Maths Building): **first of three sessions**

**P35 Cultural models of nature in primary food producers facing climate change**

*Convenors: Giovanni Bennardo (Northern Illinois University); Stephen Lyon (Durham University)*

CM107 (Maths Building): **first of two sessions**

**P37 The moment of movements: the temporalities forged by the performances of politics**

*Convenors: Kelly Fagan Robinson (University College London); Ana Carolina Balthazar (University College London)*

CG218 (Chemistry Building): **first of two sessions**

**P55 Beyond the human: revis(it)ing theory and methodology in anthropology**

*Convenors: Sara Asu Schroer (University of Aberdeen); César Enrique Giraldo Herrera (University of Oxford); Jan Peter Laurens Loovers (University of Aberdeen)*

E005 (Engineering Building): **first of two sessions**

**P57 Im)possible lives: on futures as process**

*Convenors: Michele Wisdahl (University of St Andrews); Simone Toji (University of St Andrews); Laura Petracchi (Università degli Studi di Milano Bicocca)*

CG91 (Chemistry Building): **first of three sessions**

**P59 Arts of diplomacy across state and non-state contexts**

*Convenors: Rupert Stasch (University of Cambridge); Chloe Nahum-Claudel (University of Cambridge)*

PCL054 (Palatine Centre): **first of three sessions**

**P61 Chaos beyond transition: making sense of space and time in post-socialist cities**

*Convenors: Maria Salaru (University of Oxford); Michał Murawski (School of Slavonic and Eastern European Studies)*

PCL053 (Palatine Centre): **first of two sessions**

**P65 In search of common language: toward a dialogue between the anthropology of Islam, Christianity and Judaism**

*Convenors: Leslie Fesenmyer (University of Oxford); Yulia Egorova (Durham University); Giulia Liberatore (University of Oxford); Ammara Maqsood (University of Oxford)*

*Chair: Giulia Liberatore (University of Oxford)*

*Discussant: Morgan Clarke (University of Oxford)*

E102 (Engineering Building): **first of three sessions**

**10:30-11:00 Refreshments**

**11:00-12:30 Panel session 9:**

**Lab01 Drawing the anthropological imagination**

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**P03 Trust and uncertainty in therapeutic encounters**

*Convenors: Heather Hamill (University of Oxford); Kate Hampshire (Durham University)*

CM219 (Maths Building): **second of three sessions**

**P06 Energy citizenships and prospects for low carbon democracy**

*Convenor: Ben Campbell (Durham University)*

*Discussant: Simone Abram (Durham University)*

PCL050 (Palatine Centre): **second of three sessions**

**P09 Living histories, making futures: temporality and young lives**

*Convenors: Ditte Strunge Sass (Mahidol University International College); Sarah Winkler-Reid (Newcastle University); Camilla Morelli (University of Bristol)*

Hogan Lovells Lecture Theatre (Palatine Centre): **fourth of four sessions**

**P15 Anthropology and interdisciplinarity (Roundtable)**

*Convenor: Laura Rival (University of Oxford)*

CG83 (Chemistry Building): **fourth of four sessions**

**P19 Thinking otherwise at the extractive frontier: conflict, negotiation, translation, and a more equitable conversation**

*Convenor: Juan Pablo Sarmiento Barletti (Durham University)*

CG60 (Chemistry Building): **second of three sessions**

**P20 Anthropology of mental health: at the intersections of transience, ‘chronicity’ and recovery**

*Convenors: Karin Eli (University of Oxford); Anna Lavis (University of Birmingham)*

CM105 (Maths Building): **second of two sessions**

**P26 Everyday negotiations of capitalist temporalities**

*Convenors: Alena Thiel (German Institute of Global and Area Studies); Michael Stasik (University of Bayreuth)*

CM221 (Maths Building): **second of three sessions**

**P35 Cultural models of nature in primary food producers facing climate change**

*Convenors: Giovanni Bennardo (Northern Illinois University); Stephen Lyon (Durham University)*

CM107 (Maths Building): **second of two sessions**

**P37 The moment of movements: the temporalities forged by the performances of politics**

*Convenors: Kelly Fagan Robinson (University College London); Ana Carolina Balthazar (University College London)*

CG218 (Chemistry Building): **second of two sessions**

**P39 Research as development**

*Convenors: Salla Sariola (University of Oxford); Justin Dixon (Durham University)*

*Chair: Bob Simpson (Durham University)*

E101 (Engineering Building): **first of two sessions**

**P55 Beyond the human: revis(it)ing theory and methodology in anthropology**

*Convenors: Sara Asu Schroer (University of Aberdeen); César Enrique Giraldo Herrera (University of Oxford); Jan Peter Laurens Loovers (University of Aberdeen)*

E005 (Engineering Building): **second of two sessions**

**P57 Im)possible lives: on futures as process**

*Convenors: Michele Wisdahl (University of St Andrews); Simone Toji (University of St Andrews); Laura Petracchi (Università degli Studi di Milano Bicocca)*

CG91 (Chemistry Building): **second of three sessions**

**P59 Arts of diplomacy across state and non-state contexts**

*Convenors: Rupert Stasch (University of Cambridge); Chloe Nahum-Claudel (University of Cambridge)*

PCL054 (Palatine Centre): **second of three sessions**

**P61 Chaos beyond transition: making sense of space and time in post-socialist cities**

*Convenors: Maria Salaru (University of Oxford); Michał Murawski (School of Slavonic and Eastern European Studies)*

PCL053 (Palatine Centre): **second of two sessions**

**P65 In search of common language: toward a dialogue between the anthropology of Islam, Christianity and Judaism**

*Convenors: Leslie Fesenmyer (University of Oxford); Yulia Egorova (Durham University); Giulia Liberatore (University of Oxford); Ammara Maqsood (University of Oxford)*

*Chair: Giulia Liberatore (University of Oxford)*

*Discussant: Morgan Clarke (University of Oxford)*

E102 (Engineering Building): **second of three sessions**

**12:30-14:00** Lunch

**13:00-13:55** Anthropology of Britain meeting, CM107 (Maths Building)

**14:00-15:30** **Final plenary** Arnold Wolfendale (Calman Learning Centre)

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

**16:00-17:30** Panel session 10:

**Lab01** Drawing the anthropological imagination

*Convenor: Elizabeth Hodson (University of Aberdeen)*

Kingsley Barrett (Calman Learning Centre): **throughout conference**

**P03** Trust and uncertainty in therapeutic encounters

*Convenors: Heather Hamill (University of Oxford); Kate Hampshire (Durham University)*

CM219 (Maths Building): **third of three sessions**

**P06** Energy citizenships and prospects for low carbon democracy

*Convenor: Ben Campbell (Durham University)*

*Discussant: Simone Abram (Durham University)*

PCL050 (Palatine Centre): **third of three sessions**

**P19** Thinking otherwise at the extractive frontier: conflict, negotiation, translation, and a more equitable conversation

*Convenor: Juan Pablo Sarmiento Barletti (Durham University)*

CG60 (Chemistry Building): **third of three sessions**

**P26** Everyday negotiations of capitalist temporalities

*Convenors: Alena Thiel (German Institute of Global and Area Studies); Michael Stasik (University of Bayreuth)*

CM221 (Maths Building): **third of three sessions**

**P39** Research as development

*Convenors: Salla Sariola (University of Oxford); Justin Dixon (Durham University)*

*Chair: Bob Simpson (Durham University)*

E101 (Engineering Building): **second of two sessions**

**P57 Im)possible lives: on futures as process**

*Convenors: Michele Wisdahl (University of St Andrews); Simone Toji (University of St Andrews); Laura Petracchi (Università degli Studi di Milano Bicocca)*

CG91 (Chemistry Building): **third of three sessions**

**P59 Arts of diplomacy across state and non-state contexts**

*Convenors: Rupert Stasch (University of Cambridge); Chloe Nahum-Claudel (University of Cambridge)*

PCL054 (Palatine Centre): **third of three sessions**

**P62 Textures of time: time, affect and anthropology**

*Convenors: Lucy Pickering (University of Glasgow); Sarah Armstrong (University of Glasgow); Phillippa Wiseman (University of Glasgow)*

Hogan Lovells Lecture Theatre (Palatine Centre): **single session**

**P65 In search of common language: toward a dialogue between the anthropology of Islam, Christianity and Judaism**

*Convenors: Leslie Fesenmyer (University of Oxford); Yulia Egorova (Durham University); Giulia Liberatore (University of Oxford); Ammara Maqsood (University of Oxford)*

*Chair: Giulia Liberatore (University of Oxford)*

*Discussant: Morgan Clarke (University of Oxford)*

E102 (Engineering Building): **third of three sessions**

# Panel and paper abstracts

## **P01** Exposure: interdisciplinary perspectives on breath, air and atmospheres

*Convenors: Rebecca Oxley (Durham University); Andrew Russell (Durham University)*

CM107 (Maths Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**Providing a space for emergent thinking or re-thinking, and new methodological approaches, this panel highlights the value of anthropology and related disciplines in exploring the cultural, historical and phenomenological significance of breath, air, and atmospheres.**

**09:00-10:30**

### **Making breath visible**

*Jane Macnaughton (Durham University)*

Breath is invisible and yet ever present and vital for living beings. It is most often made visible through the experience of breathlessness which may be perceived as normal or pathological. This paper will explore these distinctions and the potential for clinical technologies to manifest them.

### **Breath and rhythm in the experience of chronic obstructive pulmonary disease**

*Rebecca Oxley (Durham University)*

By questioning theories of somatic awareness and ‘biographical disruption’, this paper considers the value of an Anthropology of Rhythm to explore the lived experiences of those with chronic obstructive pulmonary disease (COPD).

### **The phenomenological concept of respiratory essence of human existence**

*Petri Berndtson (University of Jyväskylä)*

In my presentation I will rethink phenomenologically the fundamental philosophical question of anthropology “what is a human being?” within the atmosphere of breathing. This phenomenological perspective gives us perhaps a chance to redefine the essence of human existence in respiratory terms.

### **Reaching higher and looping forward: exploring prāṇāyāma as a skilled being in the world**

*Krzysztof Bierski (Freie University Berlin)*

Advanced practitioners of prāṇāyāma explore different possibilities for being alive by bringing attention to their breath. While they often refer to ‘reaching higher’, I draw on phenomenological perspectives on movement to suggest that prāṇāyāma also entails looping action with perception.

**11:00-12:30**

**Breath works: alternative respiratory practices in a critical anthropological perspective**

*Anne Line Dalsgård (Aarhus University); Aja Smith (University of Southern Denmark); Amalie Juelsgaard; Kasper Pape Helligsøe*

Drawing on fieldwork on Butoh dance, ultrarunning, and horse-assisted leadership training and acknowledging that breathing patterns are an integral part of cultural reproduction, we discuss how wilful change of breathing can convey a sense of release from habituated ways of identification.

**Breath-Body-Self**

*Sara Matchett (University of Cape Town)*

This paper interrogates the relationship between breath, emotion and image in an attempt to make theatre and performance that is inspired by a biography of the body. The potential of breath as impulse as well as thread that connects imagination, memory, body and expression is investigated.

**A living archaeology of song: tracing vibrational qualities of breath on its pathways through the singer**

*Caroline Gatt (University of Aberdeen)*

In this paper I explore the way the experimental theatre makers I work with develop a practice that, resonating with Feld's acoustemology, is a "reflexive feedback between sounding and listening" to breath in song.

**The anxiety of 'blowing': on belief, knowledge, and precarity in Beninois brass instrument practice**

*Lyndsey Marie Hoh (University of Oxford)*

This paper considers the significance of breath and 'blowing' in Beninois brass instrument practice, and engages with musicians' anxiety around a perceived lack of musical and medical knowledge and their bodily relationships with materials.

**16:00-17:30**

**The Devon County Mental Hospital (DCMH): 'good air' incarnate**

*Nicole Baur (University of Exeter)*

Drawing on authentic documents complemented by memories and personal narratives, this paper explores the Devon County Mental Hospital (DCMH) as a visual representation of 19th century concerns regarding the effects of breathing 'good/bad' air on mental well-being.



**Articulating exposure: visualising air pollution and ‘health’ in epidemiological data practices**

*Emma Garnett (London School of Hygiene and Tropical Medicine)*

Exposure indicates and measures the encounter between a ‘breather’ and the air around them. Drawing on research with an interdisciplinary public health project, I trace the ways in which exposure was configured and made visible in the performative techniques of epidemiological data practices.

**Towards a political ecology of air and breathing? A Polish encounter**

*Irma Allen (KTH, Royal Institute of Technology)*

This paper will explore how a political ecology of air and breathing can call forth new human-non-human collectivities and claims in the post-socialist Polish context.

**P02 Temporal state(s)**

*Convenors: Daniel Knight (University of St Andrews); Rebecca Bryant (London School of Economics)*

*Chair: Madeleine Reeves (University of Manchester)*

*Discussant: Felix Ringel (University of Vienna)*

Ken Wade (Calman Learning Centre): **Tue 5th July, 09:00-10:30, 11:00-12:30**

**This panel asks if there is a temporal dimension to statehood that parallels its spatial dimension. In what way(s) do states lay claim to time? We encourage papers that grapple with this problem, as well as papers that explore the future in relation to other temporal dimensions of the state.**

**09:00-10:30**

**‘A country in a hurry’: the state of the future in Rwanda**

*Will Rollason (Brunel University)*

In this paper, I think through the Rwandan state as a temporal formation predicated on continuous and compulsory improvement. I show how the official future of the state detaches itself from the time of its subjects, and the country itself becomes a humiliating future in which they play no part.

**Water futures: sovereign anxieties and planning in a so-called state**

*Rebecca Bryant (London School of Economics)*

In late 2015, an undersea water pipeline to north Cyprus began to pump water from the south Turkish coast. This paper explores what I call ‘sovereign anxieties’ in relation to state planning and to a project built on a particular vision of the environmental future of the island.

**Lost in transition: imagining future, planning and the state in Iraqi Kurdistan**

*Lana Askari (University of Manchester)*

This paper focuses on how the de facto state of the Kurdish Regional Government (KRG) in Iraqi Kurdistan imagines, plans and (re) negotiates its future in Iraqi Kurdistan by exploring infrastructural planning projects in the city of Sulaimani.

**The time calls for conversion: biopolitical clocks and the Jewish future of Israel**

*Michal Kravel-Tovi (Tel Aviv University)*

Based on ethnographic research on Israel's pro-Jewish conversion policy, this paper traces the state's preoccupations with its impending demographic future, revealing how the temporal schemes of emergency underwrite Israel's intervention in the religious status of its national subjects.

**11:00-12:30**

**Emptiness of Othoni: exile and return, commemoration and melancholia**

*Nicolas Argenti (Brunel University)*

This paper examines practices of commemoration in ruined settlements, focusing on one case from the Greek island of Chios, where a group of refugees commemorate a 19th century massacre that took place before their arrival on the island.

**Weaving state's future plans: life long learning project in an Athenian suburb in Greece**

*Mimina Pateraki*

National educational projects for adults indicate State's plans for the future by strongly affecting citizens' future. People that participate to LLL project in Greece challenge state's future plans weaving both their future as well as the one of the state's through alternative temporalities of statehood.

**Time dimensions of regional divides: the Durham coalfield as temporal 'other'**

*Frances Thirlway (Durham University)*

Drawing on ethnographic and archival research, I explore how the UK state has constructed the Durham Coalfield as temporally dislocated from the mainstream. I use literatures of remote places, the rural 'other' and the white working class and draw parallels with Appalachia in the US imaginary.

**Temporalities of victimhood: bureaucratic notions of time, violence, and vulnerability in Bogotá, Colombia**

*Anna Wherry (University of Edinburgh)*

This paper explores the relationship between time, violence, and vulnerability in the distribution of state resources in Bogotá, Colombia. I illustrate how bureaucratic notions of the work of time on violence enter into the provision of humanitarian aid for registered victims of the armed conflict.

**P03 Trust and uncertainty in therapeutic encounters**

*Convenors: Heather Hamill (University of Oxford); Kate Hampshire (Durham University)*

CM219 (Maths Building): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel considers the role of trust (inter-personal, institutional, trust in technologies, etc.) – as well as mistrust, doubt, misplaced trust – in therapeutic encounters and transactions, against a global context of healthcare deregulation, fragmentation, uncertainty and risk.**

**09:00-10:30**

**Theorising trust and risk in medicinal transactions in Sub-Saharan Africa: combining ethnography and behavioural game theory**

*Kate Hampshire (Durham University); Heather Hamill (University of Oxford)*

We report on a project that combines the richness of ethnographic enquiry with Behavioural Game Theory to understand how trust/mistrust in medicines operates in Ghana and Tanzania, where widespread counterfeiting and inadequate regulation lead to huge uncertainty and risk.

**Communities of mistrust: the remarkable rise of complementary and alternative medicine in Israel**

*Maayan Roichman (Tel Aviv University)*

This paper explores a medical community established on mistrust of the Western medical system. It examines how mistrust is articulated vis-à-vis both the suffering body and the medical institutions, and how it becomes a central aspect of the remarkable rise of alternative medical methods in Israel.

**Trust and mistrust on the limits of care**

*Adam Brisley (University of Manchester)*

This paper explores how the theoretical irreducibility of care is limited in UK general practice medicine by economic concerns and acts of clinical prioritisation, and highlights the role of ‘trust’ in ensuring that the limits of care appear advantageous rather than arbitrary.

**11:00-12:30**

**Being ‘fobbed off’ and the problem of trust between women with endometriosis and their doctors**

*Véronique Griffith (Durham University)*

This paper looks at results from an ethnographic study that shed light on how health professionals and patients negotiate endometriosis in the UK. Results show that women with endometriosis, lack trust in their doctors due to multiple experiences of not being believed.

**Trust and the credibility in therapeutic encounters between parents and clinicians caring for children with respiratory tract infections**

*Christie Cabral (University of Bristol)*

In therapeutic encounters between clinicians and parents of children with cough both evaluate the credibility of the other. Trust and credibility are key to the success of these encounters and their lack may contribute to higher antibiotic prescribing rates.

**Trust in crisis: Ebola and the politics of separation**

*Hannah Brown (Durham University)*

This paper explores how possibilities to trust others changed in the Ebola epidemic.

**16:00-17:30**

**Negotiating trust in Ayurvedic practice**

*Alžběta Wolfová (Charles University in Prague)*

Drawing upon ethnographic research among one Ayurvedic community in the Czech Republic, I discuss the construction and role of the trust in patient-healer interaction. I am interested in how trust is negotiated and how different strategies of trust establishment influence the success of the treatment.

**Diabetes management in the context of poverty and uncertainty**

*Misheck Nkhata (Durham University)*

This paper explores diabetes management practices in low resource settings

**Encounters on the frontiers of biomedicine: communication between patients and clinicians in Ethiopia's primary health care system**

*Edward Stevenson (University College London); Melkamu Bedimo (Bahirdar University)*

Direct observation of encounters between patients and health workers reveals aspects of communication that are not captured by post-hoc evaluations. Based on a study in Ethiopia, we investigate the implications of patients' education for successful communication in the clinic.

**P04 Anthropology, race and genetics: temporalities and spatialities**

*Convenors: Katharine Tyler (University of Exeter); Peter Wade (Manchester University)*

*Discussant: Yulia Egorova (Durham University)*

Rosemary Cramp (Calman Learning Centre): **Wed 6th July, 09:00-10:30**

**This panel considers the temporalities and spatialities at work in the practice, commercialisation, representation and public engagement of genetic science. E.g. the concept of genetic ancestry draws on a spatio-temporal narrative about how humans peopled the world and became biologically diverse.**

**Imagining britishness: laypeople's perspectives on genetic ancestry tests**

*Katharine Tyler (University of Exeter)*

This paper traces the discourses of ancestry/history and place/space/geography at work in laypeople's reflections on the possibilities offered by genetic ancestry tests for tracing individual and collective racial, ethnic and national identities and ancestries.

**The tree and the net: spatio-temporal narratives of human population genomics**

*Peter Wade (Manchester University)*

This paper explores the spatio-temporal narratives embedded within human population genomic science, contrasting the evolutionary tree narrative to the rhizomic network narrative and assessing the political affordances each narrative contains.

**Healthy genes: Speculative well-being and the afterlife of the Human Genome Diversity Project**

*Kriti Kapila (King's College, London)*

The paper examines notions of speculative well-being and imagined futures in the research on genomic medicine in India.

**Genetic science as a space of knowledge: looking back at the formation of the Cypriot thalassaemia prevention system**

*Theodoros Kyriakides (University of Manchester)*

I put Hagner and Rheinberger's notion of "spaces of knowledge" in conversation with a case study of a thalassaemia prevention system in Cyprus. I then develop a ethical paradigm of how relations between science and public should be fostered.

**P05 Decomposition: materials and images in time**

*Convenors: Hannah Rumble (University of Exeter); Elizabeth Hallam (University of Oxford)*

Hogan Lovells Lecture Theatre (Palatine Centre): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**Decomposition is essential to life. Yet, relegated to the realm of the 'organic', it has remained in the background of anthropological studies. Countering this, we explore decomposition as a significant material and cultural process, examining its substance, meaning, sociality and temporal aspects.**

**09:00-10:30**

**Decomposition: an introduction**

*Elizabeth Hallam (University of Oxford); Hannah Rumble (University of Exeter)*

Introduction to the panel by the convenors

**Decomposition, memory, permanence and plastic: exploring how materiality alters practice**

*Luci Attala (University of Wales, Trinity St David)*

If decomposition is essential to life then plastic directly challenges life's processes. This paper explores the temporality of the processes of decomposition from a materialities perspective and considers the novel permanence that plastic manages to embed into the pathways of becoming and transformation.

**Concrete decay and cynicism in Mozambique**

*Julie Archambault (University of Oxford)*

The paper examines the part concrete plays in the mediation of aspirations among young adults in southern Mozambique and shows how decay can be understood as a productive force, albeit one that tends to inspire cynicism rather than hope.

**11:00-12:30**

**Islands in (de)composition: sociality and materiality among the coral reef dwellers in north Malaita, Solomon Islands**

*Ryuju Satomi (Hitotsubashi University)*

This paper examines the characteristic processes of socio-material composition and decomposition of the so-called "artificial islands", those massive structures of coral rocks which the Lau speakers in north Malaita, Solomon Islands have inhabited.

**Partial decomposition: peat and its life cycles**

*Richard Irvine (University of Cambridge)*

Seeking to show the mutually constitutive relationship between life and decomposition, this paper describes not only the life cycle of peat as partially decomposing matter, but also the multiple life cycles this slow decay makes possible.

**"All the water and the rain is washing through him" exploring de/composition in the natural burial ground**

*Andy Clayden (University of Sheffield); Trish Green (University of Hull)*

This paper explores de/composition within the context of natural burial. It draws on data gathered from ethnographic work at four burial sites and photographic evidence from a longitudinal study of a single woodland burial site.

**16:00-17:30**

**Transparency, accountability and the opacity of decay: auditing images of the law in New Delhi**

*Martin Webb (Goldsmiths, University of London)*

Through ethnography based in New Delhi this paper considers how the materials, images and information through which a transparency and accountability mechanism is enacted are affected by time and environment. It asks what it means to make public information durable, or vulnerable to decay?

**Decomposing audio: physical music media and the value of decay**

*Andrew Bowsher (University of Oxford (alumni))*

Examining both the analogue/digital divide and the importance materialities play in music consumption, I evidence the complicated role that notions of decomposition play in the production and valuation of recorded music commodities.

**Decomposing as recomposing: stylistic complementarity and growth in Shetland**

*Rodrigo Ferrari-Nunes (The University of Aberdeen)*

This paper disputes the notion that cultural dissolution comes from ‘the outside’, by showing how Shetland’s epistemological tradition of music making affords the incorporation and integration of outside musical influences and people to strengthen a sense of personal, social and cultural character.

**P06 Energy citizenships and prospects for low carbon democracy**

*Convenor: Ben Campbell (Durham University)*

*Discussant: Simone Abram (Durham University)*

PCL050 (Palatine Centre): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel invites theoretical and empirical papers for contributing to a greater energy-plugged-in anthropology in order to compare and reflect on emergent socialities of energy knowledge and practice.**

**09:00-10:30**

**Energy talk, temporality, and belonging in austerity Greece**

*Daniel Knight (University of St Andrews)*

Drawing on ethnographic research in the town of Trikala, central Greece, this paper demonstrates how “energy talk” provides a prism through which locals discuss the past, the future, increasing poverty and reassess their belonging in a modern Europe.

**Paying the bill: ethnographies of Germany's 'energiewende'**

*Dorle Dracklé (University of Bremen); Werner Krauß (University of Hamburg)*

Who pays for rising costs due to the great energy transition? The energy transition is said to be a huge success, but why are costs rising anyway? Starting from our own monthly energy bill, we trace different strands at the example of the energy transition in the federal state of Hamburg.

**Energy and its use in low income households**

*Andy Stephenson (De-Montfort); Jamie-Leigh Ruse*

Low income households require energy for the basic living. Real decisions on what they can and can't afford are the main factor in decision making. Working with communities and understanding lifestyles is paramount to help make energy use more cost-effective rather than relying on technology.

**Ancestors for sale in New Zealand**

*Marama Muru-Lanning (University of Auckland)*

Exploring Māori experiences and responses to privatising electricity generating assets in New Zealand.

**11:00-12:30**

**Between national interest and peoples' right: hydro-power and ethnicity in 'Federal' Nepal**

*Mukta Lama (Tribhuvan University)*

Hydroelectricity projects are proliferating in Nepal. They have also become focus of public protest and legal dispute for negative environmental and social impact. This paper analyses contestation between national interest and peoples' right in the context of neo-liberal expansion in the Himalaya.

**Becoming a hydropower nation: Nepal's promised dams**

*Matthäus Rest (Ludwig Maximilian University)*

For decades, the citizens of Nepal have been promised an economic boom due to large scale hydropower exports. But instead, the hours of load shedding have increased. Looking at the long delayed Arun-3 dam project, I will investigate the power of an unfulfilled promise.

**The energy quest as social practice for renewable empowerment**

*Ben Campbell (Durham University)*

This paper looks at theoretical influences in approaching two contrasting energy problems in highland Nepal and northern England, and finds common strategies for making energy an innovative field for the discipline.



**Living with solar power: energy transitions in the Global South**

*Raihana Ferdous (Durham University); Britta Turner (Durham University)*

Based on ethnographic researches, this paper investigates what small amounts of solar electricity do in domestic households in the Global South.

**16:00-17:30**

**Current: electric citizenship and the politics of connection in rural India**

*Jamie Cross (University of Edinburgh)*

How do struggles over access to electricity shape socialites of energy knowledge and practice in rural India, and how might ethnographic engagements with electric citizenship 'off the grid' contribute to the anthropology of energy?

**Conflicting sustainability: poetics and politics of the wind in the Isthmus of Tehuantepec, Mexico**

*Francesco Zanotelli (University of Messina)*

Wind-farm transnational industry sponsors the renewable energy transition through the governance of meteorological elements. For Ikoote people of Southern Mexico it means a threat to their political autonomy as indigenous citizens and the moral disorder in their relationship with non-humans.

**The West Africa solar pioneers (1963-mid 80's): an anthropological inquiry about the memory and narratives of thermic Solar energy in Africa**

*Frederic Caille (Laboratoire Triangle Lyon / Université Savoie Mont Blanc)*

The paper presents a mix historical/ethnological investigation about the first research's and experimentations in solar energy in Africa, especially in Dakar with the French engineer Jean-Pierre Girardier who did his PhD there in 1963, and create the mix private-public firm SOFRETES.

**Women's empowerment through electrification: what is (the) evidence?**

*Tanja Winther (University of Oslo); Margaret Matinga*

The paper reviews the literature on electricity's gendered impacts in the rural South and develops a framework for analysing women's empowerment. We find solid documentation for electricity's positive impact women's welfare while studies focusing on the impact on gender relations are scarce.

**P07 The energy transition: an anti-politics machine?**

*Convenors: Tristan Loloum (Durham University); Nathalie Ortar (ENTPE)*

*Chair: Daniel Knight (University of St Andrews)*

PCL054 (Palatine Centre): **Tue 5th July, 09:00-10:30, 11:00-12:30**

**In times of urgency when the “energy transition” is presented as an indisputable necessity, this panel aims to question the political uses of such a transformation, as well as the intents to depoliticize it through expert knowledge and technicist ideologies.**

**09:00-10:30**

**(De)politicizing the energy transition**

*Tristan Loloum (Durham University)*

This theoretical paper analyses the ways in which the « energy transition » is defined, problematized and debated.

**Energy transition from the inside: how to live in a time of energy transition? A point of view from France**

*Nathalie Ortar (ENTPE)*

This presentation propose to question the implications on every day life of energy transition. We want to question the offset between a political discourse promoting an energy transition and the everyday life of ordinary people.

**11:00-12:30**

**The ecological role of nuclear power in Britain’s energy transition: an anatomy of a political construct**

*Lucie de Carvalho (Université La Sorbonne Nouvelle)*

Nuclear power now features as one of the key components of the UK’s energy transition scheme towards a low-carbon economy. To what extent has the crisis narrative used by the Blair governments helped construct and guarantee the revival of such a controversial technology?

**Electric cars but no electricity: why international codes for sustainable construction will fail in Nigeria**

*Afolabi Dania (University of Reading); Ian Ewart (University of Reading)*

Regulatory codes to promote sustainable construction, introduced into Nigeria from Europe and America, are shown to be insensitive to cultural specifics. We describe some of the ongoing problems, such as the requirement to provide for electric cars, when electricity is unreliable.

**What is a ‘platform for European research in the socio-economic nexus’?**

*Simone Abram (Durham University)*

This paper questions how Energy transition research is generated, by reflecting on the emergence of an interdisciplinary academic network aiming to set agendas for EU research funding.

**P08 Sensational knowledge: emotional and sensory encounters as ways of knowing**

*Convenors: Marta Sokol-Klepcka (University of St Andrews); Raluca Bianca Roman (University of St Andrews); David Howes (Concordia University)*

CG83 (Chemistry Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**The senses and emotions have migrated from the margins to play a central role in ethnographic practice and theory, displacing language and cognition. What are the implications of this shift for the production and communication of anthropological knowledge?**

**09:00-10:30**

**“You will see!”: an ethnographic encounter with a Hyena in Venda, South Africa**

*Fraser McNeill (University of Pretoria)*

This paper unpacks the events leading up to and after a ritual expert I was working with shape-shifted into a Hyena. It raises questions of ‘evidence’, ontological obfuscations and radical alterity.

**Ambivalent ways of knowing: from acoustemology to sensory deprivation.**

**Fieldwork among long-haul truck drivers**

*Agata Stanisz (Adam Mickiewicz University in Poznań)*

In my paper, I will discuss how ways of knowing made through a multisensory observation and the application of mixed methodologies can be ambivalent. I will consider how emotional and sensual involvement affects the production more adequate representations of a fieldwork knowledge.

**Moving the body forward, bringing the mind back in? A methodological future**

*Kitty Wheeler (University of Oxford)*

The turn to embodiment and the senses has revitalised anthropological horizons, but might it replicate the epistemological problems of its predecessor? If embodied anthropology is to continue to light up new territories, ongoing dialogue with discursive theory and method will be necessary.

**Learning through love: the role of senses in understanding relationships between people and ponies in Shetland**

*Catherine Munro (University of Aberdeen)*

In this paper I explore the role of sensory experiences in understanding the relationships between people and ponies in Shetland, with a particular focus on my changing fieldwork experience after I adopted a Shetland pony mare and foal.

**11:00-12:30**

**Time and the senses in the Andes**

*Constance Classen*

This presentation explores the sensorial dimensions of temporal concepts in the Andes as exemplified through traditional practices, myths and artifacts. It goes on to examine the Andean reception of the Western linear notion of time.

**Sensory entanglements: sense-based research and communication in anthropology**

*David Howes (Concordia University)*

This paper provides an introduction to the field of sensory museology and draws out its implications for the reform of current museum display practices and the creation of performative, intercultural multisensory environments.

**Being with another: performance, co-presence, and the transmission of the ineffable**

*Omotayo Jolaosho (University of South Florida)*

This presentation considers performance as a sensory encounter that transmits and transcends experiential knowledge through a case study of activists in a South African social movement.

**Embodied learning in Bharatanatyam: the making of sensory knowledge**

*Jamila Dorner (SOAS, University of London)*

This paper will explore the learning environment in which Bharatanatyam practitioners make knowledge, as they fine-tune their sensory perceptions and hone their bodily skills. It will also reflect on the production and communication of anthropological knowledge with regard to embodied learning.

**16:00-17:30**

**Becoming indigenous by feeling indigenous: the contemporary production of indigeneity in Bogota, Colombia.**

*Maria Fernanda Esteban Palma (University of Pennsylvania)*

Indigenous revitalization is frequently framed as instrumentalist in Latin America because groups are assessed against a universal model of indigeneity. By undertaking a more experiential and sensorial ethnography of indigenous production, their cultural pluriverses can be better understood.

**Sensory knowledge as ways of knowing: non-verbal means of communication and sensing of ‘home’ of Latin Americans in Edinburgh**

*Marta Sokol-Klepcka (University of St Andrews)*

This paper examines the role of sensory knowledge as ways of knowing for particular individuals as well as for the researchers. It looks at the sensorial life experiences of Latin Americans living in Edinburgh and explores their sensing of ‘home’.

**Half an hour in Belfast: a sensational experience... and a haircut**

*Karen Lane (University of St Andrews)*

Through analysis of an intense sensory and emotional experience that occurred during fieldwork, I consider how in-the-moment sensory knowledge can be retained and understood and how this way of knowing can best be disseminated.

**How does food poverty taste?**

*Laura Colebrooke (Cardiff University)*

Taste- the embodied experience of sensing and making sense of food- is central to how dietary inequalities are experienced but are rarely addressed in scholarship. ‘Foodmaps’ might be one way to include a sense of taste in our knowledge of food poverty and understand the issues on the terms of those affected.

**P09 Living histories, making futures: temporality and young lives**

*Convenors: Ditte Strunge Sass (Mahidol University International College); Sarah Winkler-Reid (Newcastle University); Camilla Morelli (University of Bristol)*

Hogan Lovells Lecture Theatre (Palatine Centre): **Wed 6th July, 09:00-10:30, 11:00-12:30, Thu 7th July 09:00-10:30, 11:00-12:30**

**This panel examines the temporal dimensions of young lives, both in terms of how young people construct their life-trajectories and future selves; and how they experience, discuss, reflect and mobilise personal local, national or global histories and memories.**

**09:00-10:30**

**Imagining futures like parents: narratives of constraint and opportunity by American children in New Mexico**

*Elizabeth Hurst*

In exploring how Hispanic children in rural New Mexico make sense of narratives of discipline and opportunity, this paper shows how children mobilize history as collective experience to imagine possible futures that both create continuity with and critique the world their parents grew up in.

**Drinking with others: technologies of continuity and transformation in Amazonia**

*Casey High (University of Edinburgh)*

In examining how Waorani people constitute themselves as Ecuadorians, politicians and students while they assert themselves as part of a Waorani collective history, I focus on youth alcohol consumption and the use of video as technologies that mediate youth relations with older kin and outsiders.

**Forest hunters to slum dwellers: the uncertain futures of Amerindian children**

*Camilla Morelli (University of Bristol)*

Using visual media, I examine how Amerindian children are developing new forms of desire and worldviews compared to their elders, and in so doing are preparing the ground for a different future. This will highlight the relevance of child-centred works for policy and development.

**11:00-12:30**

**The new women of China: ambitions, dilemmas and intergenerational conflicts among young girls in Beijing**

*Federico Fattori (Manchester University)*

The paper explores projects of life building in urban China and consider concerns, ambitions and dilemmas of young girls pursuing professional realisation, love and motherhood and trying to balance family responsibilities and career development, come to term with inter-generational differences.

**Youthful visions: genealogies of self and state in Iraqi Kurdistan**

*Diana Patterson Hatchett (University of Kentucky)*

How do private school students envision and prepare for possible futures of self and state in the Kurdistan Region of Iraq?

**Imagining a future after schooling: quantum personhood in the lives of young people in London and New York City**

*Patrick Alexander (Oxford Brookes University)*

This paper explores a two-year comparative ethnography of schooling in inner-city London and New York City. Using the concept of quantum personhood, I focus on how secondary school students give meaning to their lives, providing a critique of 'aspiration' as a framework for imagining the future..

**Education, migration and mobility: rural Indian youths' aspirations for elsewhere**

*Peggy Froerer (Brunel University)*

This paper examines the relationship between education, migration and social mobility, with a focus on rural Indian youths' aspirations for elsewhere.

**Thu 7th July 09:00-10:30**

**Keeping it all together: queer sexuality, young people and family relations in India**

*Maria Tonini (Lund University)*

The paper analyzes how middle class queer young people in Delhi negotiate the stigmatized status of their sexuality against a host of pressures, hopes, and desires about their future.

**“You need to know how to take care of your baby in the future”: the everyday life of Mozambican children between past and future**

*Elena Colonna (Universidade Eduardo Mondlane)*

Based on the results of an ethnographic research, this paper presents the everyday life of children in the suburbs of Maputo. The present of children is discussed, emphasizing its roots in personal, family and community past, as well as its relevance for the construction of the future.

**Drawing the future: continuity and rupture in schoolchildren’s visions of their adult life in a rural school of Chiloé, southern Chile**

*Giovanna Bacchiddu (Pontificia Universidad Catolica)*

This paper, based on ethnographic research among schoolchildren in indigenous rural southern Chile examines the projections of their future selves as adults via drawings and narratives. The material reflects continuity and innovation in a context where tradition and modernity increasingly interplay.

**Thu 7th July 11:00-12:30**

**Forgiveness on the last day at school: growing up and history in a London school**

*Sarah Winkler-Reid (Newcastle University)*

This paper focuses on the importance of the shared history of the year group in a London school and its culmination on ‘the last day of school’. Through a focus on Dominic, and his emotional speech to the group, I highlight the irreversibility of action and the importance of forgiveness as part of this.

**Apprenticeships, inheritances, vocations, careers: changing life story grammars, precarity and the contemporary youth question**

*Phil Cohen (Burkbeck College)*

This paper looks at four grammars of life story telling which frame ‘youth’ in very different ways and compares the classical bildungsroman with contemporary coming-of-age stories to illustrate how these codings have become destabilised.

**Hurting towards the future: the speed of young women's time**

*Sneha Krishnan (University of Oxford)*

This paper contests the argument that youth is experienced in South Asia as indefinitely stretching. Drawing on research conducted with young women in Chennai, it instead argues that young women experience youth as passing too quickly, and as a site saturated with ethical practices.

**P10** **Temporalities of migration, mobility and displacement**

*Convenors: Fiorenza Picozza (King's College); Stefano Portelli (University of Rome)*

Rosemary Cramp (Calman Learning Centre): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**The panel addresses the temporal dimension of mobility and displacement, interrogating different variations of speed as both results of power relations and of strategies deployed by those displaced, specifically exploring the ethnographic limits and demands of capturing the dimension of temporality.**

**09:00-10:30**

**Enduring displacements in refuge: temporal contingencies of refugee resettlement**

*Georgina Ramsay (University of Newcastle)*

Resettlement is, ostensibly, a process of inclusion through refugees are provided with 'refuge.' Yet the assumptions of resettlement as an automatic 'solution' to displacement overlook the ways in which a sense of being displaced endures beyond static temporal frameworks.

**Governing the velocity of the migrant domestic workers market in Turkey through temporal borders**

*Ayse Akalin (Istanbul Technical University)*

This paper argues that the primary aim of the amendment the Turkish government made to the Law on Residence and Travel of Foreigners in Turkey #5683 in 2012, was to govern the velocity of the mobility in and out of the migrant domestic workers market in Turkey and to create temporal borders for the migrants.

**Waiting in the queue, waiting for a future: an ethnography of the relationship between waiting and displacement among Syrian refugees in Mafraq, Jordan**

*Ann-Christin Wagner (University of Edinburgh)*

The proposed paper investigates the relationship between displacement and "waiting" among Syrian refugees in Mafraq, a site of urban displacement in Jordan. Based on an active understanding of "waiting", its study provides a diagnostic of how Syrian refugees' temporal and spatial mobilities are intertwined.



**11:00-12:30**

**Waiting for movement: resistance in the face of control along the Balkan route**

*Johannes Balthasar Oertli (SOAS, University of London); Kiri Santer*

This paper compares two spaces of waiting on the Balkan Route and interrogates the ways in which waiting is negotiated by migrants subjected to it. In this context, waiting interrogates the relation between time and space as both a tool of resistance by migrants and control of their movement.

**Out of time: the temporality of urban displacement and evictions**

*Stefano Portelli (University of Rome)*

Generally interpreted only as a transition in space, urban displacement has an important temporal dimension. Examples from Southern Europe illustrate the conflict between the planners' narrative of development as a linear progress, and the lived experience of displacement as a breach in time.

**Fragmented temporalities: everyday practices of temporary refugees criss-crossing geographical and juridical borders**

*Elena Fontanari (University of Milan)*

I here address the temporal dimension for an understanding of migration as subjective experience focusing on the case-study on crossing-border mobilities of temporary refugees between Italy and Germany. Their everyday live in Milan and Berlin, together with their contested mobilities will be exposed.

**16:00-17:30**

**Confined to Ciudad Vieja! An ethnographic approach to Peruvians experiences of intercultural interaction in the Old City of Montevideo**

*Karina Boggio (Universidad de la República Uruguay)*

This paper explores experiences of time and space in processes of intercultural interaction in the Old City of Montevideo, connected to Peruvian community.

**Experiencing fragmented trajectories: ethnographic explorations of mental distress among refugees in Italy**

*Francesca Morra (Oxford Brookes University)*

By 'zooming in' on micro experiences of divergent temporalities, this paper analyses the psychic life of the European asylum system and the long-term products of bordering practices. The paper considers mental 'disorders' as a way to explore the ambiguities of citizenship projects.

**Temporariness, belonging, and the mobile body: exploring seasonal agricultural workers' experiences in a regional Australian community**

*Esther Anderson (University of Southern Queensland)*

The need for seasonal agricultural labour links transient populations to regional Australian communities. The mobile body offers a way of understanding how everyday interactions connect temporariness, stability, belonging and exclusion.

**Living inside temporally thick borders: IT professionals' experiences of Swedish immigration policy and practice**

*Linn Axelsson*

This paper conceptualises border crossing as a temporal process that spans several years. It highlights the temporal and spatial consequences of several moments of waiting experienced by some highly skilled migrants in Sweden in relation to their admission, labour market access and settlement.

**P11 Death and technology**

*Convenor: Tamara Kohn (University of Melbourne)*

CM107 (Maths Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**As new technologies shape practices of death, disposal and memory, this panel asks: What kinds of publics gather around online memorials and with what affect? How will we deal with digital and material remains in the future? How are relations around death given new meaning through new technology?**

**09:00-10:30**

**Cremation, sequestration and the committal**

*Michael Arnold (University of Melbourne)*

We present a critical analysis of the architecture and performance of cremation, especially the sequestration and committal of the body. Through participant observation in Australian, UK and US crematoria, we find the finality of death contrasted by the convoluted rituals of cremation.

**Technology and the humanist funeral practitioner**

*Simon Allen*

Across 25 years of taking Humanist funerals, the progression of technology in funerals has increased steadily and these are the ways it affects my work.

**On hybrid memorials: materiality, digitality and death**

*David Kirk (Newcastle University)*

Hybrid Memorials are artefacts and spaces, which bring together elements of the digital and physical in a memorialization context. Working through a number of examples, both realized and conceptual designs, this paper explores an emerging design space for new forms of memorialization.

**11:00-12:30**

**Footprints of war: the meaning of artefacts and personal effects from mass graves in Bosnia and Herzegovina**

*Admir Jugo (Durham University)*

To examine the claims that are placed on the objects excavated from mass graves in BiH, claims made by family members, judiciary and the society as a whole and it will show that persons and objects excavated are not disparate in significance but that their symbolic importance is intertwined.

**Biological citizenship and death in Mexico**

*Ernesto Schwartz-Marin (Durham University)*

New modes of citizenship are emerging in spaces riddled by lack of rule of law and extreme violence that bring new engagements with techno-science and new of rights and duties towards the dead and the disappeared, made possible through the strategic mobilization of the biology of the living.

**P12 Envisaging new futures | The subjective turn | Social movement politics**

*Convenor: Alex Flynn (Durham University)*

CG83 (Chemistry Building): **Mon 4th July, 14:00-15:30**

**The contestation of meaning has become a key locus of social movement research, pointing to debates as to how futures can be envisaged. But set against the recent ‘subjective turn’ in this scholarship, how more precisely is such meaning elaborated and peoples’ subjectivities expressed?**

**Subjective property: building a grassroots tenants’ movement in Scotland**

*Benjamin Bridgman (University of St Andrews)*

This paper sets the subjective property ideologies and imagined futures of individual activists within an Edinburgh-based tenants’ rights campaign group alongside the campaign’s collective messages. The aim is to explore the idea that the collective utopia is a consciously strategic construct.

**Èl mé cheur a l'è No TAV: transindividual affects and social movement politics beyond the subjective**

*Mateusz Laszczkowski (University of Warsaw)*

This paper ethnographically focuses on the No TAV movement in Val di Susa, in the Italian Alps. It highlights the formation of subjectivities, collective and meaning through the convergence of visceral affects and appetitions that bring politics beyond the subjective, opening up future possibility.

**A different 'subjective turn': exploring non-radical activism of engaged individuals in (South)Eastern Europe**

*Piotr Goldstein (The University of Manchester)*

Social activism has been traditionally studied either by scholars of civil society, concerned typically with NGOs and associations, or those focusing on protest movements. This paper looks at non-radical, everyday, activism performed by individuals, often outside any formal, or informal structures.

**Chocolate and politics: an ethnographic con-textualisation of the peace community of San José de Apartadó**

*Gwen Burnyeat (Universidad Nacional de Colombia)*

The Peace Community of San José de Apartadó, Colombia, declared themselves neutral to the armed conflict; they also produce fair trade cacao. Two narratives combine in their collective identity: the 'radical' and 'organic' narratives, which mutually engender each other in a reciprocal circularity.

**P13 Death and chronicity: new perspectives on cadaveric donation**

*Convenors: Bob Simpson (Durham University); Rachel Douglas-Jones (IT University Copenhagen)*

E101 (Engineering Building): **Thu 7th July, 09:00-10:30**

**A widening repertoire of therapeutic, research and educational uses for human tissue brings narratives of global 'shortage' and questions of how communities might secure the ethical procurement of tissue. How might these developments be shaping how death is conceived?**

**Death and chronicity: what do we mean by 'new' perspectives on cadaveric donation**

*Bob Simpson (Durham University)*

In this paper I will provide an overview of what the 'new' perspectives are that we have in mind when trying to understand contemporary practices of post-mortem body donation for therapeutic, research and educational purposes.

**Contemplating relations between body and person through cadaveric donation**

*Maria Olejaz (University of Copenhagen); Klaus Hoeyer (University of Copenhagen)*

The paper explores how Danish people articulate understandings of their own body by way of contemplating cadaveric donation for science education or transplantation.

**Anatomy collections and the ethics of the past**

*Ian Harper (University of Edinburgh); Elizabeth Hodson (University of Aberdeen)*

To what extent should an ethics of the present judge the past and in what ways do historical practices inform our contemporary ethical concerns? If ethics involves articulating our broader responsibilities, then how do body-collecting practices in the 19th century inform current donation debates?

**Times of death, times of giving, times of grief**

*Arnar Árnason (University of Aberdeen)*

The modern medical view has seen death as failure. This panel suggests that medically death is increasingly seen as a resource. This paper examines this in relation to discourses and practices of organ donation in Iceland which it links to earlier conceptions of grief as an opportunity for growth.

**The spectre of death and the discourse of organ transfer in Kerala, India**

*Abin Thomas (King's College London)*

I intend to discuss how death appears in the contemporary discourse of organ transfer in Kerala, a state in southern part of India. I address this question through the case study of an organization called Suvartha and by reading some of the newspaper reports on cadaveric organ donation.

**P15 Anthropology and interdisciplinarity (Roundtable)**

*Convenor: Laura Rival (University of Oxford)*

CG83 (Chemistry Building): **Wed 6th July, 09:00-10:30, 11:00-12:30, Thu 7th July 09:00-10:30, 11:00-12:30**

**The question ‘How does contemporary anthropological knowledge relate to other disciplines or branches of knowledge?’ needs to be addressed ethnographically. This panel invites contributions that start from the direct experience of researchers who have or are participating within multidisciplinary, interdisciplinary, or transdisciplinary research teams, and propose to offer detailed and contextualised accounts of these experiences.**

**09:00-10:30**

**Anthropology and interdisciplinarity: exploring the new challenges**

*Laura Rival (University of Oxford)*

This paper argues that although anthropology is 'interdisciplinary,' emerging epistemological trends and recent developments in the institutionalization of scientific research call for a renewed collective reflection on the place and role of anthropological knowledge within academia and beyond.

**Common origins, distinction and the taste of interdisciplinarity**

*Veronica Strang (Durham University)*

This paper suggests that, rather than threatening disciplinary distinction, interdisciplinarity supports specialist areas, both by enabling exchanges of knowledge between them, and by creating collaborative networks which support the academy and its intellectual independence.

**The anthropologist MPH working in HIV research**

*Melissa Medich (University California Los Angeles)*

Anthropologists increasingly hold posts in biomedical research units and collaborate in health interventions. This paper presents an account of pursuing an MPH after a PhD in anthropology, and offers a case study that asserts the value of anthropological perspectives in global HIV research.

**Becoming and unbecoming an anthropologist in health research**

*Mark Brough (Queensland University of Technology)*

This paper juxtaposes the cosmopolitan discourse of multi/inter/ trans with a street-level account of being an anthropologist within a health research centre.

**11:00-12:30**

**Navigating across disciplines: a collective reflection on the journey of an interdisciplinary PhD research**

*Tatianna Mello Pereira da Silva (University of Edinburgh); Jamie Furniss (University of Edinburgh); Antonio Ioris (University of Edinburgh)*

This paper presents a collective reflection on the journey of a PhD Candidate with a background in Law and Public Policy as she navigates across disciplines under the guidance of a Social Anthropologist with a background in Law and Development and an Agronomist converted to Human Geography.

**Anthropologist to and from the field: possible alliances**

*Livia Cahn (Université Saint-Louis)*

Five researchers came together to interrogate struggles around the cultivation of land in Brussels. Our varied backgrounds challenge us to reflect on our approach, to acknowledge our alliances & to find ways to conduct our work with a wider audience, beyond the usual academic context.

**Contours of the pharmakon: collaborating in toxic zones of abandon**

*Eben Kirksey (University of New South Wales)*

Post-industrial landscapes awash with dioxins and heavy metals have become emergent ecosystems for amphibians that have vanished from areas protected by conservationists.

**Eco-anthropology: towards an increasingly holistic approach to human-environment relations**

*Pablo Dominguez (Autonomous University of Barcelona)*

I will address the historical depth of the implicit dichotomy that separates even those who endeavour to stand at the interface of the two main paradigms composing the sub-discipline of Environmental Anthropology, one sociologically-humanist centred and other biologically-naturalist centred.

**Thu 7th July 09:00-10:30**

**Collaborative research: other anthropologies, other knowledges and other knowledge forms**

*Penny Harvey (University of Manchester)*

The paper compares two collaborative research projects (one on decentralization in Peru, the other on big data and the waste management in the UK) focusing on modes of collaboration, challenges of translation between disciplines and negotiations around the possibilities of registering ‘impact’.

**‘It’s not what you think’: placeholding and translating for anthropology in collaborative health research**

*Helen Lambert (Bristol University)*

In this paper I draw on recent research collaborations to reveal implicit assumptions about anthropology’s remit, explore interdisciplinary working as anthropological practice and argue for the need to re-articulate the nature of anthropological evidence-making.

**Anthropology, biology, conservation and artisanal fishery: from the limits of collaboration to new forms of knowledge**

*Francesca Marin (University of Aberdeen)*

The paper traces the stages of my collaboration with a group of biologists involved in conservation and resource management programs, in Argentina. It affirms the need to go beyond disciplinary boundaries and shows the limits of the distinction between basic and applied research.

**Using anthropological theories of ritual in the analysis of strategy away days: a collaborative project with management research**

*Nicole Bourque (Glasgow University)*

This paper looks at a collaborative project with researchers in Management Science. We used theories of rites of passage and ritualisation to analyse corporate strategy away days. We developed a useful model, but had to learn how anthropologists think and work differently from management scientists.

**Thu 7th July 11:00-12:30**

**If all relations change participants, how much should we worry? Some notes and queries from the field of a multidisciplinary dialogue among anthropologists and psycho-social workers**

*Rossana DiSilvio (University of Milano-Bicocca)*

As an anthropologist investigating ‘post-familial’ families in Italy, I have been called to translate my analytical knowledge into operative practices within an integrated group of public psycho-social workers. I discuss a case-study of this ‘dialogue’ as ethnographically recorded in my experience.

**Lost (and Found) in translation: the complexities of interdisciplinary communication in a synthetic biology research centre**

*Carmen McLeod (University of Nottingham); Brigitte Nerlich (University of Nottingham)*

Synthetic biology is an interdisciplinary field involving researchers from across the biophysical sciences. Social scientists are also joining research teams. We argue that anthropologists can play a key role in understanding the communication issues arising from these interdisciplinary interactions.

**Reflecting on multi-disciplinarity in EU-funded research**

*Heidi Armbruster (Southampton University)*

Using an ethnographic lens I will reflect on the challenges and opportunities of participating in multi-disciplinary research teams in EU-funded research.



**Anthropologists in the supply chain...looking at interdisciplinarity in the field of global health**

*Diane Duclos (London School of Hygiene and Tropical Medicine); Loveday Penn-Kekana*

Drawing on contextualised accounts from an interdisciplinary evaluation of a supply chain intervention in Senegal, this paper questions translations of epistemologies and methodologies from “anthropology” to “qualitative research” in the field of global health.

**“Do we need to talk to farmers?”: an inter- and multi-disciplinary collaboration about agricultural biotechnologies in the Global South**

*Susana Carro-Ripalda (Deusto University)*

This paper presents an ethnographic exploration of GMFuturos, a multi- and interdisciplinary project run from Durham University to study agricultural biotechnologies in the Global South (Macnaghten and Carro-Ripalda 2015).

**P16 Veterans of liberation wars and counter-insurgencies: negotiating loss, integration, memory and trauma**

*Convenors: Ana Margarida Sousa Santos (Durham University); Alice Wilson (Durham University)*

E005 (Engineering Building): **Wed 6th July, 09:00-10:30**

**Through an analysis of how veterans of liberation wars – both liberation movements and counter-insurgency veterans – face legacies and memories of liberation wars, this panel illuminates shared experiences of war, trauma, loss and memorialization on both sides of the colonial encounter.**

**Recasting military citizenship and state responsibly: nuclear test veterans and claims for healthcare in New Zealand**

*Catherine Trundle (Victoria University of Wellington)*

This paper develops the notion of military citizenship to explore veterans’ healthcare claims. Focusing on New Zealand nuclear veterans I show how veterans resist and reject processes of governmental power, while also demanding increased modes of care and relationality with the State.

**Villains, victims or heroes: negotiating loss and memory among Portuguese combatants of the colonial wars**

*Ana Santos (Durham University)*

This paper examines the ways in which Portuguese ex-combatants create, position and represent themselves and consider the silence and invisibility that followed the end of the colonial wars.

**Veterans as kin: the social afterlife of a defeated liberation movement in Dhofar, southern Oman**

*Alice Wilson (Durham University)*

This paper examines how veterans of the defeated liberation movement formerly active in Dhofar, southern Oman, use kinship – births, marriages and deaths – as a realm through which they may reproduce themselves as a social (if not political) group.

**Veterans and the transition from military to civilian life in Sri Lanka**

*Dhana Hughes (Durham University)*

This paper considers how Sri Lankan veterans give meaning to, and reflect on their experiences of the transition from military to civilian life in the aftermath of the gruelling war between the Sri Lankan government and the Tamil Tigers.

**P17 The endurance of the ephemeral**

*Convenors: Sabine Hyland (University of St Andrews); Stephanie Bunn (University of St Andrews)*

Hogan Lovells Lecture Theatre (Palatine Centre): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**This panel examines how biodegradable textiles ('the ephemeral') endure over time. How do textiles, from domestic (eg baskets) to high status (eg khipus) exist through time and memory? How does anthropological fieldwork engage the memory of the ephemeral, making a path from the past to the future?**

**14:00-15:30**

**The language of twisted wool: the Khipu epistles of Collata, Peru**

*Sabine Hyland (University of St Andrews)*

This paper analyses two patrimonial khipus from Collata, Peru. It considers the Collatinos' belief that the khipus are epistles about war, alongside evidence about the khipus' history from 18th century manuscripts guarded by the community, from manuscripts from national archives, and from the khipus.

**Remembering 'Cottonopolis' through cotton cloth**

*Cathy Greenhalgh*

This paper explores ideas of the affective trace, ephemerality and "agentic presence" of stitched and woven cotton items and collected narratives for a film, Cottonopolis. Questions of locating durability and decay in the object arise through memories imbued by cotton cloth.

**Ravelling and unravelling time: part 1**

*Stephanie Bunn (University of St Andrews)*

This paper explores why hand-skills exert a pull which provokes their production, and re-production, and why such skills might be important temperamentally, and developmentally, for human thinking, learning and acts of memory.

**16:00-17:30**

**Yoruba family status and memory through Aso-oke and Adire cloth**

*Eni Bankole-Race*

This paper explores the phenomenon of textiles as historical repositories among the Yoruba people of West Africa. Antique and contemporary Aso-oke and Adire fabrics will be used to demonstrate how these operate.

**Bark cloth in Uganda: from cultural symbol to sustainable art**

*Sarah Worden (National Museums Scotland)*

This paper focuses on the tradition of bark cloth production and use in Uganda, bringing together museum collections research and fieldwork with contemporary artists working with bark cloth in Kampala, to consider the changing fortunes of a material imbued with deep cultural significance and meaning.

**P18 Digital environmentalisms**

*Convenors: Antonia Walford (University College London); Hannah Knox (University College London)*

CG218 (Chemistry Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**This panel will explore digital technologies as key aspects in the formation of a contemporary environmental imaginary, and as a potential site for transforming anthropological approaches to human-environmental relations.**

**14:00-15:30**

**From kilo to mega to giga to tera to peta to exa to zetta to yotta: scientific data, sociality, and value**

*Antonia Walford (University College London)*

The environmental sciences have over the last decades experienced a “data deluge”, prompting concerns around the curation, storage and sharing of increasingly enormous data sets. This paper will explore the value of scientific data, and the social and relational efficacy that it has as a result.

**Framing uncertain futures: promises, probabilities and the prediction of weather and climate**

*Sophie Haines (University of Oxford); David Zeitlyn (University of Oxford)*

This paper considers conceptual and practical interactions of digital weather/climate modelling with cultural worldviews, science-policy processes, and the shaping of social and environmental futures.

**Human agency between digital and environmental concerns**

*Morosanu Roxana (Loughborough University)*

This paper looks at potential ways for reconsidering and reconceptualising human agency that emerge at the intersection of environmental considerations and digital practices.

**Musical touring and academic conferencing: creative alternatives made possible by digital technologies**

*Mark Pedelty (University of Minnesota)*

This paper examines cases of environmentalist musicianship to determine if artists' innovative efforts to alter unsustainable touring traditions might offer useful insights for traveling academics' as we seek to replace unsustainable travel and conferencing practice with emerging digital technologies.

**16:00-17:30**

**The demise of the local and the emergence of the universal in national sustainable planning solutions to climate and environmental challenges.**

*Mark Graham (Stockholm University)*

This paper looks at the Swedish Symbiocity solution to sustainable urban planning. It charts the genesis of the concept and the consequences of a mobile digital solution in terms of the loss of 'local' knowledge and experience in 'universal' solutions to 'universal' environmental problems.

**A detour on the way to sustainable mobility: DriveGreen approach**

*Dan Podjed (Research Centre of the Slovenian Academy of Sciences and Arts)*

The DriveGreen project started with an idea to develop a smartphone app for reducing CO2 emissions produced by transport. A detour to sustainable mobility was made via a health and lifestyle app that tracks the use of public and personal transport and introduces walking, running, and cycling achievements.

**Digital materiality, fabrication and representation of emergent cities**

*Alejandro Veliz Reyes (Plymouth University)*

This submission explores the relationship between complex urban phenomena (described here as "emergent cities") and its representational/modelling techniques in the context of architecture and city planning design studios.

**P19 Thinking otherwise at the extractive frontier: conflict, negotiation, translation, and a more equitable conversation**

*Convenor: Juan Pablo Sarmiento Barletti (Durham University)*

CG60 (Chemistry Building): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**We engage the conflicts arising from clashes at the extractive frontier between local and mainstream policy understandings of nature, sustainability, and well-being. We aim at a more equitable conversation between these local understandings and wider (post) development policy and practice.**

**09:00-10:30**

**Resistance to mining: a review**

*Marta Conde*

Local communities in mining conflicts do not react only to perceived environmental impacts but also to object their lack of participation in decisions concerning their development path. Through cross-scalar alliances they are combining local narratives with global discourses on rights and justice.

**Empty land versus sacred site: unexpected objections to proposed commercial wind turbines in a developed western society**

*Jennifer Speirs (University of Edinburgh)*

The proposed extraction of peat moorland for economic reasons from allegedly unproductive barren land on the island of Lewis in northwest Scotland in order to build a massive wind farm was met with unanticipated local protest about the destruction of unmarked ancestral graves.

**Ancestral domain as cultural heritage: indigenous resistance on a northern Philippine frontier**

*Shu-Yuan Yang (Academia Sinica)*

This paper examines how the Bugkalot draw discourses from both global indigenism and local ideas of wellbeing to articulate their opposition against the Casecan Dam, a BOT project that was the result of neoliberal policies.

**Southern Siberian (Russia) indigenous peoples vs mining companies: land-use conflicts and standoff discourse in context resource curse**

*Vladimir Poddubikov (Kemerovo State University)*

The paper considers the social and cultural aspects of land-based conflicts arising between the Southern Siberia indigenous peoples and extractive companies. Author notes that such conflict situations in some cases make the basis for tension of inter-ethnic relations.

**11:00-12:30**

**Conflicts of development: Papua New Guinea's oil extraction sector**

*Emma Gilberthorpe (University of East Anglia)*

This paper considers the case of the Fasu people, PNG, hosts to a major oil and gas project, to examine the ways indigenous populations respond to the frameworks deployed in the name of 'sustainable development' and how dominant development discourses critically overlook the peculiarities of human agency.

**Indigenous people, racism and anti-racism in Brazil**

*Cecilia McCallum (Universidade Federal da Bahia)*

The paper explores non-indigenous understandings about indigenous peoples, natural resources and modernization in Brazil, based on analysis of schoolteachers' and journalists' discourses about infrastructural development.

**Rotten earth and relationality: rethinking sustainability and wellbeing through a case of Amazonian wildcat mining**

*Amy Penfield (University of London)*

Focusing on the case of the Sanema of Venezuelan Amazonia, this paper critiques mainstream ideas of wellbeing and sustainability by exploring the interplay between kinship, animism and wider political processes that make up the resource encounter at the local level.

**Revalorising the Yanomami forest: landscapes of global-local friction, State welfare and neoextractivism**

*Alejandro Reig (University of Oxford)*

This paper explores changes in Yanomami valorisation of the land, triggered by expansion of State welfare, illegal mining and neo-extractivist policies. It considers micro- and macro-political responses, including organized pan-indigenous opposition, armed conflict and local participation in mining.

**16:00-17:30**

**The trouble with 'the local': responses to extractive development in the Peruvian Amazon**

*Juan Pablo Sarmiento Barletti (Durham University)*

I engage with different positions over extractive development, progress, wellbeing and sustainability held by the indigenous and non-indigenous inhabitants of a region in the Peruvian Amazon. In doing so, I problematise 'the local' in mainstream analyses of responses to extractivism.

**Perspectives on extraction: ontological war and peace in Amazonia**

*Evan Killick (University of Sussex)*

Drawing on research with both indigenous people and academic and policy workers this paper examines understandings of natural resource extraction, forest conservation and climate change mitigation strategies in contemporary Amazonia.

**Ideas and initiatives in the name of progress in Peruvian Amazonia: the case of the Camisea gas extraction project and the Machiguenga indigenous population**

*Cynthia del Castillo Tafur (University College London)*

To what extent Machiguenga ideas of progress- influenced by the Camisea Gas Project- are translated into “improvements in the life quality of the colectivity (...) and converge with the notion of “Buen Vivir” relied on solidarity and reciprocity bonds (Acosta 2009:180).

**P20 Anthropology of mental health: at the intersections of transience, ‘chronicity’ and recovery**

*Convenors: Karin Eli (University of Oxford); Anna Lavis (University of Birmingham)*  
CM105 (Maths Building): **Thu 7th July, 09:00-10:30, 11:00-12:30**

**This panel turns its attention to the anthropology of mental illness and distress. It interrogates boundaries between concepts of transience, so-called ‘chronicity’ and recovery as they come into focus through ethnographic analyses of lived experience in the clinic and beyond.**

**09:00-10:30**

**Fixing time: borderline personality disorder, temporality, and the ontological edge of diagnosis in psychiatric practice**

*Rebecca Lester (Washington University in St. Louis)*

Borderline Personality Disorder is typified by an unstable, incoherent sense of self. At the same time, BPD is understood to be a chronic, incurable condition. Diagnosis, then, is a temporal practice. This temporality is paradoxical in BPD, shaping--and sometimes foreclosing--recovery.

**Access to what? Contextualizing ‘diagnosis’, ‘recovery’ and ‘access to care’ in northern India**

*Sumeet Jain (University of Edinburgh)*

This paper examines intersections between experiences of ‘diagnosis’, ‘access’, ‘care’ and ‘recovery’ by those affected by mental health difficulties in India. Contextualizing the local significance of these concepts may open up new ways of engaging with individuals, families, and communities.

**Waiting times: mental healthcare, chronicity and the temporality of psychic life**

*Laura Salisbury (Exeter University); Lisa Baraitser (University of London)*

In this co-authored theoretical paper, we take up psychoanalytic understandings of time and mental life in order to try to understand the temporal trope of waiting and its role in mental health treatment in the current NHS.

**Reconfiguring eating disorders: from culture to structures**

*Karin Eli (University of Oxford)*

In this paper, I argue for a critical anthropology of eating disorders. Through attending to social suffering and health inequalities, this critical approach can elucidate the societal and medical structures in which eating disorders are experienced, expressed, and given voice in research.

**11:00-12:30**

**Personhood and dementia: challenging models of personhood and wellness**

*Gaynor Macdonald (University of Sydney)*

Dementia challenges the temporality of illness and the rationality of personhood. Dementia is deficit in the (perfectly) well (or curable) person. Models of personhood which downplay irrationality, vulnerability, stress and the constant need for adaptability, stigmatise both sufferer and carer.

**‘Quietly starving’: desire, temporality and recovery in anorexia**

*Anna Lavis (University of Birmingham)*

Engaging with both anorexia and psychosis, this paper explores lived temporalities of illness and recovery in mental ill-health. It asks whether a desire to maintain anorexia amongst some individuals suggests that it should be reconsidered in light of a paradigm of recovery as living well with illness.

**What does ‘recovery’ mean in an urban Indian slum context?**

*Freya Lloyd; Bhargavi Davar (Bapu Trust for Research on Mind & Discourse); Sumeet Jain (University of Edinburgh)*

This paper discusses the concept of recovery in an urban Indian context, based on research conducted with the community mental health organization Bapu Trust in Pune, India. Notions of recovery are dynamic and complex, impacting approaches and outcomes.

**Class-based chronicities in mental health care in Uganda**

*Julia Vorhoelter (Goettingen University)*

The paper looks at discourses and practices in the field of mental health care in Uganda. In focusing on two alcohol & drug treatment centers, a high-class residential facility and a poorly-funded CBO, it provides insights into the class-based temporalities of mental illness and mental health care.



**P21 Europe and its silences**

*Convenors: Stavroula Pipyrou (University of St Andrews); Andrea Muehlebach (University of Toronto)*

PCL050 (Palatine Centre): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**Europe plays a central role in how history, politics, and economics are produced and circulated across the globe. We invite papers that challenge the myth and model of Europe by considering how it has relied on silences as well, in the wake of the serial crises posed by austerity, refugees, terror.**

**14:00-15:30**

**Child displacement in cold-war Italy: silence and lived experience**

*Stavroula Pipyrou (University of St Andrews)*

Focusing on natural disasters in 1950s Calabria that led to mass child displacement, this paper makes connections between silence, memory and lived experience. Silence should be understood as a nonpathological transmission of knowledge associated to historical macro-silences of the cold-war past.

**The silence of the British Empire in present-day Bristol: imperial silences of circumscription**

*Alex Gapud (University of Edinburgh)*

This paper explores the ‘silence of Empire’ in Bristol, once a hub for imperial commerce and the Transatlantic Slave Trade. Despite local debates and public controversies about the slave trade and history commemoration in Bristol, the city’s narrative is poignantly silent about the British Empire.

**“When the Orthodox went away” remembering and forgetting internal displacement on the Polish Belarussian border**

*Aimee Joyce (St Andrews University)*

This paper discusses the legacy of the 1947 Operation Vistula resettlement program in a Polish border town. Outright conflict is avoided but tensions between the Catholic majorities silence, and the Orthodox minorities need to remember are fixed in local spaces and practices.

**16:00-17:30**

**Camp in the city**

*Andrea Muehlebach (University of Toronto)*

This paper explores the rise of one of the largest refugee camps in Germany – the abandoned Tempelhofer Flughafen in Berlin – to ask how the “refugee crisis” has become a site through which other crises are refracted and silenced.

**Crisis and spectacle: concealing the cracks in the promise of post-industrial society**

*Gillian Evans (University of Manchester)*

This paper analyses the Paris 2024 Olympic bid to show how the spectacle of the urban mega-event conceals the crises of post-industrial society in Europe.

**The dark side of Schengen: the European “refugee crisis” and the hidden temporalities of emergency**

*Cristiana Giordano (University of California, Davis)*

In this paper, I address the politics of emergency in the context of the current European “refugee crisis,” and focus on the practices that they enable and disable.

**P22 Security and terror in the age of refugee crisis: imagining European futures after Paris**

*Convenor: Giorgos Tsimouris (Panteio University)*

CG91 (Chemistry Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**The panel invites papers on the aftermath of the Paris attacks on the lives and rights of refugees in Europe. It welcomes anthropological investigations of securitisation, border intensification and the proliferation of states of exception with regards to human rights and refugee protection.**

**14:00-15:30**

**Integration experience of Bangladeshi migrants in UK: learning from an old migrant community in an age of refugee crisis**

*Papreen Nahar (Durham University); Nasima Akhter (Wolfson Research Institute for Health and Wellbeing); Adetayo Kasim (Durham University); Gillian Bentley (Durham University)*

Lack of integration of migrants in mainstream society is a reason for security threats in a host country. We explore perceived discrimination and identity of British Bangladeshis from different generations and densities. Insights from old migrants may help better integration policies for new ones.

**Greece, Europe, and “the Others”: negotiating mobility in Europe’s borderlands**

*Cynthia Malakasis*

This paper engages “mobility” and its positioning along the normal-aberrant, harmful-beneficial, and rightful-criminal conceptual spectra using data from the 2009-’10 public debate on Greece’s first-ever *jus soli* legislative initiative.

**On their way to paradise: Syrian refugees in Greece**

*Gerasimos Makris (Panteion University)*

The paper studies the experiences of Syrian refugees currently in Greece on their way elsewhere to Europe. It traces the changes that shape the lives of Muslim refugees who flee the war-torn Middle East only to find themselves stigmatised as Muslims and thus potential enemies of their reluctant saviours.

**Debunking the EU refugee policy with its own weapons: the prospect of refugee militarisation and the insecure securitisation of EU's refugee policy**

*Marina Eleftheriadou (University of Peloponnese)*

The paper will examine EU's refugee policy, demonstrating how hotspots might actually lead to radicalisation and militarisation of refugees. By adopting a security oriented approach, the aim of the paper is to show that the securitisation of refugee policy increases in fact long-term insecurity.

**16:00-17:30**

**Greece as a borderland in the age of refugee crisis and securitization: rethinking Europe from its borders**

*Giorgos Tsimouris (Panteio University); Elisabeth Kirtsoglou (Durham University)*

Considering Greece Europe's borderland in the age of refugee crisis my aim is to challenge and to theorize securitization processes driving European states to close further their borders despite the fact that the association of immigration with terrorism is not supported by evidence.

**P24 Uneven terrains of the present: towards a differential anthropology of action in time**

*Convenors: Fuad Musallam (London School of Economics); Andrea Enrico Pia (London School of Economics)*

*Discussant: Felix Ringel (University of Vienna)*

CM105 (Maths Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**This panel begins by arguing that individual and collective agency is necessarily constrained by variously regimented representations of social time. It asks if these representations of modern time serve to obscure alternative temporal orientations and, if so, what social actors do to reclaim them.**

**09:00-10:30**

**‘When different rules apply’: time, agency and norm-remaking in wartime Nepal**

*Ina Zharkevich (Oxford University)*

By exploring how people in the former Maoist heartland of Nepal adopted previously transgressive norms and practices, this paper demonstrates the centrality of the temporal dimension of war for understanding people’s agency during conflict as well as the processes of social change engendered by it.

**‘Life on hold’ during the Ebola crisis in Freetown, Sierra Leone**

*Jonah Lipton (London School of Economics)*

This paper explores the temporal effects of the Ebola crisis on life in Freetown through assessing responses to heavy regulations imposed to contain the virus. It examines the interplay between the experience of ‘life on hold’ in crisis, and opportunities for ‘progress’, reflection, and critique.

**We woke from sleep: revolutionary subjectivity, rupture and Syrian rebel-workers in Beirut**

*Philip Proudfoot (London School of Economics)*

This paper examines how ruptures in temporality informed revolutionary subjectivity amongst Syrian rebel-workers. My analysis — building on the work of Laclau — identifies how a set of ‘future inhibiting’ socio-economic grievances came to be imagined resolved should ‘the people’ achieve victory.

**11:00-12:30**

**Speeding history in stagnant times: speculative action and fractured temporalities in the aftermath of the 2011 Egyptian Revolution**

*Carl Rommel (Zentrum Moderner Orient, Berlin)*

This paper ethnographically explores Egyptian men acting in time and on the future in the wake of the 2011 uprisings. Critically engaging the anthropology of generative events, it depicts the revolutionary years as temporally fractured, entailing parallel processes of acceleration and stagnation.

**Commemorating the past and shaping the future in religious practice**

*Elaine Christian (Columbia University Teachers College)*

I discuss the role of religion in regimenting and representing social time in Tanzania, as clergy simultaneously attempt to maintain spiritual heritage, and discourage specific traditional practices. I examine these as efforts to shape the future of Christianity and of individual Christians.

**Some Yunnanese directions in water management: oral history, infrastructures and the socialist blueprints for water-rich Chinese futures**

*Andrea Enrico Pia (London School of Economics)*

Contemporary Chinese popular mobilisations on common water sources reveals how alternative futures can be actively encapsulated into the iconic infrastructures of the past. In Yunnan, the materiality of infrastructures mediates the mobilisation of the imaginary on present day struggles on water.

**P25 Biomedicine, entrepreneurship and future ecologies of health care**

*Convenors: Margaret Sleeboom-Faulkner (University of Sussex); Marina Marouda (University of Sussex)*

CM221 (Maths Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**This panel considers the increasing commodification of biomedical interventions in medical care and its implications for the future of human health. It examines the entrepreneurial practices that shape biomedical research and innovation and, as a consequence, the future of healthcare.**

**09:00-10:30**

**“All Japan” policies and the entrepreneurialisation of regenerative medicine (RM) in Japan**

*Margaret Sleeboom-Faulkner (University of Sussex)*

I assess the impact of ‘All Japan’ life science policy-making on regenerative medicine (RM), in particular iPS, and its translation into medical products. I argue that it has led to the entrepreneurialisation of pluripotency research, but with unintended consequences for its internationalisation.

**Cultivating stem cell ventures: clinical trials and the makings of Vietnamese bio-entrepreneurs**

*Marina Marouda (University of Sussex)*

The paper is concerned with biomedical technologies and the entrepreneurial ways through which these vital technologies come to life. Focusing on Việt Nam it traces the enterprising, complex and networking ways through which stem cell research is transformed into profitable applications.

**Commodified infertility treatment and its influence on women’s health: from cases of Japan and the Netherlands**

*Masae Kato*

Infertility treatment is a thriving business. Observing cases of Japan and the Netherlands, this paper discusses how presence and absence of regulations, and commodification and non-commodification of IVF may differently influence women’s health both mentally and physically.

**11:00-12:30**

**Forming new ecologies of bioenterprise through bionetworking: the case of Stempeutics**

*Prasanna Kumar Patra (Utkal University); Margaret Sleeboom-Faulkner (University of Sussex)*

Forming new ecologies of bioenterprise through bionetworking: the case of Stempeutics.

**‘Digestion, immunity and vitality’: nutraceuticals, ready-to-use-therapeutic-foods, and the temporary as the future**

*Thomas Cousins (Stellenbosch University); Michelle Pentecost (University of Oxford)*

The convergence of humanitarian governance architectures and corporate interests in nutrition interventions in South Africa rests on a future-oriented logic that employs ideas about digestion, immunity and wellness to reconfigure food supplementation in pregnancy and to the HIV positive population.

**P26 Everyday negotiations of capitalist temporalities**

*Convenors: Alena Thiel (German Institute of Global and Area Studies); Michael Stasik (University of Bayreuth)*

CM221 (Maths Building): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel explores everyday social practice conducive to produce temporal difference within a time regime of capitalism converging towards ‘global’ simultaneity. It aims at combining ethnographic analyses of culturally variable co-temporalities with critiques of homochronism.**

**09:00-10:30**

**“In LA you can’t just show up when you feel like it”: Mongolians’ encounters with capitalist temporalities in Los Angeles**

*Chima Michael Anyadike-Danes (University of California, Irvine)*

Mongolian lives have long been shaped by non-capitalist temporalities: either because of Buddhist or animist beliefs, involvement in herding, or because of their state’s communist history. My presentation examines their active resistance to capitalist temporalities whilst living in Los Angeles.

**Co-ordination between different temporal practices and daily manoeuvres of capitalist temporalities in Shenzhen, southern China**

*Ximin Zhou (University of Manchester)*

Based on an ethnography of a road in the city of Shenzhen, southern China, the paper addresses how lives are organised by a dominant capitalist temporal regime and how individuals negotiate their daily lives accordingly.

**Waiting for petrol: manipulating time in Buipe, Ghana**

*Monica Skaten (University of Edinburgh)*

This paper looks at everyday practices of negotiating and manipulating time at a Petroleum Storage Depot. Privatisation of distribution has left state infrastructure dormant, and the economic productivity has been replaced by circulation of rumours and projecting the arrival of petroleum products.

**11:00-12:30**

**Time for myself: ethical self-formation and fragmented time in the global city**

*Farhan Samanani (University of Cambridge)*

Projects of ethical self-fashioning are dependent on their ability to unfold throughout time. Pushing against this are the fragmentary pressures of globalization. I examine how modern Londoners strive to ‘trap’, ‘grab’ and ‘keep’ time in order to enable such projects of self-fashioning to develop.

**Looking out: space, place and temporality in the Karoo**

*Davide Chinigo (Stellenbosch University)*

The paper examines how multiple and overlapping temporalities reproduced by the Square Kilometre Array (SKA) radio telescope project in the Karoo region of South Africa structure very different ideas about social transformation, development and the future of humanity.

**Translating the time of capital: the case of Accra’s Makola market associations**

*Alena Thiel (German Institute of Global and Area Studies)*

The paper looks at traders associations in Accra’s main marketplace, Makola market. I analyse how Makola market traders creatively adapt travelling ideas that seek to condition their claims for entitlements vis-à-vis state authorities in line with capital’s logic of (taxpayer) citizenship.

**16:00-17:30**

**‘When is time wasted?’: entrepreneurs’ conceptions of time in the North of Italy**

*Elena Sischarenco (University of St Andrews)*

In my fieldwork with the entrepreneurs from the construction business in the North of Italy, I have not only discovered so called ‘capitalist’ views of time but also seemingly contradictory views. Time and productivity cannot be easily measured and controlled.

**“Wasting time the Veratan way”: conspicuous leisure and the value of waiting in Fiji**

*Matti Erasaari (University of Manchester)*

The paper looks into the value of time in Fiji, with a particular emphasis on waiting.

**Harnessing the liminal time of Bangladesh's young women: everyday negotiations of capitalist temporalities**

*Juli Huang (London School of Economics)*

I examine young women's everyday attempts to thwart the time regimes of capitalism, revealed through the experiences of Bangladesh's iconic "iAgents." iAgents must mediate village timescapes with capitalist and nationalist timescapes, harnessing the one for the other, yet exploited by both.

**P27 Reconceptualising labour and dependency: beyond the working and non-working poor**

*Convenors: John Foster (University of Manchester); Maia Green (University of Manchester); Katherine Smith (University of Manchester)*

CG91 (Chemistry Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**This panel seeks contributions that explore the ways in which labour and dependency are reconceptualised in the contemporary global political economy.**

**09:00-10:30**

**Between self-sufficiency and survival: the commodification of "volunteer" labour on organic farms in rural Portugal**

*Sharan Kaur*

This paper explores how leftist and environmentalist activists from the north of Europe attempt to build alternative livelihoods through organic farms in rural Portugal, but in order to survive must exploit the new conditions of precarious labour which they themselves sought to escape.

**Vulnerable on the labour market: an institutional ethnography analysis on the Roma ethnics in Romania**

*Melinda Dinca (West University of Timisoara); Janne Paulsen Breimo; Theofild-Andrei Lazar (West University of Timisoara)*

The present paper shows the occupational integration backwards of Roma ethnics from Romania, both from the perspective of the Roma, and from the stand point of the public institutions involved, emphasizing the subjective perspective of everyday life.

**When working class people don't get working class jobs: dignity, labour and value among Manchester's unemployed**

*John Foster (University of Manchester)*

This paper examines actions and narratives of unemployed volunteers in terms of an anthropological theory of value and finds that, by mobilising pre-existing working values, these volunteers often act to their own detriment.



**Reciprocal dependence in New Zealand's pacific seasonal worker programme: moral tensions between Ni-Vanuatu workers and their overseas employers**

*Rachel Smith (University of Manchester)*

Whilst some see temporary worker programmes as enabling development others criticise them for fostering dependency. Relations between Ni-Vanuatu workers and their employers in New Zealand's Pacific seasonal worker programme have become materially and morally invested, but this has led to tensions.

**11:00-12:30**

**Poverty and dependency, or dependency and poverty? Living in the shadows of slavery (Kolda region, Southern Senegal)**

*Alice Bellagamba (University of Milan-Bicocca)*

Historical and anthropological research carried out among people of slave ancestry in Southern Senegal helps to include the thorny issue of the legacies of slavery in contemporary anthropological discussions on the significance of dependency in the contemporary global economy.

**“Humiliating the talking battery!”: the modern sweatshop, call centre and workers’ health**

*Kwanwook Kim (Durham University)*

The research focuses on describing the lived experience of female call centre workers in South Korea in the era of Neoliberalism. I show how humiliation works to exploit call handlers and its effect on health, and a self-help form stretching exercise and its benefit.

**She wore black: Syrian labour and gender on the streets of Beirut**

*Elizabeth Saleh*

The paper explores the gendered contours of informal labour on the streets of Beirut, Lebanon. Since the start of the 2011 Syrian conflict, the increasing informalization of the economy suggests a potential reconfiguration of dependency in relations of Syrian migrant labours with Lebanese employers.

**P28 Footprints and futures of ethnographies on sexual violence during conflict**

*Convenor: Nayanika Mookherjee (Durham University)*

E005 (Engineering Building): **Wed 6th July, 11:00-12:30**

**This panel explores the politics of documenting experiences of sexual violence during conflict situations. Through the perspective of historical and political anthropology it critically addresses the use of collective memory and the imbrication of ‘agency’ with time in these ‘testimonial cultures.’**

**Sexual violence and conflict: time, renarration and geopolitics**

*Nayanika Mookherjee (Durham University)*

This paper seeks to explore how the current focus on sexual violence and conflict is linked to geopolitical concerns. It argues that this is primarily highlighted through an examination of the renarration of testimonies and its relationship to time.

**Beyond a Manichaeian aesthetics: voices from the 'grey zone'**

*Sarah Quillinan (University of Melbourne)*

Drawing on Primo Levi's (1986) discussion of the 'grey zone', the presentation seeks to disrupt the concept of the 'ideal [rape] victim' by exploring alternate stories of survival, emphasising self-preservation, resistance, and collaboration among women in custodial settings in the Bosnian war.

**Recalling violence: symbolic reparations and transformative gender justice in Peru**

*Jelke Boesten (King's College London)*

This paper explores a feminist reading of gendered memorial art in postconflict Peru. In particular, I explore victimhood, agency, and representation across lines of class, race, and gender in memorial art and if and how such works may unsettle gendered understandings of past and present forms of violence.

**Isabela Costa, and the athletic-military-industrial-complex or the magic of the state**

*Amanda De Lisio (University of Toronto)*

This paper will discuss the violent, state-led eviction of more than hundred women from a well-known site of sexual commerce, in preparation for the 2014 FIFA World Cup and 2016 Summer Olympics in Rio de Janeiro, Brazil.

**P29 Muddy footsteps and hydrosocial futures: understanding relationality with, through and about water**

*Convenors: Caterina Scaramelli (Massachusetts Institute of Technology); Franz Krause (University of Cologne)*

*Discussant: Nikhil Anand (University of Pennsylvania)*

E102 (Engineering Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**Hydrosociality had occupied anthropologists for a long time. We invite to think through the uses and limits of classic anthropological footprints through the muddy terrain of human engagements with water, exploring the hydrosociality concept for understanding current and past water predicaments.**

**09:00-10:30**

**City of Mud: wet transformations at the edge of Izmir**

*Caterina Scaramelli (Massachusetts Institute of Technology)*

My talk argues that conflicts about the muddy place of ecology at the edge of Izmir are embedded with imaginations about the materiality, of sediment: muddy hydraulic materiality is always in the making.

**Situating wetness in Soomaa, Estonia**

*Franz Krause (University of Cologne)*

This presentation analyses wetness in the Estonian Soomaa wetlands as a relational phenomenon, situated in the context of changing social, economic and cultural practices.

**Intervened River, transformed muddyscapes: exploring clashing perceptions across state-society interface in the 'chars' of Lower Gangetic Bengal, India**

*Jenia Mukherjee (Institute of Development Studies Kolkata); Flore Lafaye De Micheaux (University of Lausanne)*

It captures how intervention on a tropical River altered deposition pattern of its alluvial sediments, leading to the disruption of socio-natural metabolism and changing perceptions towards riverine islands (chars) among multiple social actors.

**11:00-12:30**

**Dangerous quagmires of amphibious sociality: embodying the muddy spaces of gendered social relations**

*Luisa Cortesi (Yale University)*

In rural North Bihar, India, a space of troubled waters and mud, women negotiate their life and social identity as they embody mucky places. This paper will confront their ways of knowing space and choosing risk while floating on, but at time sinking in, the tension between nature and culture.

**Water, enclosure and the state: why the UK's itinerant boat-dwellers are problematic citizens and yet continue to resist measures to make them legible**

*Ben Bowles (University of Roehampton)*

The UK state finds it hard to govern and map the population living on its waterways due to both historical processes of enclosure and particular qualities of water, making the interaction between the state and boat-dwellers fundamentally "hydrosocial."

**Catching the “Social Life” of a Central Asian river: what kind of net is ‘hydrosociality’?**

*Jeanne Féaux de la Croix (University of Tübingen)*

Drawing on a collaborative history of the Syr Darya, this paper experiments with ‘catching’ its social life with the net of hydrosociality. I deploy other tools such as ‘enviro-technical system’, ‘landscape’ and ‘resourcecultures’ to reflect on the different kinds of river life that each concept projects.

**P30 Creative horizons: steps towards an ethnography of imagination**

*Convenors: Ramon Sarró (University of Oxford); Dolores Martinez (SOAS, University of London)*

CM221 (Maths Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**Crapazano challenged us to explore imaginative horizons and human experience. By considering the ‘as if’ we grasp others’ intentions, act upon our environments, initiate change and create futures. In this panel we invite scholars to discuss innovation and creativity and the human imaginative nature.**

**09:00-10:30**

**The aesthetic imagination: speculative forms**

*Elizabeth Hodson (University of Aberdeen)*

This paper explores how anthropology might engage with the aesthetic imagination. Specifically it asks how an artist moves between the immanence of the art object and its relational context, and in so doing how the imagination reveals itself to the artist.

**Bold innovation or vulgarity? Accounting for creative choice in a Persian literary field**

*Zuzanna Olszewska (University of Oxford)*

This paper takes up the panel’s theme in relation to innovation in literary genres, specifically in Persian poetry, based on ethnographic study of contemporary Afghan poets in Iran.

**Emergent creativity: interrogating imagination with Japanese contemporary artists**

*Iza Kavedzija (Oxford University)*

Based on ethnographic fieldwork with contemporary Japanese artists working in a variety of genres, this paper explores the tropes they invoked to describe their work. Imagination here is not seen as an image, visualisation of what is to be made, but an emergent property of the process of creation.

**Startup ecosystems: socio-economic milieus of imagination and creativity**

*Richard Pfeilstetter (University of Seville)*

This contribution discusses contemporary institutionalizations of ‘imagination’ and ‘innovation’, where new ideas, risk taking and creativity are part of an explicit moral imperative or lifestyle and a marketable resource of the individual.

**11:00-12:30**

**Imagination and subjectivity in the anthropology of death**

*Sebastien Boret Penmellen (Tohoku University)*

Rivers underlined the extraordinary nature of the imagination represented in mortuary rites. This paper examines new modes of disposing of the dead in Japan, namely tree burials, and attempts to shade light on the significance of individual imagination and subjectivity for the anthropology of death.

**The agent and the artist: innovating ‘African’ circus performers in China, Europe and Ethiopia**

*Jessica Kendall*

Recent years have seen both the growth of ‘African’ circus, and the rise of Ethiopian circus performers working as independent players in an international industry. This paper explores the roles of the agent and the artist in producing innovative African circus bodies that appeal to a global market.

**Digital architectures of imagination**

*Kåre Poulsgaard (University of Oxford)*

I take up Crapanzano’s challenge in two related ways: One explores imaginative horizons enacted in digital design practices in architecture. The other relates these to ongoing work in anthropology seeking to expand the horizons of the field to understand creativity and cognition in a digitising world.

**Gaps, traps and trips: how ideas manifest in practice**

*Jessica Symons (University of Salford)*

Gell argues for objects as ‘vehicles of complicated ideas’ (Gell 1996:36). However fieldwork in a Salford community shows that ideas themselves have become ‘vehicles’ that get trapped in particular times, places and contexts.

**16:00-17:30**

**Dona Flor and Scarlett O'Hara: a comparative analysis of Brazilian and United States cultural imagination**

*Everardo Rocha (Pontifical Catholic University of Rio de Janeiro); Marina Frid (Pontifical Catholic University of Rio de Janeiro)*

This paper investigates Jorge Amado's "Dona Flor and her two husbands" and Margaret Mitchell's "Gone with the wind" to understand aspects of the cultural imagination of Brazil and United States. The study demonstrates how these narratives conceive the transition from "traditional" to "modern".

**Managing imponderable problems in Egyptian film production**

*Chihab El Khachab (University of Oxford)*

This paper describes some ways in which Egyptian filmmakers manage 'imponderable problems' in the course of commercial film production. A filmmaking problem is 'imponderable', I argue, when it has an expected outcome yet no specific weight can be assigned to each course of action leading onto it.

**Tsumkwe, Namibia: the Stone Age film set**

*Aglaja Kempinski (University of Edinburgh)*

Where John Marshall foresaw a "Plastic Stone Age" for the San, Tsumkwe has turned into a Stone Age film set. Reversing what has been their passive relationship with film leads to the realisation that while film has consumed Tsumkwe, this Stone Age film set abides by distinctly San rules.

**Creative collaborations: imaging new documentary film in Chile**

*Maria Paz Peirano (Leiden University)*

This paper looks at the creative processes of Chilean documentary filmmakers, which have developed a field of 'creative' auteur cinema. It focuses on how filmmakers expand the material and imaginary boundaries of film, based on traditional collaborative practices and new forms of collective work.

**P33 Anthropology and psychoanalysis: kinship, attachments and the past in the present**

*Convenor: Margherita Margiotti (Durham University)*

*Discussant: Salma Siddique (University of Aberdeen)*

E102 (Engineering Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**In bridging anthropology and psychoanalysis, the panel invites new ethnographic and/or theoretical explorations in the areas of kinship, attachment, internal worlds, representations, lived world and affect. What is the role of the past in the present of lived attachments?**

**14:00-15:30**

**Psychoanalytic and anthropological perspectives on kinship: introduction to the panel**

*Margherita Margiotti (Durham University)*

Introduction to the panel.

**The return of the traumatic in dreams and the uncanny: the case of feuding society of Crete (Greece)**

*Aris Tsantiropoulos*

An analysis of a dream “trilogy” of a 77years old woman, a victim of massive violence took place in 1955 in a Cretan village, during a feast devoted to the protector St Fanourios. The method derives from Levi-Strauss structural analysis of myth. Also concept of “the uncanny” is an analytical tool.

**Uncovering the family secret: temporality, politics, silence and narratives of the past in the present, and young people learning about their Jewishness in post-socialist Slovakia**

*Katarina Ockova (University of Edinburgh)*

This paper explores what learning about one’s Jewish descent by young people in their teenage years does to their self-perception and the way they relate to others, and examines how acquiring such knowledge and discovering Jewishness is negotiated in post-socialist Slovakia.

**Getting nowhere: journeying though kinship, (de)attachment and (re)enactment of sexuality offers a place of safety for the asylum seeker**

*Salma Siddique (University of Aberdeen)*

the transgenerational cultural scripts the therapist and anthropologist access a creative space (Winnicott,1969) of making and re-making the encounter with the other. The experience of writing and reading kinship experience is an encounter of semantic metalangague, a shared act of recognition.

**16:00-17:30**

**We don’t like “sucker” children here: weaning practices among the Pehuenche people**

*Gabriela Pina Ahumada (London School of Economics)*

In the proposed paper I will address the Pehuenche practice of weaning an infant by placing him or her under the care of a female relative. This practice is also one in the earliest ways in which children learn about autonomy and sociability, two fundamental traits of Pehuenche personhood.

**“The sickness”: separation and spirit possession in Guyanese boarding schools**

*Courtney Stafford-Walter (University of St Andrews)*

This paper describes the phenomena of mass spirit possession of adolescent Amerindian girls who attend boarding school in Sand Creek Village, Guyana. It will explore the impact of separation from kin and kinship networks for Amerindian youth, and how that plays a role in ‘The Sickness’.

**P35 Cultural models of nature in primary food producers facing climate change**

*Convenors: Giovanni Bennardo (Northern Illinois University); Stephen Lyon (Durham University)*

CM107 (Maths Building): **Thu 7th July, 09:00-10:30, 11:00-12:30**

**Using cases from fishermen, farmers, hunter-gatherers and horticulturalists, the panelists will examine the consequences of different dominant conceptual models of Nature on decision making and practices.**

**09:00-10:30**

**Insights into Tongan cultural models of nature from the results of analyses on language data**

*Giovanni Bennardo (Northern Illinois University)*

I present the results of the analyses conducted on linguistic data collected in the Kingdom of Tonga, Polynesia. These results allow me to hypothesize a Cultural Model of Nature for the community investigated.

**Roles of cultural models of nature in farmers’ perceptions of climate change in central Japan**

*Hidetada Shimizu (Northern Illinois University)*

I present preliminary results of the analyses on linguistic data collected from farmers in central Japan. The analyses explore the impacts of cultural models of nature on the farmers’ perceptions of climate change.

**Cultural models of nature and climate change among fishers in Batangas, Philippines**

*Katharine Wiegele (Northern Illinois University)*

This paper explores fishers’ understandings of change in climate, environment, and fishing in two communities on the Verde Island Passage in Batangas, Philippines. Causality, agency and metaphors involving humans, climate, weather and fish are analyzed to describe locals’ cultural models of nature.



**11:00-12:30**

**Is there any future in climate change?**

*Thomas Widlok (University of Cologne)*

This paper highlights the problems of connecting scientific interests in climate and nature with local experiences of weather and the environment. While anthropological research on climate change tends to focus on “climate” the paper shifts attention to the “change” part of “climate change”.

**Climate change as ontological shift in north-eastern Bolivia**

*Rosalyn Bold (University of Manchester)*

In Kaata, Bolivia, small scale farmers cultivating mountain terraces consider they inhabit an animate changing landscape. Non-humans are actors with whom humans are in constant conversation with their actions, rather than resources to be exploited, in contrast to western naturalist ontologies.

**Adaptations and explanations: Punjabi farmers’ models of nature and environmental change**

*Stephen Lyon (Durham University); Muhammad Aurang Zeb Mughal (Durham University)*

Using interview data produced in the course of a large, comparative study of primary food producers, we examine local explanations for environmental change and some of the range of adaptations farmers have made in response to them.

**P36 Anthropology and the post-war present in Sri Lanka: ethnographic reflections**

*Convenor: Tom Widger (Durham University)*

CM107 (Maths Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**The panel invites ethnographic reflections on the temporalities of the post-war present in Sri Lanka, the orientation of individuals, communities, and society to history, time, and change, and the scope and role of anthropology in making sense of, and contributing towards, these processes.**

**14:00-15:30**

**Gender politics: governing migration in post-war Sri Lanka**

*Michele Gamburd (Portland State University)*

Recently promulgated restrictive state regulations of female labor migration reflect emerging economic dynamics, national political uncertainty, and changing gender rhetoric in post-war Sri Lanka.

**Fractured communities: conflict and belonging in a Southern Sri Lankan fishing village**

*Maurice Said (Durham University)*

This paper draws parallels between the process of community building and local notions of the nation [jatiya] in a fishing village in post-tsunami Sri Lanka.

**Acting and activism in contemporary Jaffna**

*Isabelle Clark-Deces (Princeton University)*

This paper relates the many attempts to revive activist theater that I observed in Jaffna in summer and fall 2015. It suggests that this kind of theatre constitutes a critical venue for cultural reflexivity in contemporary Jaffna society.

**16:00-17:30**

**History and nation in Sri Lankan environmental politics**

*Tom Widger (Durham University)*

Environmental pollution cases have been making headline news in Sri Lanka. I argue that environmental awareness has rapidly increased at a time shaped by a new post-war politics, which roots itself in the ancient and recent pasts and in a future defined by territorial reunification and purification.

**Sinhalese and tamil catholics in Sri Lanka: united by faith, divided by war**

*Bernardo Brown (National University of Singapore)*

The Catholic Church of Sri Lanka is deeply divided along the ethnic lines that separate the Tamil and Sinhalese communities. After 25 years of armed conflict, the postwar context has not helped to develop ties of solidarity among communities who share the same religious faith.

**P37 The moment of movements: the temporalities forged by the performances of politics**

*Convenors: Kelly Fagan Robinson (University College London); Ana Carolina Balthazar (University College London)*

CG218 (Chemistry Building): **Thu 7th July, 09:00-10:30, 11:00-12:30**

**Political movements offer diverse notions of time and space, shaped through the articulation and pursuance of political projects. This panel questions how political ‘movers’, through their discourses and praxis, produce particular temporalities in concert or in tension with expected time-space.**

**09:00-10:30**

**The time of politics: a comparison between UKIP and a multicultural agenda**

*Ana Carolina Balthazar (University College London)*

This paper will explore the differences between temporalities forged by some practices of UKIP voters in Margate, England, and the notions of time advanced by the current government's multicultural agenda in order to unpack the non-negotiable aspects of those political movements.

**The temporal politics of a Pentecostal movement in Malaita, Solomon Islands**

*Nathan Bond (University of Melbourne)*

In this paper I describe the temporal politics of a Pentecostal movement in North Malaita, Solomon Islands which focuses on prophesy and theocracy-building. I show that the movement's alternative temporality allows for a great degree of religious and political authority on the part of the prophet.

**Maamadurai potruvom: the spatio-temporal performance of 'Tamilness'**

*Jill Reese (University College London)*

Using a south Indian festival as a case study, I argue not only that a particular, local identity is performed and reified, but that it articulates a desired future that draws upon a collectively imagined and idealised past full of communal harmony, prosperity and abundance.

**Narcotic politics: the temporality of intoxicated performance**

*Joshua Burraway (University College London)*

I will be exploring the temporality of the intoxicated body and in particular how these altered "performative" bodily states can challenge the dominant political aesthetic of neoliberal modernity.

**11:00-12:30**

**Political heterotopias of deafness: how British deaf people achieve majority understanding through artistic performances**

*Kelly Fagan Robinson (University College London)*

Recent performances by deaf artists have penetrated British popular awareness. This paper suggests that when we are witnessing deaf performances, we witness the advancement of the political project of 'Deaf Awareness' via the embodied heterotopia of deaf condition, Deaf culture and Deaf histories.

**Politics of the unfinished: challenging temporalities on the streets of Santiago de Chile**

*Siri Schwabe (Stockholm University)*

Drawing on long-term ethnographic fieldwork, this paper explores the temporalities of protest in Santiago de Chile and questions fixed categories of time by looking at how public manifestations are located within particular political imaginaries which transcend static notions of past and future.

**Drawing in the future(s): experimentation and uneven time in the UK Climate Justice movement**

*Ellen Potts (University College London)*

Interwoven practices and socialities in the UK Climate Justice movement feature a spirit of experimentation and increasing openness to change. For activists, time is experienced through a fluctuation between possibility and actuality, which merge as prefigurative moves draw in possible future(s).

**The exemplary moment of political protest: radically altered temporal orientations amongst independent activists in Beirut, Lebanon**

*Fuad Musallam (London School of Economics)*

Exploring one moment of protest and its narrative recirculation amongst activists in Lebanon, this paper explores how exemplary moments can serve to radically transform temporal orientations to present practice and produce a plausible future imagined as realisable through present political agency.

**P38 “The enemy within”: states of exception and ethnographies of exclusion in contemporary Europe**

*Convenors: Katerina Stefatos (Lehman College (CUNY)); Elena Mamoulaki (Durham University)*

CG218 (Chemistry Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**From post-socialist regimes to neoliberal ‘austerity’ governments, this panel takes an anthropological look at the ways in which different social groups are excluded as ‘threatening’ but also at how these groups cope or resist against such an exclusion in the context of states of exception.**

**09:00-10:30**

**Still the enemy within?**

*David Sables (University of Wales Trinity St Davids)*

The Miner’s strike of 1984-85 is a pivotal point in British history. It was a dispute that divided Britain, smashed mining communities, broke families and symbolises the defeat of the labour movement and has consequences that still reverberate across British society today.

**Black Sails to Black Flags: constructing, criminalising and embracing ‘anarquistas’ as a liminal ideological category**

*Susanna Baker (Durham University)*

This paper explores narratives of exclusion and criminalisation of left-wing ideologies, as they are articulated against, and appropriated by, radical political groups in Spain.

**Culture in arms: discussing perceptions of history and archaeology during mandatory military service in Greece**

*Stelios Lekakis (McCord Centre - Newcastle University)*

This paper discusses an ethnographic project on the concepts of history and archaeology that an ordinary conscript soldier is exposed to, during his service in Greece.

**‘Enemies within’, as projections of racist or sexist systems, have included ethnic minorities, such as Gypsies, Travellers and Roma, but also females in academia**

*Judith Okely (Oxford University/University of Hull)*

Gypsies, Travellers or Roma and even UK female academics have experienced exclusions as ‘enemies within’, despite significant contributions to dominant systems. Prevention of racism and sexism depends on more than reactive legislation, but inner commitment and varied strategies by the stigmatised.

**11:00-12:30**

**Ethnic hierarchy, graduated citizenship and neoliberalism as exception: politics of inclusion and exclusion, representations of belonging and non-belonging**

*Andreas Notaras (Panteion University)*

The paper discusses the mechanisms of differential inclusion and exclusion and the changing representations of citizenship, nationhood and belonging triggered by the Greek crisis and the neoliberal state of exception, taking as examples the Soviet Greek “returnees” and the Muslim Minority of Thrace.

**Cafés and enclaves: space, rhetoric and exclusion in Kosovo**

*Christopher Diming (Durham University)*

This paper compares narratives of exclusion of Kosovo Albanians and Kosovo Serbs in order to explore the intersections of rhetoric, space, identity, exclusion and state practices. It argues that doing so is necessary as part of the effort to understand ‘states of exception’ in contemporary Europe.

**Fortress Europe and the technologies of exclusion, seclusion and stigmatization**

*Dimitris Kousouris (University of Vienna)*

The technologies of “protection of the external borders of the EU” implemented by Frontex are based on racist ideological principles and bypass democratic control. This paper examines the major institutional component of contemporary European states of exception: the politics of Europe Fortress.

**P39 Research as development**

*Convenors: Salla Sariola (University of Oxford); Justin Dixon (Durham University)*

*Chair: Bob Simpson (Durham University)*

E101 (Engineering Building): **Thu 7th July, 11:00-12:30, 16:00-17:30**

**This panel explores the notion of medical research as a form of development.**

**That is, the ways in which medical research has become entwined in discourses of development, contributing to the improvement of local circumstances in the same moment that it strives to ‘measure’ them.**

**11:00-12:30**

**Placing culture in the arena of public health in Pakistan**

*Rao Nadeem Alam (Quaid-i-Azam University, Islamabad)*

This paper presents the case of public health as an indicator of development in Pakistan. Public health faces the contest between indigenous knowledge/practices and contemporary medical research.

**Hopes and legacies: medical research and development aspirations at a vaccine trial site in Tanzania**

*Sandalia Genus (University of Edinburgh)*

Hopes that a vaccine trial in Tanzania would lead to lasting development were unfulfilled, with impacts of the trial uncertain. Exploring how trial staff conceptually entwine medical research with development aspirations demonstrates the expectations they assign to research, and its limitations.

**Research as underdevelopment? A case study from TB vaccine trials in South Africa**

*Justin Dixon (Durham University)*

This paper explores the ways in which a research institute has altered the local context of health seeking and delivery through the ground-level conduct of TB vaccine trials.

**16:00-17:30**

**Research as Development? International collaboration, clinical trials and bioethics in Sri Lanka**

*Salla Sariola (University of Oxford); Bob Simpson (Durham University)*

Focusing on clinical trials in Sri Lanka, we show how researchers harness research for objectives beyond scientific pursuit. However, ideas of 'development' can be incompatible and contradicting.

**Can research function as development in England? A case study from a health intervention in Sunderland**

*Cassandra Yuill (Durham University)*

This paper investigates research as development outside of its traditional geographical bounds, drawing from experiences working on a collaborative health intervention.

**Donors, project-living and 'money-shock': trying to live a modern life inside a demographic health surveillance site in rural Western Kenya**

*Gemma Aellah (London School of Hygiene and Tropical Medicine/Royal Anthropological Institute)*

This paper explores the ways transnational medical research and intervention in rural Kenya provides a structuring reference point for opportunity-out-of-reach that interplays with the visions and ambitions of youth who dream of, but can't access its' formal economic opportunities.

**P40 Reproductive futures in maternal and child health**

*Convenors: Lucy Lowe (University of Edinburgh); Ian Harper (University of Edinburgh)*  
E101 (Engineering Building): **Tue 5th July, 09:00-10:30, 11:00-12:30**

**Reproduction, and maternal and child health are central to social and political regimes. This panel explores the interstices of gender, medicine, commodities, and care in this arena.**

**09:00-10:30**

**The migrant healthcare crisis in South Africa: narratives of maternal healthcare experiences of migrant women in Johannesburg, South Africa**

*Tackson Makandwa (University of Witwatersrand)*

This paper considers the maternal healthcare experiences and help seeking behaviours among migrant women, and argues that in the context of migration, women's reproductive life and maternal health is found contested in the politics of the nation State.

**Maternally displaced**

*Lucy Lowe (University of Edinburgh)*

This paper explores the ways in which Somali refugee women navigate maternal health services in a context of displacement and legal ambiguity in Nairobi.

**Reproductive cultures and conflicts in a 'hard to reach' group: a historical and ethnographic study amongst the Haredi Jewish minority of Manchester (UK)**

*Ben Kasstan (Durham University)*

Haredi Jews are a growing minority group and maternity care is one of the few areas in which they interact with the state. This paper explores how Haredi reproductive carers mediate NHS maternity services and challenge biomedical protocols to oversee the group's physical and social perpetuation.

**11:00-12:30**

**The first thousand days: global health and local futures in Khayelitsha, South Africa**

*Michelle Pentecost (University of Oxford)*

I draw on 14 months of fieldwork in Khayelitsha, South Africa, to interrogate the logics and implications of a new global health focus on 'the first thousand days of life', in the context of local conceptions of citizenship, responsibility, care and the future.

**Operationalising MCH interventions in Nepal**

*Jeevan Sharma (University of Edinburgh); Ian Harper (University of Edinburgh)*

Drawing on fieldwork in Nepal, this paper discusses how government, bilateral donors and NGOs coordinate, compete and cooperate to operationalise their policies around MCH interventions.



**Building the nation's body: the contested role of abortion and family planning in post-war South Sudan**

*Jennifer Palmer (University of Edinburgh); Katerini Storeng (University of Oslo)*

In this ethnography of reproductive health policy change in post-conflict South Sudan, we examine how ethnic movements and global humanitarian actors configure family planning and abortion in relation to the idea of the nation and the societal tension elicited when their discourses compete.

**16:00-17:30**

**Majority perceptions versus minority needs: an examination of reproductive politics in Romania**

*Charlotte Kühlbrandt (London School of Hygiene and Tropical Medicine)*

Drawing on my recent fieldwork I highlight ways in which an intervention attempting to increase access to reproductive health care for vulnerable individuals may also be instrumentalised and serve state institutions and health professionals to surveil and control socially excluded populations.

**One in four: renegotiating reproduction after the diagnosis of MCADD**

*Pauline Herbst (University of Auckland)*

The diagnosis of the genetic condition MCADD creates genetically 'disordered' subjects, and infuses future reproductive hopes with fear. Already a space where medical technologies, reproduction, and the state collide, the mother's body becomes a site of moral decision-making.

**P41 Efficiency and excess**

*Convenors: Jennifer Clarke (University of Aberdeen); Rachel Harkness (University of Aberdeen)*

PCL054 (Palatine Centre): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**A forum for critical interrogations of the concepts of efficiency and excess, this panel seeks to gather contributions from across anthropology. We ask how the two concepts are related, how their histories are entangled, and how they manifest in contemporary cultures.**

**14:00-15:30**

**The contradictions of the Passivhaus**

*Rachel Harkness (University of Aberdeen)*

This paper looks at the energy-efficient style of housing called the Passivhaus in order to talk through ideas of efficiency and excess in terms of architectural design, materials, energy and labour.

**When excess trumps efficiency: recycling networks, public policies and the growth imperative in contemporary China**

*Yvan Schulz (University of Neuchâtel)*

This paper explores the recent transformation of China's recycling industry with a focus on discarded e-devices. By analysing state-sanctioned "waste management" and comparing it with other forms of engagement, I wish to demonstrate that excess trumps efficiency and appears as the true rationale.

**Excessive matter/effective energies: tracing the contours of a wind energy experiment in Scotland**

*Annabel Pinker (The James Hutton Institute)*

This paper considers how notions of efficiency and excess figure in energy generation practices on a Scottish peninsula that has conducted a 40-year-long experiment with off-grid micro-wind turbines.

**16:00-17:30**

**Curating museum profusion: looking to ethnography of domestic excess for new collecting futures**

*Jennie Morgan (University of York); Sharon Macdonald (Humboldt-Universität zu Berlin)*

This paper focuses on the topical issue of museum profusion. By applying ethnographic insights from coping with material and digital excess in a different (yet connected) realm – the home – new ways of understanding and responding to museum profusion are considered.

**The instrumentalisations of art, and ecologies of efficiency and excess**

*Jennifer Clarke (University of Aberdeen)*

This paper will consider efficiency and excess in relation to questions of value in art and ecology, and the idea that economic and ethical values are incommensurable under capitalism (Lambek). I will explore this in relation to the instrumentalisation of art and new materialisms.

**P42 Anthropologies of veterinary medicine: healthcare across species lines**

*Convenors: Chrissie Wanner (University of Edinburgh); Robin Irvine (University of St Andrews)*

*Discussant: Rebecca Marsland (University of Edinburgh)*

CG218 (Chemistry Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**We invite papers that consider how forms of human and animal life shape, and are shaped by, veterinary care and other animal-healing practices. With the understanding that care is an ongoing process of negotiation, we ask how health care is negotiated across species lines.**

**09:00-10:30**

**Animal health and violent conflict: the intersection of veterinary medicine and socio-political dynamics in Greater Upper Nile (South Sudan)**

*Naomi Pendle (London School of Economics and Political Science); Maximilian Baumann (Freie Universitaet Berlin)*

This paper, based on veterinary and ethnographic field research in 2015, looks at how animal healthcare practice across species lines has been renegotiated in a context of violent conflict, and how socio-political dynamics of the conflict have been impacted in South Sudan since December 2013.

**Veterinary Infrastructure: defensive architecture, animality and medical care on an Andalusian bull breeding estate**

*Robin Irvine (University of St Andrews)*

Healthcare across species lines often involves risk. In the world of the Spanish fighting bull the ferocity of the bulls shapes veterinary practice. This paper looks at veterinary strategies and infrastructure when it comes to caring for animal subjects who are understood to be unwilling by nature.

**Pet death and owner wellbeing**

*Douglas Davies (Durham University)*

The role of the vet and the vet's premises are explored in terms of the health, sickness, and final death of a pet, and of potential forms of symbolic echo that may resonate between them and the owner's emotional life.

**11:00-12:30**

**Of men, women, llamas and medicines in Southern Bolivia**

*Maggie Bolton (University of Aberdeen)*

This paper explores the role of veterinary interventions in efforts to find new roles for llamas and their products in a changing world. I explore how such interventions pathologise llamas previously considered normal and reconfigure relations between humans and animals and between men and women.

**Killing and caring: a historical perspective in veterinary medicine**

*Andrew Gardiner (University of Edinburgh)*

The paper takes a historical approach to veterinary killing and explores the relationship between caring and killing in different locations (slaughterhouse, clinic). The technologies and methods of animal killing are related to emerging notions of welfare and a 'good death'.

**“Ejé Xoró”: animal religious sacrifice and veterinary regulations in the context of Afro-Brazilian Candomblé**

*Giovanna Capponi (University of Roehampton)*

This paper is part of a work-in-progress study on animal sacrifice in the context of Candomblé, an Afro-Brazilian religion. Here I will explore the different points of view that characterise ritual knowledge versus veterinary regulations regarding animal slaughtering and animal healthcare.

**16:00-17:30**

**Breeding for show; breeding for health: the borders of knowledge and authority between dog breeders and veterinarians in the long twentieth century**

*Alison Skipper (King's College London)*

Using a historical approach, this paper examines the interface between veterinarians and dog breeders, suggesting that differing local epistemologies and conflicting power networks underlie the ongoing friction between two communities with distinct, and sometimes incompatible, identities and ideologies.

**Living and dying well without euthanasia: vignettes from the limits of ‘One Health’ and UK veterinary practice**

*Samantha Hurn (University of Exeter)*

While palliative care is routinely offered to human patients in the UK, the normative treatment for terminally ill or seriously injured animals is euthanasia. This paper details the experiences of informants who challenged veterinary advice and sought alternatives to euthanasia for their nonhuman companions.

**Pathology or perfection? Vets, breeders, and pedigree dogs**

*Chrissie Wanner (University of Edinburgh)*

This paper will explore the relationship between pedigree dog breeding and veterinary science, asking why some physiological developments are considered normal in the show-ring yet pathological in the veterinary clinic.

**P43 From words to lifeworlds: re-assessing the role of narratives in the context of crisis**

*Convenors: Christine Moderbacher (University of Aberdeen); Darcy Alexandra (University of Bern); Annika Lems (University of Bern)*

CM221 (Maths Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**In this panel we will take the often under-theorised presumptions about narratives as a means of accessing lived experiences a starting point to re-assess the merits and limitations of working with narrative approaches in the context of crisis.**

**14:00-15:30**

**‘No space for a story?’ Complexities, contestations and the use of oral narrative methodologies in contemporary disaster response and mitigation research**

*Irena Leisbet Ceridwen Connon (University of Dundee)*

This paper provides a critical ethnographic exploration of the significance and challenges involved in utilising oral narrative methodologies in contemporary disaster-response and policy-impact research in a UK context.

**Telling families, telling AIDS: kinship and narratives of crisis in Botswana**

*Koreen Reece (University of Edinburgh)*

This paper examines the ways families manage narratives of illness and death in Botswana’s time of AIDS. It argues that the process of telling AIDS produces and negotiates crisis – and thereby reproduces kinship; and it questions how the retellings of NGOs and anthropologists affect this process.

**Escaping time and creating worlds: ethnographic and science fiction narratives**

*Lisette Josephides (Queen’s University Belfast)*

This paper compares the role of time and the imagination in science fiction writing and the narratives of ethnographers and their local informants. Both genres create worlds of the imagination on the ruins of ‘real’ worlds, shaping time by attempting to escape its constraints.

**16:00-17:30**

**When truth cannot be spoken: a Zimbabwean family’s experience of crisis**

*Jenny Cuffe (University of Southampton)*

Crisis has taught Dwana and her Zimbabwean family that words cannot be trusted. It is only by linking their narratives and seeing them in the context of the family’s history and culture that we can make meaning out of their silence.

**Who Am I?: the question of narrating one’s self in Calais**

*Alexandra D’Onofrio (University of Manchester)*

This presentation looks at how people traveling to Calais in order to seek asylum in the UK, attempted to re-construct their stories, through existential questions, imaginations, memories and silences. A question the paper asks is: how can anthropologists get access and represent these imaginative worlds?

**A complicated narrative of hardship and happiness in the Gambia**

*Brianne Wenning (University of Edinburgh)*

This paper explores the difficulties in changing the common narrative of refugees from one of hardship to one of happiness and why this focus on thriving may not appeal to the refugees themselves.

**P44 Ethnography and evaluation: temporalities of complex systems and methodological complexity**

*Convenors: Sue Lewis (Durham University); Joanna Reynolds (London School of Hygiene & Tropical Medicine)*

E102 (Engineering Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**Ethnographies in/of evaluations of multi-sited interventions in complex systems raise key methodological questions for ethnographers. How do we capture, analyse and write about different tempos and flows of change across different contexts when seeking to evaluate and produce generalizable accounts?**

**09:00-10:30**

**Opening the ‘black box’ of patient safety in UK general practice: the application of long-term and short-term multi-sited ethnography for understanding healthcare organisational complexity**

*Suzanne Grant (University of Dundee)*

This paper examines the application of both ‘long-term’ and ‘short-term’ multi-sited ethnographic methods to the exploration of high-volume, safety-critical routines in UK general practice, and the how ethnographic findings can best contribute to a wider body of ‘evidence’ for policy and practice.

**Ethnography and the evaluation of change in complex adaptive clinical cultures: understanding staff and managers’ experiences of implementing accelerated co-produced service improvement**

*Sofia Vougioukalou (Cardiff University); Annette Boaz (St Georges, University of London and Kington University)*

Considerations for documenting adaptation and temporal complexity in clinical settings will be discussed using examples from of an ethnographic evaluation of accelerated experience-based co-design in two intensive care units and two lung cancer pathways in English hospitals.

**Practices of care and regimes of cure: an ethnography of eldercare in multi-sited interventions**

*Keren Mazuz (Hadassa academic college Jerusalem)*

By ethnographically exploring multi-sited interventions of eldercare in Israel, I examined the ways in which the intersection between practices of care and regimes of cure shape and form the process of being old.

**11:00-12:30**

**Unilinear paradigms in anthropology and autism research: the limits of intervention models in social care contexts**

*Joseph Long (Scottish Autism)*

Much autism research follows a linear narrative from problem/deficit through ‘intervention’ to outcome. In evaluating experience of social care I propose a kairological rather than chronological temporality to illuminate the complex dynamics of autism services that support rather than ‘intervene’.

**Capturing complexity in the evaluation of a multi-site area-based initiative in community empowerment: what can ethnography offer?**

*Lois Orton (University of Liverpool); Ruth Ponsford (London School of Hygiene and Tropical Medicine); Jennifer Popay (Lancaster University)*

In this paper we explore the tensions, challenges and opportunities encountered when combining ethnography and systems approaches to capture the tempos and flows of relations and processes in an evaluation of a major multi-site area-based initiative in community empowerment.

**Intersections of ethnography and evaluation: the role of temporality in revealing disconnections, absences and ‘missing out’**

*Joanna Reynolds (London School of Hygiene & Tropical Medicine)*

This paper considers the concealments, disconnections and absences that arise around the intersection of ethnography and evaluation, and explores how different tempos and temporal expectations mediate and highlight the tensions of this intersection, for both researcher and ‘researched’.

**16:00-17:30**

**Bringing people’s experience to bear on service improvements: reflections on ‘size’, ‘scale’ and ‘perspective’ in ethnography and evaluation**

*Gemma Hughes (University of Oxford)*

Tensions between ethnography and evaluation play out in notions of size, scale and perspective, raising questions about the relevance and connection of individual lives to wider changes. Exploration of these tensions is needed when trying to bring individuals’ experience to bear on service improvement.

**“Being there”?: Considering time and space when dis/embedding ethnographic activities of participants in randomised controlled trial**

*Matthew Lariviere (University of East Anglia)*

This paper examines how I “dis/embed” my ethnographic with people with dementia taking part in a randomised controlled trial by including and removing myself from the trial’s everyday activities in terms of space, time and location so as to negotiate the complexities of working in this context.

**“How can you tell what happens if you’re only here for that long?”: The tensions of reporting ethnographic findings in a community based study**

*Anne Townsend (University of Exeter); Sue Lewis (Durham University); Lois Orton (University of Liverpool); Ruth Ponsford (London School of Hygiene and Tropical Medicine)*

This paper is based on ethnographic research in a multi-disciplinary project evaluating a community health intervention. Discussion is focused on the tensions around the dangers of making claims in a relatively short time frame and the need to reflect on the temporal boundaries of the study.

**P45 Living with and through profusion: narrating selves and shaping futures**

*Convenors: Zemirah Moffat (Insightful Moves); Jennie Morgan (University of York)*  
CG60 (Chemistry Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**Profusion – or an abundance of material and digital things – is a phenomenon of contemporary patterns of consumption. This panel looks at how strategies for dealing with profusion express, (re)configure, and/or provide alternatives to late-modern temporal, social, moral, and political formations.**

**09:00-10:30**

**Regimes of value, temporality and truth in hoarding**

*David Orr (University of Sussex)*

Hoarding has come to increasing clinical and public prominence. This paper reports on research with ‘hoarders’ in England with whom social services intervened. Through what ontologies do they perceive ‘hoarding’ and what subject positions do they occupy?

**Possessed**

*Martin Hampton*

‘Possessed’ enters the complicated worlds of four hoarders. It questions whether hoarding is a symptom of mental illness or a revolt against the material recklessness of consumerism. When does collecting become hoarding and why do possessions exert such an influence on our lives?

**Keeping, disposing, valuing: exploring “hoarders” object worlds**

*Alex Miller (University of Leeds)*

People who hoard live at the limits of normative practices of material culture. This paper discusses how hoarding as profusion problematizes everyday approaches to the keeping and disposing of objects, exploring alternative regimes of value, use and usefulness that inform “hoarders” practices.



**11:00-12:30**

**Excessive cultures: choice, control and reproduction in multinational corporations**

*Mitchell W Sedgwick (London School of Economics)*

This paper addresses excesses of cross-cultural complexity as they are narrated across foreign subsidiaries of Japanese multinational corporations. It examines the collapsing together of non-Japanese persons in these spaces as a process generating control and closure.

**Disconnect to reconnect: shaping the present to fix the future**

*Theodora Sutton (University of Oxford)*

Digital Detoxing is a new way for individuals living in digitally saturated cultures to control and limit what they digitally consume. Based on an ethnography with the Camp Grounded community in Oakland, CA, this research investigates one example of the more widespread phenomenon of techno-anxiety.

**Donating excess: the UK charity shop as a contemporary detritore**

*Triona Fitton (University of Kent)*

Where do things go when they no longer have use for an individual, but still have utility? The UK charity shop is one of many sites of disposal and dispossession that deals with the overabundance of contemporary society.

**P46 Maintaining the future? On post-cold war practices and politics of the future**

*Convenors: Dace Dzenovska (University of Oxford); Felix Ringel (University of Vienna)*

*Discussant: Rebecca Bryant (London School of Economics)*

E101 (Engineering Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**This panel invites ethnographic explorations of maintaining, enduring and sustaining as practices and politics of the future. How are these practices related to currently widespread insecurities, as well as the absence of legitimate grand narratives that promise to overcome the oppressive present?**

**14:00-15:30**

**Sustainability / Maintenance / Endurance: reconfiguring progressive politics in the post-industrial era**

*Felix Ringel (University of Vienna)*

Different times evoke different relations to the future. Most recent additions look discouragingly conservative: sustaining, maintaining, enduring describe processes that look like preventing change rather than provoking it. But what if they created an otherwise that looks radically like the present?

**Ambivalence and “at least something”: the work of hope and maintaining future in an industrial town in Serbia**

*Deana Jovanovic (University of Manchester)*

The paper focuses on ‘ambivalence’ as an ethnographically derived analytical concept that enables us to understand people’s dispositions with regard to their futures in a copper-processing mono-industrial town of Bor in Serbia.

**Keeping the road open: waiting, migrating and the domestication of hope in rural Kyrgyzstan**

*Madeleine Reeves (University of Manchester)*

Through an ethnography of ‘staying behind’ in the context of protracted out-migration for work, this paper enquires into the material and political conditions for the possibilities of future hope, and the ways that such hope is ‘domesticated’ in contexts of state withdrawal.

**16:00-17:30**

**Endurance and the present’s future after postsocialism**

*Dace Dzenovska (University of Oxford)*

Despite talking about the death of the countryside, Latvia’s rural residents work to maintain life as a particular articulation of social relations, material environment and landscape. I analyse these practices as a form of agency that does not strive for radical change, but rather for more of the same.

**Pastoralism and the making of futures in post-socialist Mongolia**

*Joseph Bristley (University College London)*

This paper traces how different temporalities of the future emerge in relation to post-socialist Mongolian pastoral practices: poised between an expansive sense of continuity with the past, and the immediacy of the ‘collapsed futures’ (Nielsen 2014) of those forced into herding when socialism ended.

**P47 Exploring taskscape: new approaches to temporality and the doing of the world**

*Convenors: Andrew Whitehouse (University of Aberdeen); Paolo Gruppiso (University of Aberdeen)*

*Discussant: Tim Ingold (University of Aberdeen)*

Ken Wade (Calman Learning Centre): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**Returning to Ingold’s 1993 notion of taskscape, this panel reconsiders the doing of the world. How does this doing emerge in studies of Anthropocene environmental themes and in the light of more recent approaches to temporality and environmental relations?**

**09:00-10:30**

**Other taskscapes: dwelling, alterity and the more-than-immanent past**

*John Harries (University of Edinburgh)*

Discussing Newfoundlanders memory of the Beothuk, this paper critically engages with the notion that past is enfolded into taskscape of the present. The theorisation of the immanent past deals insufficiently with alterity, in that it does not admit to another beyond our dwelling.

**The date harvest as taskscape: enacting the past and future of/as a Nubian community**

*Karin Willemse (Erasmus University Rotterdam)*

The date harvest as a taskscape constitutes both nature and culture, both past and present, both those people who are present and those who are absent. How are the dynamics of space, time and memory related to the narration of taskscapes?

**Weaving the meshwork: landscape and environment as ‘tasks’**

*Paolo Gruppuso (University of Aberdeen)*

Following the notions of taskscape and meshwork, I argue for an interpretation of landscape and environment as entanglements of tasks and activities rather than assemblages of geographical, biological and hydrogeological features.

**11:00-12:30**

**‘Divine Fragrance’ in the taskscape: the sense of toxicity, waste and smell in Rio de Janeiro’s Subúrbios**

*Laurie Denyer Willis (McGill University)*

I consider ‘divine fragrance’ within the landscape of Rio de Janeiro’s subúrbios. How is the creation of divine fragrance from toxic run-off a story about temporal entanglements with waste, material toxicity and environment in the ‘taskscape’?

**City dwellers without a background**

*Germain Meulemans (University of Aberdeen)*

This paper examines the notion of ‘nature in town’ in anthropology and other disciplines. It shows that in these, the city is often seen as a ‘background for life’. Building on the example of the growth of city soils, it argues for an alternative approach based on the life of cities.

**Gull taskscapes: the more-than-human doing of the city**

*Andrew Whitehouse (University of Aberdeen)*

In this paper I follow the lives of gulls as they move and intersect with our own, exploring the uneasy taskscapes that emerge in cities that are also inhabited by gulls.

**P48 Tracking and trapping the animal**

*Convenors: Christopher Ward (University of Nottingham); Caetano Sordi (Federal University of Rio Grande do Sul, Brazil)*

CG60 (Chemistry Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**What does the tracking and trapping of animals tell us about interspecies relations and agency? This panel will seek to investigate how the mechanisms of classifying, tracking and trapping the nonhuman animal can themselves modify relationships in unexpected ways.**

**14:00-15:30**

**Animal tracks, abductive reasoning and the ‘absent-yet-present’ condition of carnivores in south central Chile**

*Sebastian Benavides (University of Aberdeen)*

Several native wild animals in southern Chile, particularly carnivores, show cryptic behaviours; despite this, different local people establish varied relationships with them. Registering and interpreting tracks and traces emerges then as a crucial aspect in these and in the resulting knowledge.

**Making a home, trapping the market: Gwich’in sensibilities about trapping and challenging anthropological assumptions**

*Robert Wishart (University of Aberdeen)*

Gwich’in sensibilities about trapping emphasise knowledge, respect and creating homes for themselves as well as animals. These sensibilities directly challenge anthropological theories which emphasise alienation and disenchantment so as fulfil prophecies of conjectural history.

**Comes (and goes) with the territory: towards an anthropology of tracking**

*Joshua Sterlin (University of Aberdeen)*

Drawing upon my training as a wildlife tracker I explore the ‘relational’ turn in Anthropology through tracking, attempting to deepen our understanding of both tracking itself as an ‘education of attention’ and hodology, narrative, and (more-than-human) semiotics with respect to it.

**16:00-17:30**

**The trap of the deer park and the trailing of deer**

*Christopher Ward (University of Nottingham)*

This paper explores the systems of recognition of deer within the deer park, and how such recognitions transforms the interactions, the geography and behaviours beyond the deer themselves.

**Perspectives on the trapping of Atlantic salmon in the river Taff, past and present**

*Elgan John (Swansea University)*

Salmonids went locally extinct in the Taff, Cardiff (Wales, UK) in the 1800s, but since the 1980s the population had been stocked, practice that stopped throughout Wales last year.

**Encounters in tracking frontiers between humans and animals**

*Paride Bollettin (University of Oxford)*

The paper aims to compare Amazonian natives, primatologists and Italian hunters actions of tracking and trapping animals. These actions reflect specific finalities and animal classifications, but their comparison will illustrate possible encounters in humans/animals interrelations.

**P49 What is the future of the field-site? Multi-sited and digital fieldwork**

*Convenors: Fangfang Li (University of Amsterdam / University of Barcelona); Tanja Ahlin (University of Amsterdam)*

*Discussant: Loretta Baldassar (University of Western Australia), Razvan Nicolescu (University College London)*

CM105 (Maths Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**The panel explores the future of fieldwork in which single or multiple geographic sites are extended by practicing fieldwork over ICT. What possibilities do the ICTs offer for fieldwork among skilled ICT users, and what does that mean for the ways we think about doing fieldwork?**

**14:00-15:30**

**Social change and the modern field site: mapping anthropological fieldwork in the age of globalization, urbanization, and migration**

*Mike Callaghan (University of Toronto)*

I report on two studies of migratory African populations. In both, traditional fieldwork is complicated by mobile populations speaking multiple languages, living in new urban environments. I describe methodological challenges in mapping, theorizing and remotely engage with these populations.

**Beyond local and global: working the field in the landscape of assisted suicide**

*Marcos Freire de Andrade Neves*

Within the context of a research on assisted suicide, this paper concerns itself with designing the field beyond dichotomies such as local and global, online or offline, by designing a specific landscape.

**“Variously-sited fieldwork”: ICT-supported ethnographic research among Indian transnational families**

*Tanja Ahlin (University of Amsterdam)*

I discuss the challenges of doing fieldwork among transnational families of nurses from India who have migrated abroad. Building on multi-sited and digital ethnography, I propose a concept of “variously-sited fieldwork” to explore how ICTs may transform the concept of the field-site.

**The digital and the physical: balancing data sources and considering the benefits of multi-sited research**

*Elizabeth Hagestedt (University of Victoria)*

In digitally oriented research it is sometimes necessary to utilize a combination of online and on-the-ground fieldwork. What are the subjects that make this multi-sited approach beneficial? These issues will be considered through the example of research on CONAIE’s web-presence.

**16:00-17:30**

**Relations between face-to-face ethnography and images from Google Street View: a research into crack cocaine users of the streets of São Paulo inner city**

*Heitor Frígoli Junior (FFLCH/Univesidade de São Paulo); Bianca Barbosa Chizzolini*

We intend to discuss new analytical and methodological possibilities resulting from the combination of an ethnographic research on crack users of an area in São Paulo – known as ‘cracolândia’ [‘crackland’] and marked by many conflicts – and urban mapping data held by Google Street View.

**An exploration of the possibilities and the challenges of conducting multi-sited ethnography with highly mobile youth across Malaysia and Singapore**

*Fangfang Li (University of Amsterdam / University of Barcelona)*

This paper attempts to discuss the complexity of Chinese youth migratory trajectory across Malaysia and Singapore upon its encounter with social media. It aims to explain how multi-sited (or open-sited) ethnography has changed the meaning of “the field” to anthropologists.

**Ethics of Internet ethnography**

*Aleksi Hupli (University of Tampere)*

The aim of this paper is to reflectively evaluate and discuss Internet Research Ethics from an ethnographic standpoint. Recent online research concerning drug user experiences is used as a case study to reflect especially on the ethical issue of informed consent.

**P51 Mobilities of wellbeing**

*Convenors: Jonathan Skinner (University of Roehampton)*

CM105 (Maths Building): **Tue 5th July, 09:00-10:30, 11:00-12:30**

**What new mobilities of wellbeing are emerging in this post-9/11, postmodern, neoliberal era of travel? This panel seeks to explore the future of movement for leisure and medical necessity, for wellbeing in its many dimensions.**

**09:00-10:30**

**(Im)mobile patients: negotiating care in medicoscapes of Nigerian physicians and their families**

*Judith Schühle (Freie Universität Berlin)*

This paper seeks to explore how (im)mobilities of objects, patients, care givers and health professionals are negotiated within transnational therapy networks constituted of migrated Nigerian physicians and their family members back home who are embedded in a local culture of medical mobility and tourism.

**Mitochondrial medicine as an emerging site of transnational scientific knowledge and patient mobility**

*Jacquelyne Luce (Mount Holyoke College)*

Mitochondrial disease is increasingly visible due to discussions of mitochondrial donation technologies. Based on fieldwork with mitochondrial disease patients and clinician-researchers, this paper explores mitochondrial medicine as a site of transnational scientific knowledge and patient mobility.

**HIV-trajectories: struggles of marginalized people from Central and Eastern Europe living with HIV/AIDS in Berlin to gain access to health care and social welfare**

*Pawel Lewicki (Europa-Universität Viadrina Frankfurt)*

Marginalized and migrating people living with HIV/AIDS from Central and Eastern Europe in Berlin manage different elements of their subjectivity in order to access health and “good life”. I show how these practices reveal imperial dynamics in health and social/labor policies of the German state.

**Wellness tourism: marketing counter culture?**

*Rebecca Buchanan (School of Oriental and African Studies)*

A content analysis comparing the online marketing of lifestyle resorts to spiritual retreats to illustrate the counter cultural potential of spiritual retreats through a Foucauldian technology of the self as a resistance to neoliberalism.

**11:00-12:30**

**Working towards well-being: negotiating well-being in the interactions between services and Roma migrants in Leeds**

*Marketa Dolezalova (University of Manchester)*

Following increase in the number of Roma migrants in Leeds in the last decade a number of services and projects aimed at Roma were established. This paper considers how understandings of well-being are negotiated between services and Roma and the impact of services on well-being of Roma migrants.

**Suicide tourism: precautions, pitfalls and difficult niches**

*Jonathan Skinner (University of Roehampton)*

This is a critical analysis of the relatively new expression or compound ‘suicide tourism’ using news media followed by case studies.

**Crossroads of wellbeing: divergent paths in migrants’ journeys in Brazil**

*Simone Toji (University of St Andrews)*

In following the lives of two migrant women in the city of São Paulo, two different processes of claiming wellbeing are elicited, disturbing notions such as ethnicity, freedom, rights and citizenship, and overlapping senses of wellbeing as necessity, fantasy and/or utopia.

**Migration, mobility and healthcare in South Africa: exploring the impact of migration and patient mobility on the South African public healthcare system.**

*Rebecca Walker (University of Witwatersrand)*

This paper considers the impact of patient mobility on the South African public healthcare system. It draws on recent research documenting the experiences of both migrant and non-migrant healthcare users and staff in rural, urban and peri-urban primary healthcare clinics across South Africa.

**P52 Temporalities in conservation**

*Convenors: Francesca Marin (University of Aberdeen); Sebastian Benavides (University of Aberdeen)*

*Discussant: Andrew Whitehouse (University of Aberdeen)*

CG60 (Chemistry Building): **Tue 5th July, 11:00-12:30**

**What is understood as natural and anthropogenic according to diverse temporalities? We welcome papers about temporality in conservation contexts exploring the heuristic possibilities and limits of concepts like “Anthropocene”, anthropogenic threat, biological invasion, and socio-ecological systems.**



**Exotic species, biological introductions and the temporalities of the Pampean landscape**

*Caetano Sordi (Federal University of Rio Grande do Sul, Brazil)*

This paper will explore the phenomenon of biological introduction from the point of view of its temporal and dynamic aspect, based on the case of the European wild boar (*Sus scrofa*) in the Pampa biome of Southern Brazil.

**Friction in a private conservation project- an approach from a perspective centred in the “emplacement temporality” of place**

*Martin Fonck (Pontificia Universidad Católica)*

This paper intends to make a contribution to the understanding of the emplacement tensions between conservation projects and local communities centred in the “emplacement temporality” of place.

**Nature out of time: back-from-extinction narratives and the ‘dreamtimes of environmentalism’**

*Yann Toussaint (University of Western Australia)*

Indigenous, environmentalist and popular narratives surrounding the rediscovery of species once believed to have been extinct – and debates over the future management of such species – provide insights into the diverse ways that both Nature and Time are imagined in the Anthropocene.

**Botanical time and legal time in an urban forest garden**

*Melissa Demian (Australian National University)*

This paper examines the challenges faced by urban forest garden projects by means of Batesonian concepts such as the steady state – which a forest garden achieves with the help of human ‘collaborators’ - and the observer-centric world, in which property regimes are included as observers.

**P53 Querying the body multiple: enactment, encounters and ethnography**

*Convenors: Mwenza Blell (University of Bristol)*

*Chair: Salla Sariola (University of Oxford)*

CG91 (Chemistry Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel explores the notion of body multiple and its implications.**

**09:00-10:30**

**Bringing back physiological birth? How midwifery units seek to re-encript embodiment in the management of childbirth**

*Christine McCourt (City University London); Jane Sandall (Women's Health Academic Centre); Susanna Rance (King's College London; Plymouth University); Juliet Rayment (City University London)*

Based on two ethnographic studies of midwifery units, this paper draws out how the embodiment is purposefully re-scripted and played out in everyday practices and the formal design and stated philosophies in order to re-establish 'active birth' in place of 'active management of birth'.

**Counting encounters in the clinic: patients, doctors, administrators and researchers in a primary care RCT**

*Mwenza Blell (University of Bristol)*

Some patients attend their physician more than others for a given state of health. Where provision of health care is the responsibility of a state in austerity, this is considered a problem. These patients are enacted by health care staff and researchers differently at different times during an RCT.

**Ageing bodies on trial**

*Marie Haulund Otto (University of Copenhagen); Tiago Moreira*

We give ethnographic accounts of how healthy ageing bodies are enacted in a clinical trial. The clinical trial generates three types of ageing bodies: disciplined or docile healthy ageing bodies; bodies in excess of the somatic qualities produced by the clinical trial; and other, unknowable bodies.

**Chinoiserie medicine: biopower and orientalism**

*Tyler Phan (University College London)*

This paper explores Chinese medicine in the United States whereby much medicine is informed by a Western interpretation of how bodies are seen and treated in China. With the support of State power, these interpretations would serve as the template for the education and practice within the United States.

**11:00-12:30**

**Embodying differences: ideas and discourses on albinism in global Tanzania**

*Giorgio Brocco (Freie Universität Berlin)*

The present paper aims to analyze multiple discourses, ideas, practices and conceptualizations surrounding albinism at local level and the ways they are embodied and managed by people with albinism themselves in the wake of humanitarian interventions.

**The body multiple, collective embodiment and spiritual power in Rastafari**

*Anna Waldstein (University of Kent)*

This paper explores how the concept of body multiple contributes to an understanding of spiritual power and the body. Specifically, it examines Rastafari bodily practices that are aimed at achieving certain spiritual objectives, at times through collective embodiment with other beings.

**“We all know there’s something in the water!”: embodying conspiracy theory through an alternative body politic**

*Nick Toseland (Durham University)*

Conspiracy theories appear to promote feelings of powerlessness. Drawing upon first-hand ethnographic research in Britain, this paper argues that fluoridation narratives actually conceptualise a positive alternative of the human body embodied through self-regulated patterns of consumption.

**Embodiment of the Divine through Sitaat in Somaliland**

*Caroline Ackley (University College London)*

Sitaat is a religious panegyric founded on spirituality and the desire to praise and model respected women in Islam. I suggest sitaat is a practice in which women embody the divine and in turn create networks of female support to deal with the tensions of everyday life.

**16:00-17:30**

**‘Macho men’ and the muscular body multiple in Ghana**

*Gabriel Klaeger (Goethe University Frankfurt)*

Muscular and strong (male) bodies in Ghana are varyingly enacted as healthy, aesthetic, competitive, controlled, threatening yet also as undisciplined, vulnerable and thus weak bodies. In this paper I explore how muscular ‘macho men’ incorporate most strikingly the notion of the body multiple.

**The nationalised body: lifeworlds and embodiment of Germanness and Paraguayaness in Nueva Germania, Paraguay**

*Jonatan Kurzwelly (University of St Andrews)*

Drawing from ethnographic fieldwork in Nueva Germania, in Paraguay, I will present nationalism as an embodied disposition that implies contextually nationalised bodies with its social, political, sensory, and existential connotations.

**Injecting bodies**

*Fay Dennis (London School of Hygiene and Tropical Medicine)*

This paper attends to the multiple bodies involved in injecting drug use, which challenges a singular account of 'the body' in both the addiction and public health models of understanding/responding to the practice. A wider appreciation of injecting bodies aids more responsive/responsible intervention.

**P54 Within and between: change and development in Melanesia**

*Convenors: Rachel Shah (Durham University); Paul Sillitoe (Durham University)*

E005 (Engineering Building): **Tue 5th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**We invite ethnographically grounded papers which explore the experiences of Melanesian individuals who, through processes of social change, live with conflicting sets of concepts, assumptions and expectations. We ask what the consequences of this position are for them and their communities.**

**09:00-10:30**

**No footsteps, what future?**

*Paul Sillitoe (Durham University)*

I shall offer some comments on the conference's 'Footsteps and Futures' theme from a Was valley perspective. The markedly asymmetrical relation between indigenous and introduced technologies and socio-political orders challenges the theme, as do local concepts of time.

**'I am the leader of this group': planning for a resource extraction project as a relational quest**

*Emilia Skrzypek (University of St Andrews)*

This paper investigates the role of community leaders in the process of planning for a large scale resource extraction project at Frieda River, PNG, and puts to the test a series of assumptions about the nature of stakeholder relations at mining developments operating in indigenous territories.

**The Sisters of the Anglican Church of Melanesia in the Solomon Islands: negotiations of kinship relations and marriage**

*Xandra Miguel-Lorenzo (London School of Economics)*

I examine Anglican Sisters' narratives of entrance to and permanence in Sisterhoods to analyse how the Sisters negotiate cultural contradictions resulting from belonging to a Sisterhood, focusing particularly on dimensions of kinship and marriage. The Sisters' shelter was funded by New Zealand Aid in 1998.

**Bringing climate change home: Ni-Vanuatu climate advocates and the successes and dissonances of climate change communication**

*Hannah Fair (University College London)*

How do Ni-Vanuatu individuals working in climate adaptation mediate between foreign and local understandings of climate change as a socio-political issue? Which concepts resonate with audiences or are transformed through the process of mediation, and what impact does this have upon the individuals?

**11:00-12:30**

**The cost indigenous papuans pay for succeeding in education**

*Rachel Shah (Durham University)*

I argue that understanding formal schooling's relevance to everyday indigenous life in the Papuan highlands is less important than understanding the pressures that an expectation to navigate conflicting value systems requires of indigenous people who "succeed" in formal education.

**A triangulation of incompatible worlds: contrasting experiences of educational differentiation within Papua New Guinea**

*Ivo Syndicus (Maynooth University)*

This paper discusses experiences of differentiation in university education in Papua New Guinea. Beyond the distinction of Western and Melanesian worlds, I draw attention to distinct regional identities that Papua New Guineans construct among themselves in the process of educational differentiation.

**Conversations with university students in urban PNG on self, belonging, and identities**

*Karin Louise Hermes (Humboldt University Berlin)*

This paper studies the self-identification of and sense of belonging for university-aged urban Papua New Guineans. The urban-educated youth in Papua New Guinea highlight the diversity of their cultural backgrounds as the defining character of their identities.

**Bringing it all back home: returning indentured labourers and gambling**

*Anthony Pickles (University of Cambridge)*

After WW2 indentured laborers brought gambling back to their communities in Highland New Guinea. It was enthusiastically adopted. To what extent did these practices actually conflict with traditional practices and how much of that cultural dissonance was actually the result of official approbation?

**16:00-17:30**

**Changing leadership: a case from southern New Ireland, PNG**

*Antje Denner (National Museums Scotland)*

I investigate the life histories and agency of leader figures who combine roles in Western-derived institutions and the customary ritual realm. How do they help to transform these domains, adapting them, keeping them up-to-date and effective? How does this change their concepts of leadership?

**Re-designing the nation: ideological equipment for a globalized era**

*Priscila Santos da Costa (University of St Andrews)*

The aim of this paper is to understand how individuals in Parliament seek to resolve tensions between tradition and modernity in the hope of creating a national ideology for Papua New Guinea. The concrete outcomes of their attempts has had great impact both nationally and internationally.

**Futuna fisheries: community project or personal business?**

*Lucie Hazelgrove-Planel (University of St Andrews)*

This paper follows Simon's struggles as President of the Futuna Fisheries. He finds himself caught between personal aims to build a profitable business and community aims of a project including and benefitting the whole community.

**Temporal dimensions of custom and conflict**

*Marilyn Strathern (University of Cambridge)*

A highly articulate approach to temporality is voiced by Papua New Guineans not just concerned about but responsible for modernizing the country's 'underlying law'. The individuals interested in discussing the conflicts they identify are, as much as the anthropologist, conflicted themselves.

**P55 Beyond the human: revis(it)ing theory and methodology in anthropology**

*Convenors: Sara Asu Schroer (University of Aberdeen); César Enrique Giraldo Herrera (University of Oxford); Jan Peter Laurens Loovers (University of Aberdeen)*

E005 (Engineering Building): **Thu 7th July, 09:00-10:30, 11:00-12:30**

**This panel explores novel theoretical formulations and methods addressing social relations beyond humans taking into account older anthropological theorisation combined with ethnographic or anthropological research.**

**09:00-10:30**

**Invasive species and the creative resilience of totemic logic in the Pilbara, Australia**

*Nicholas Smith (La Trobe University)*

In light of recent literature on the “animal turn” this ethnographic-based paper investigates the conceptual creativity of Indigenous Australian ontological adaptations to the colonisation of their ancestral land and seascape by Europeans and their attendant domesticated animals.

**The anthropological animal in the Americas: an introductory revisit of anthropological theories on human-animal relations**

*Jan Peter Laurens Loovers (University of Aberdeen)*

This paper provides a historical overview of human and animal relations in the Americas. The paper further emphasises the (neglected) contributions of indigenous peoples in the formulation of anthropological theory.

**The distributed object: a perspectival review of Gell’s paradigm**

*Valentina Gamberi (University of Chester)*

The paper explores the possible contribution of perspectival anthropology in challenging Gell’s (1998) agency paradigm, flawed by a reiteration of the primacy of humans. Amazonian ontologies, in fact, consider humans and materials as things, without a hierarchical subdivision subject/object.

**11:00-12:30**

**Animal worlds, meaning and subjectivity in the work of Jakob von Uexküll**

*Sara Asu Schroer (University of Aberdeen)*

This paper considers the work of biologist Jakob von Uexküll and its relevance for contemporary attempts of developing an anthropology that goes beyond the human to also consider other living beings as active participants in shared social worlds.

**Nordic fishiness: Amerindian perspectivism**

*César Enrique Giraldo Herrera (University of Oxford)*

This paper analyses the parallelisms between the practices of industrialized European fishers and traditional Amerindian fishers and hunters, and questions anthropological takes on shamanism and microbiology.

**P56 The ethnographer's slip: fail again, fail better**

*Convenors: Sebastien Bachelet (University of Edinburgh); Koreen Reece (University of Edinburgh)*

E101 (Engineering Building): **Wed 6th July, 09:00-10:30, 11:00-12:30**

**How should anthropology examine mistakes and what goes awry? What can failing bring to the practice of ethnography? In this panel, we seek to explore the issue of 'failing' in a range of ethnographic contexts and reflect on mistakes' productive potential for anthropology as a discipline.**

**09:00-10:30**

**The role of luck in successful anthropological fieldwork**

*Jonathan Alderman (St Andrews)*

Drawing on fieldwork experiences with the Kallawaya ethnic group in Bolivia, I will discuss the role luck plays in successful anthropological fieldwork, principally by relating how I feel I was lucky in my own fieldwork.

**Slip ups in ritual: lessons from successful and inadequate rituals**

*Patrick Glass*

The paper explores ritual comparatively and historically to see what lessons may be learnt. Where ritual is absent, insular, or inadequate, the results for the communities involved – and indeed the World – may be disastrous. I suggest anthropology's lessons have yet to be learnt and applied.

**From the horse's mouth...**

*Valerie Will (University of the West of Scotland)*

All was lost – but “failure” was merely the beginning. This paper considers the serendipitous insights gained from recruiting an equine research assistant who didn't want the job.

**11:00-12:30**

**A failed island of no strangers**

*Salim Aykut Öztürk (University College London)*

Residents of Kinaliada, a predominantly Armenian island off Istanbul, constantly compare their tiny island to those of others. Their articulations of a failed island sheds light into contemporary Armenian community making processes in post- Genocide Turkey.

**The anthropologist who crashed into the world-tree: entering, the stranger who breaks frames and the problem of failed rituals**

*Nathan Porath*

This paper focuses on a cosmic moment of failed shamanic ritual caused by the anthropologist trying to enter the field.



**From field constraints to ‘native’s point of view’: journey of a female ethnographer**  
*Saloka Sengupta (Indian Institute of Technology, Hyderabad)*

What happens when a leg of field work does not go by the plan? This paper investigates the occasions where the ethnographer fails to understand the nature of the field but eventually realizes the potential benefits of those mistakes.

**P57 Im)possible lives: on futures as process**

*Convenors: Michele Wisdahl (University of St Andrews); Simone Toji (University of St Andrews); Laura Petracchi (Università degli Studi di Milano Bicocca)*

CG91 (Chemistry Building): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel explores the relationship among futures, hope, fantasy and the re-configuration of selves. In particular, the session will concentrate on future as process that involves a subject’s everyday life.**

**09:00-10:30**

**Dreams for the future: time work in a Brazilian high school classroom**

*Michele Wisdahl (University of St Andrews)*

This paper builds on Flaherty’s concept of time work to explore how students at an emerging middle-class private high school in Northeast Brazil cultivated powerful dreams (imagined futures) to help navigate the difficult present.

**International mobility, knowledge and the shaping of (imagined) futures in India**

*Antonie Walther (Georg-August-University Göttingen)*

I examine how Indian students and scientists use mobility as a strategy to shape their (imagined) futures in India for which gaining knowledge and foreign degrees appear to be important. How are their present lives shaped by their hopes for the future? How is the future reshaped by the present?

**“Opening up la chance”: (un)certain futures of university graduates in Bamako, Mali**

*Susann Ludwig (University of Basel)*

This presentation elaborates on how university graduates in Mali act in an uncertain present context. It is argued that the process of “opening up la chance” is crucial in order to seize how futures develop and are being developed.

**Future-making and femininity: education, marriage and migration in (im)possible upward social mobilities**

*Catherine Earl (Deakin University)*

Drawing on Vietnamese women's experiences of being and becoming middle-class, I explore how their hopes, dreams and fantasies can be realized with investments of considerable resources in education, marriage and migration to create future opportunities for new social, economic and gendered status.

**11:00-12:30**

**Living the Dream: youth, unemployment, and the promise of a middle-class life in Cairo**

*Harry Pettit (London School of Economics)*

How do people enact mobile lives? In Cairo, educated unemployed young men construct an imaginative sense of possibility through inhabiting hopeful visions promising the good life, visions which, cruelly, legitimate the historically constituted forms of inequality which have marginalized them.

**A shred of light and hope during the economic crisis: displaced futures of Geek goths and escaping an 'impossible' present**

*Panagiotis Karampampas (University of St Andrews)*

This paper illuminates how Greek goths imagine a displaced future in Germany that is created by their everyday life experiences as well as their hopes which are born under the prism of fiscal crises.

**Dreaming of and making home: daily home-making practices among SDF at Paris' Gare du Nord**

*Johannes Lenhard (Cambridge University)*

The dream of many of the homeless people of the Gare du Nord is to have a home. While the desire serves as a constant source of motivation, the daily process of home-making in the environment of the street is as important for the people's wellbeing as the ultimate goal.

**16:00-17:30**

**"Don't think that everything is for certain": encountering post-Yugoslav pasts in a British future**

*Spela Drnovsek Zorko (SOAS, University of London)*

Based on research on intergenerational narratives among migrants from former Yugoslavia living in Britain, this paper draws on references to normality voiced by my interlocutors to think about how both possible and desirable futures are imagined in relation to contingent pasts.

**Fuelling dreams: reimagining the future with oil in Kenya's Turkana county**

*Doris Okenwa (London School of Economics and Political Science)*

Oil discovery and exploration has ignited new fantasies of the future in Kenya's Turkana County, the major hub of exploration activities. This paper explores the nexus between resource imaginations and the process of future-making in the region.

**Ruptured faces, ruptured futures? Facial 'disfigurement'; transplantation and the problem of identity**

*Anne-Marie Martindale (University of Manchester)*

I explore participant experiences of becoming facially 'disfigured'. I argue these can disrupt everyday embodied and narrative identities, which can disrupt perceptions of the past, the present and the future, though to varying extents.

**P59 Arts of diplomacy across state and non-state contexts**

*Convenors: Rupert Stasch (University of Cambridge); Chloe Nahum-Claudiel (University of Cambridge)*

PCL054 (Palatine Centre): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel explores diverse forms of state and non-state political encounter, in which adversaries attend reflexively to self-other divides of autonomy, language, institutional scale, and manipulability of impressions, in efforts to forge a common future.**

**09:00-10:30**

**Capturing competition: the performance of staged diplomacy in an Amazonian frontier**

*Natalia Buitron Arias (London School of Economics and Political Science)*

This paper explores how an Amazonian people playfully stage competition to tame the bureaucratic logic of the state while creatively using it to temporarily order fragile internal relations and promote increasingly important forms of internal unity.

**Solving problems in a Sepik society: the dialectic of the hand-screw ritual and the village court**

*Tomi Bartole (University of St Andrews)*

For the villagers of Awim in the East Sepik Province of Papua New Guinea the state is absent, except that its presence is felt in the village court. Although they avoid employing the court to solve problems, it re-emerges through the customary hand-screw 'ritual'.

**Yanomami ceremonial dialogues as an art of conflict avoidance and resolution**

*José Antonio Kelly (Universidade Federal de Santa Catarina)*

This paper is centered on Yanomami inter-community ceremonial dialogues, illustrating how the Yanomami make of a highly political situation – the dialogues are key devices to avoid or resolve serious conflict – the prime opportunity for displaying verbal, poetic artistry.

**11:00-12:30**

**Urban post-cosmopolitanism and the (re)turn to everyday diplomacy: towards the sites of gastro-diplomacy in postwar Bosnia-Herzegovina**

*David Henig (University of Kent)*

This paper (re)turns to the study of everyday diplomacy. It focuses on a dervish lodge and a Franciscan soup kitchen as ‘the gastro-diplomatic sites’ to elucidate the ethical-diplomatic assemblages that mediate encounters between various Others in a post-cosmopolitan town in postwar Bosnia.

**“The world is my nation”: citizenship, hospitality and diplomacy among Esperanto speakers**

*Guilherme Moreira Fians (University of Manchester)*

Drawing on the ways Esperanto speakers articulate themselves through transnational networks, I examine how they make use of this language to host fellow speakers during trips abroad, to discuss political issues and to claim to be members of an antinational community that extends beyond borders.

**Ethical reflexivity in conflicts over payment in New Guinea tourism encounters**

*Rupert Stasch (University of Cambridge)*

This paper examines confrontational negotiations over payments that sometimes arise in foreigners’ visits to a primitivist tourism destination in West Papua. My focus is on the contrasting ethical models of appropriate social comportment that circulate among the different participants.

**16:00-17:30**

**Perilous knowledge: opacity and deferral as diplomatic tactics in the negotiation of a UK transparency policy**

*Taras Fedirko (Durham University)*

My paper explores Whitehall civil servants’ uses of deliberate concealment and deferral of negotiations into the future, as two strategies that make their diplomacy effective in avoiding displays of perilous and divisive knowledge in the context of official policy negotiation meetings.

**Neither the state nor the non-state: what is Quebec that political anthropologists should be mindful of it?**

*Samuel Shapiro (Université Laval)*

This paper uses ethnographic fieldwork at the National Assembly of Quebec to ask questions about how Quebec might help political anthropology bridge work on the state and non-state (or anti-state).

**An Amerindian diplomatic repertoire**

*Chloe Nahum-Claudel (University of Cambridge)*

This paper considers the deployment of documents by an Amerindian people in dealings with the Brazilian state and with hydroelectric dam companies. The exchange of documents is one aspect of a dynamic of diplomatic opening and closure via which the Enawene demand recognition from powerful outsiders.

**P60 Cultural evolution: here and now**

*Convenors: Olivier Morin; Alberto Acerbi (Eindhoven University of Technology)*  
PCL050 (Palatine Centre): **Tue 5th July, 09:00-10:30**

**“Cultural evolution” (a by-word for naturalistic and quantitative approaches to culture) is readily seen either as anthropology’s bright theoretical horizon, or as a nebulous threat. This panel aims to show how it is put to work on specific problems—put to use, in short, rather than invoked.**

**The spread of steelpans: a cognitive/naturalistic analysis of scale representations**

*Aurélie Helmlinger*

The very rapid spread of steelbands, since their invention has motivated a large scale organological study. Which instruments, are adopted? A study of the variety of the original settings of the musical scale has been undertaken, aiming to an adaptation of phylogenetic approach to organology.

**Social learning and traditions in contemporary and ancestral ape cultures**

*Andrew Whiten (University of St Andrews)*

Comparative studies of living primates offer a unique route to the reconstruction of the ancient foundations of the human capacity for culture. I illustrate my systematic comparative analyses with key findings from our recent research concerning primate social learning and cultural transmission.

**What models of biological evolution are appropriate for analyzing cultural data?**

*Eva Boon (Eindhoven University of Technology)*

Cultural traits can be studied with phylogenetic methods, which test evolutionary hypotheses on a tree-like model of vertical transmission. I test whether horizontal transmission violates the assumptions of this model, through a robustness analysis on a landmark simulation study (Greenhill 2009).

**Aspects of an anthropological theory of cultural evolution: the case of religious ritual**

*Carles Salazar (Universitat de Barcelona)*

The purpose of this paper is to discuss the merits and shortcomings of two theories of cultural evolution: cultural group selection and cultural epidemiology, and I will use the example of religious ritual as an apt illustration of the main theoretical claims of the paper.

**P61 Chaos beyond transition: making sense of space and time in post-socialist cities**

*Convenors: Maria Salaru (University of Oxford); Michał Murawski (School of Slavonic and Eastern European Studies)*

PCL053 (Palatine Centre): **Thu 7th July, 09:00-10:30, 11:00-12:30**

**This panel follows the thin line between change and continuity in the material environment in post-socialist cities. We invite papers which shed light on the spaces and times of urban change, illuminating the strengths as well as limitations contained in concepts of ‘chaos’ and ‘transition’.**

**09:00-10:30**

**Emerging from carbon ashes? The making and remaking of a Silesian urban centre**  
*Magdalena Buchczyk (Goldsmiths College, University of London)*

This paper explores a controversy over the recent rebuilding of the city centre in Katowice, a Polish coal mining city. The contradictions surrounding the changes shed light on the complex relationship between transition and continuity in relation to production of space, identity and place-making.

**A tale of two tall buildings: architecture, aesthetics and time in post-socialist Warsaw and Moscow**

*Michał Murawski (School of Slavonic and Eastern European Studies)*

This paper explores the relationship between socialism, post-socialism, urban aesthetics and shifting temporalities by reference to the cases of two Stalin-era ‘tall buildings’, or *vysotkas*: Warsaw’s Palace of Culture and Science and Moscow’s (unbuilt) Zaryadye Administrative Building.

**Socialist residential environment in transition: spatial practices and urban restructuring in post-socialist Kyiv**

*Igor Tyshchenko (National University of “Kyiv-Mohyla academy”)*

To conceptualize the spatial dimensions of urban transition in particular late socialist residential district, we analyze how cultural infrastructure was sacrificed in favor of new housing and how changed the perception and image of the urban space among various social groups of its residents.

**11:00-12:30**

**‘Gentle’ transformations: change and continuity in the Romanian built environment**

*Maria Salaru (University of Oxford)*

In my paper, I aim at disentangling the thread of material and social transformations of the Romanian post-socialist landscape.

**An anthropology of parking: infrastructures of automobility, work and circulation**

*Liviu Chelcea (University of Bucharest)*

The growing anthropological literature on cars and infrastructures of automobility has generally ignored nonmoving cars. As self-appointed parking attendants operate daily in many cities in the world, parking is an excellent window into work, poverty, and urban infrastructures.

**Disruption and stability in the everyday leisure of a small Chinese city**

*Paul Kendall (University of Westminster)*

This paper seeks to extend the discussion of post-socialist cities beyond Europe through consideration of urban China. It explores the disruptive influence of the contemporary Chinese cityscape on the everyday, and the stability imbued upon this everyday by place names from the socialist era.

**P62 Textures of time: time, affect and anthropology**

*Convenors: Lucy Pickering (University of Glasgow); Sarah Armstrong (University of Glasgow); Philippa Wiseman (University of Glasgow)*

Hogan Lovells Lecture Theatre (Palatine Centre): **Thu 7th July, 16:00-17:30**

**This panel explores the ‘feel’ of time in anthropological research. It seeks to bring together the feel of time as individuals and communities navigate multiple temporal flows, and the feel of time in its affective dimensions.**

**A windswept archipelago: perception, time and landscape in the Orkney islands**

*Sara Friend (University of St Andrews)*

Experiences of time vary between groups of people across the world, the various tasks we undertake in our daily routines and the stages of life we go through. This paper addresses how the plurality of time factors into perceptions of wind turbines in the Orkney Islands, UK.

**Textures of time and language ideologies**

*Manuela Pellegrino (Brunel University)*

My paper presents the multiple temporal and emotional ‘textures’ of Griko, a ‘dying’ language used in the Southern Italian province of Lecce, as well as the divergent visions of temporality and affect evoked by Griko-speakers and activists embedded in the current revival of Griko.

**In company of ghosts: the chronological porosity of affective landscapes**

*Garikoitz Gómez Alfaro (University of Brighton)*

The paper explores how temporality is “felt” and negotiated in a bounded field-site, a landscape that triggers nostalgic memories and a certain sense of “being stuck in time”. It discusses temporality both as an affective field of experience and as a site of political contestation.

**P63 Moralities, ‘sensitive issues’ and ethnographic experience: challenges in times of polarisation**

*Convenors: Patricia Scalco (University of Manchester)*

E005 (Engineering Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**This panel explores footprints we leave behind and particular challenges attached to anthropological research on ‘sensitive issues’, broadly defined, in environments of increasing polarisation and of friction between disputed understandings of liberal/conservative agendas and lifestyles.**

**14:00-15:30**

**A dispute between “tradition” and “democracy”: what is behind it? Exploring an eighteen-year lawsuit between two groups of servants of the Kamakhya temple complex (India)**

*Irene Majo Garigliano (CNRS, Centre d’Études Himalayennes)*

Carrying out fieldwork with people who oppose each other in a lawsuit needs the anthropologist to be very diplomatic, however unforeseen revelations can result during interviews. The neutral position of the anthropologist may encourage major expressions of each individual point of view.

**Mapping the minefield: doing fieldwork in Saudi Arabia**

*Simeon Magliveras (King Fahd University of Petroleum and Minerals)*

The purpose of this paper is to discuss doing fieldwork in Kingdom of Saudi Arabia. As a conservative Islamic society, there are limits to what researches can investigate but with an appropriate research model, the human experience can be better understood and explained to the greater public.

**To film or not to film**

*Nada Al-Hudaïd (University of Manchester)*

This paper explores the engagements of a filmmaker with conservative Shia community in Kuwait



**Unruly collaborations: ethnographic economies and the ethics of appropriation**

*Anton Nikolotov (Berlin Graduate School of Muslim Cultures and Societies)*

This paper investigates what happens when certain normativizing, ethnographic collaborations get undone by interlocutor's practices of appropriation and exchange.

**16:00-17:30**

**Vulnerabilities unveiled: the ethical complexities of conducting ethnographic research with people with learning disabilities**

*Carys Banks (University of Bath)*

This presentation explores the following emergent aspect of my doctoral research: the ethical complexities and uncertainties – for both researcher and participants – when conducting ethnographic research with vulnerable people.

**Sensuous knowledge about victims' guilt in Argentina**

*Eva van Roekel (Utrecht University)*

This paper explores the epistemological value to assess on an ethnographer's dream and guilt unlocking local understandings about emotions. Based on 'shared' reflexivity, it suggests conversation about these field experiences with informants and interpretation of emotion by their cultural logic.

**Favela-activism and practices of resistance against state violence in Rio de Janeiro: reflecting on the challenges of an engaged and participatory anthropology**

*Antonia Gama (University of Manchester)*

This paper addresses the challenges of conducting an engaged and participatory ethnographic research within the context of favelas facing forced eviction in Rio de Janeiro.

**P64 What value can anthropologists bring to ending violence against women and girls?**

*Convenors: Janet Gruber; Tamsin Bradley (University of Portsmouth); Kelly Johnson (Durham University)*

CM219 (Maths Building): **Mon 4th July, 14:00-15:30, 16:00-17:30**

**The sustainability goals place emphasis on improving the health and wellbeing of the most vulnerable. In this panel we reflect on what the anthropological imagination can bring to development programmes working on reducing social harm.**

**14:00-15:30**

**VAWG mainstreaming in access to justice programmes: a framework for action**

*Tamsin Bradley (University of Portsmouth); Janet Gruber*

This paper offers a framework for mainstreaming a framework to end violence against women and girls (VAWG). In doing so it highlights the value of the anthropological imagination in understanding the multiple power relationships and discourses that prevent success.

**Participatory action research on domestic violence law: Insights from a client consultation competition with university students in Cambodia**

*Katherine Brickell (University of London)*

This paper discusses the findings of a Foreign and Commonwealth Office-funded participatory action research project in Cambodia to raise awareness and practice-based expertise on domestic violence law with university students.

**Applying medical anthropology to domestic violence interventions**

*Kelly Johnson (Durham University)*

Touching on recent ethnographic research in Edinburgh, this paper explores what anthropology can bring to the study of domestic violence. I explore how varying domestic violence understandings shape the ways in which violence is recognised and responded to, as well as experiences of intervention.

**16:00-17:30**

**Men Speak Out: a reflection upon African men's views on FGM in Belgium, Holland and the UK**

*Sarah O'Neill (Institute of Tropical Medicine)*

Over the last decade concerns about FGM in Europe have been raised but no reliable data are available and surprisingly little is known about men's views on FGM. Based on research undertaken on African men's views on FGM in Belgium, Holland and the UK, we reflect upon existing presumptions about the practice.

**The violence of interpretation: Pitfalls and opportunities of anthropological interventions in the violence against women conversation**

*Catherine Whittaker (University of Edinburgh)*

Anthropologists are uniquely equipped to critique the universalising master narrative of VAWG by paying attention to local understandings of violence yet risk being misunderstood as apologists for violence or for discriminatory attitudes against “violent” indigenous people.

**P65 In search of common language: toward a dialogue between the anthropology of Islam, Christianity and Judaism**

*Convenors: Leslie Fesenmyer (University of Oxford); Yulia Egorova (Durham University); Giulia Liberatore (University of Oxford); Ammara Maqsood (University of Oxford)*

*Chair: Giulia Liberatore (University of Oxford)*

*Discussant: Morgan Clarke (University of Oxford)*

E102 (Engineering Building): **Thu 7th July, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**This panel stems from an interest to create a bridge between the anthropology of Islam, Christianity, and Judaism. Its aim is not only to draw these disciplinary strands into a conversation, but also to consider whether this engagement on shared concerns can be grounded in a common language.**

**09:00-10:30**

**Transcending difference: a vocabulary for comparison**

*Fernande Pool (London School of Economics and Political Science)*

This paper proposes an innovative framework for the comparative study of monotheistic religions, drawing on cognitive anthropology (Bloch’s model of the ‘transcendental social’) in conjunction with an analytical focus on ethics.

**Holy nations: towards an anthropology through Abrahamic communities**

*Mark Calder (University of Aberdeen)*

Jews, Christians and Muslims locate themselves within communities of faith, the imagined identity of which can decisively influence experiences of self. How might anthropologists approach selfhood differently through attentiveness to the discourses which produce and describe these communities?

**‘Christ at the checkpoint’: a post-secular approach to evangelical Palestinian Christians**

*Lena Rose (University of Oxford)*

This paper shows that a post-secular approach can render visible religious communities hitherto unnoticed by ethnographic research, such as evangelical Palestinian Christians, and contribute to a fuller understanding of these and thus the anthropologies of the three monotheistic religions.

**11:00-12:30**

**Cultivating humanitarian ethics: interfaith methods and practices in Ethiopia**

*Alexandra Antohin (University of Cambridge)*

This paper focuses on the dynamics of faith-based values within certain social welfare initiatives of Ethiopia, in order to observe how these locally-generated conversations and actions by diverse faith communities supply discursive clues for how “difference” and “common ground” is communicated and mobilized.

**Journeys of faith and doubt: religiously motivated conversions of Christian poles to Judaism and Jewishness.**

*Jan Lorenz (Adam Mickiewicz University)*

This paper explores the boundaries and transitions between Christianity and Judaism on the basis of research on conversion as a means of becoming Jewish in contemporary Poland.

**Abrahamic dreaming**

*Iain Edgar (Durham University)*

This paper charts the varying trajectories and contexts of the true dream tradition within the Abrahamic faiths with a view to analysing and explaining historical and contemporary continuities and discontinuities in dream interpretive practices.

**16:00-17:30**

**‘Muslims’ as example and threat: how Kenyan Pentecostals in London navigate the present**

*Leslie Fesenmyer (University of Oxford)*

Adopting an existential anthropological lens, this paper explores how Kenyan Pentecostals attempt to live ‘good’ Christian lives in multi-religious, multi-ethnic East London by drawing inspiration in part from an unlikely source, their Muslim contemporaries.

**On the matter of chosenness: political Judaism in Israel**

*Dani Kranz (SWP Berlin)*

Political Judaism has gained an increasing hold over civil society in Israel, but it only gained limited interest in 'Western' countries. I will flesh out how the binary of West/East enables an overlooking of political Judaism, and open up the avenue to compare political Islam and political Judaism.

**Social interactions as a field of ethical practice in Islam and beyond**

*Emanuel Schaeublin (University of Oxford)*

The Islamic tradition frames interactions as a field of ethical practice closely connected to acts of worship. I discuss the implications of this link in view of ethnographic participation, the anthropological analysis of Islamic practices, and the study of Judaism and Christianity.



# Laboratories

At ASA16 we have provided for sessions that depart from the convention of the text-based presentation. These ‘laboratories’ provide occasions for experimentation, encouraging knowledge generation 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 may:

- 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:
  - 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 (eg designers, artists, engineers, activists, performance artists, urban planners, architects, health workers).
  - 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. Our intention is to link the laboratories to the core conference themes and proposers should indicate which of the five sub-themes their proposal would best relate to.
  - Ethnography: proposals should show a commitment to the complexities of ethnography as it regards the ways of articulating the human experience in the world.

## **Lab01** Drawing the anthropological imagination

*Convenor: Elizabeth Hodson (University of Aberdeen)*

*Kingsley Barrett (Calman Learning Centre): throughout the conference*

Anthropology has had a long and sustained relationship with the medium of drawing.

From the diagrammatic illustrations of Alfred Gell to the musing offered by Michael Taussig's drawings and collages, to the more recent shift towards a graphic anthropology by Portuguese anthropologist Manuel João Ramos, there has been a longstanding engagement with the medium as a means of description and revelation. This laboratory will take the form of an exhibition that brings together anthropologists through the marks they make and the lines they inscribe. Ranging from visual field notes made in situ to more sustained visual images that bear witness to the interstices between art and anthropology, this exhibition will chart some of the more recent developments between anthropology and drawing. Understood in a more expansive sense to include marks made on a surface, diagrams, map, and visual note taking, the aim of the exhibition will be to explore the visuality of ethnographic fieldwork, the importance of aesthetic forms for observing momentary sensations and securing fleeting ideas and moving of from this, how these impressions and recordings develop beyond the field and offer imaginative exposition and experimental speculation on the future.

**Lab02 Karaoke and beyond: challenging the impact agenda**

*Convenors: Franziska Fay (SOAS, University of London); Zoe Goodman (SOAS, University of London)*

*CM219 (Maths Building): Tue 5th July, 16:00-17:30*

Can karaoke maximize impact? This lab will consider the potential of karaoke as a medium through which anthropologists could communicate their work and foster change in others' behaviour. Following an introductory musical meltdown, participants (working in teams) will be invited to come up with subversive and humorous interventions that both comply with and challenge the impact agenda. The aim of this lab is to think creatively and critically about the global impact regime, and how it affects future anthropological legacies. Put simply, how can we play with impact? We start in the shared knowledge that the requirement to change people's behaviour is antithetical to anthropological theory and practice, and is intimately embedded in neoliberal conceptions of value and epistemology. How might we comply with impact requirements in ways that questions the commodification of research outputs and creates new modes of engagement between anthropology and broader publics? In a moment where formats like "pechakucha" are attracting attention, how might anthropologists go beyond the PowerPoint and out into the world?

**Lab03 Corresponding with threads: an exploration in movement, performance, materials, and anthropology**

*Convenors: Valeria Lembo (Università Ca' Foscari Venezia); Jan Peter Laurens Loovers (University of Aberdeen); Paola Esposito (Oxford Brookes)*

*CM219 (Maths Building): Wed 6th July, 11:00-12:30*

What happens when a thread unravels amongst scholars? This laboratory continues our enquiry into the relations between movement, performance, materials and anthropology. Unlike recent papers where threads are metaphors for anthropological inquiry (Green



2014; Strathern 2014), our collaborative project investigates how actively walking with a (golden) thread is a method to further anthropological understandings of weather, subject-object, sensuous perception, and theory. The laboratory extends on the Walking Threads project ([www.walkingthreads.wordpress.com](http://www.walkingthreads.wordpress.com)) and explores thinking with materials (particularly, threads) as a ‘practice of education’ (c.f. Tim Ingold); a non-representational, practical engagement that entwines action and perception. Our concern is not with description per se, but with the affordances of engaging with and in the world through materials.

We encourage participants to bring a yarn of thread (golden or any colour) but we will also have a selection of threads at hand. The laboratory offers (i) a brief introduction to Walking Threads, (ii) a space to explore different engagements with thread, mobilising the human and non-human and their entwinement with anthropological theory, (iii) and, finally, to facilitate another Walking Threads exercise. We will intertwine the thread in temporary installations throughout the laboratory. The (golden) thread takes a lead role in all of this. Corresponding with bodies, things and places, both playfully and thoughtfully, we are attentive to where the thread can take us. Participants will entangle with the thread, as well as with the animate and inanimate elements along the way, weaving their moving bodies into the sensuous, animated fabric of physical forces.

#### **Lab04** One set of virtual footprints: a collective cyber-pilgrimage

*Convenors: Jonathan Miles-Watson (Durham University); Vivian Asimos (Durham University)*

*CM219 (Maths Building): Wed 6th July, 09:00-10:30*

The workshop will involve a group, virtual pilgrimage in which the collective consciousness of the group will be blended together in one avatar. The traditional categories of ‘communitas’ and contestation will be tested against the realities of this new media using the group as the experimental subjects. Through this process, will we discover if (during this event) the assembled collective body of the anthropological community will experience ‘communitas’? Or will power structures and hierarchies unveil themselves?

We invite delegates to enter into this cyber-pilgrimage, where many minds mingle into one set of virtual footsteps. Here we will engage with questions regarding the “‘fields of experience’”, by directly interacting with challenges in virtual ethnography. How is the anthropological understanding of collective ritual impacted by an embodied pilgrimage, lacking physical footprints, but having virtual footsteps, blended into a collective trail?

The event will be broadcast to the wider conference online and discussion will be encouraged to continue beyond the event through a virtual environment. This process will be facilitated by an engagement with ‘Journey’, an indie-developed pilgrimage platform that deliberately draws from mythography in the creation of a symbolically layered environment. The collected group will be responsible for a single avatar,

and group participation will be encouraged through the spontaneous circulation of a single controller. Following the pilgrimage, the conveners will host a discussion. This workshop will be capped at 20; other delegates can participate via the online platform. Prior registration is necessary.

### **Lab05 Instrumental bodies**

*Convenors: Sarah Buckler (Robert Gordon University); Trish Winter (University of Sunderland)*

*PCL053 (Palatine Centre): Tue 5th July, 09:00-10:30, 11:00-12:30*

This lab will examine the role that musical instruments play in developing body techniques (Mauss, 1979) and knowledge of the body (Merleau-Ponty, 2002, see also Moores, 2014) to build ‘music worlds’ (Crossley, 2015), exploring the role of agency and the constraints of musical instruments. We will investigate, through a series of practical activities, the relationship between embodiment and mood, the impact this has on musicking (Small, 1998) and the extent to which we are able to ‘tune in’ to one another (Schutz, 1976) in ways mediated by musical instruments. We will explore these relationships in practical, hands-on ways, thinking around questions such as

- Does the musical instrument constrain expression?
- What is the relationship between the particular body posture and movement required by the instrument and mood?
- Does the tuning of the instrument impact on mood?
- What impact does the character of the instrument have - e.g. tuning, size, range, how it’s played - bowed, blown, hit, etc.

It is not anticipated that the lab will result in a musical performance, however there will be small ‘musical vignettes’ around the conference site as lab participants explore these questions.

The lab will be suitable for people who already play an instrument (at any level) and also those who don’t. Some simple instruments will be provided and musicians are encouraged to bring their own along. A room large enough to move around and play will be needed.

### **Lab06 Dream literacy for social scientists**

*Convenor: Iain Edgar (Durham University)*

*CM219 (Maths Building): Tue 5th July, 11:00-12:30*

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.

### **Lab07** Turning dinner inside out: experiments with food at the edge of ethnography

*Convenors: Mara Miele; Laura Colebrooke (Cardiff University)*

*PCL053 (Palatine Centre): Mon 4th July, 16:00-17:30*

Transcending traditional academic and policy barriers, food practices offer an attractive means to engage with contemporary issues in innovative ways. Through shared sensory experience, food brings us together but also distinguishes us from the world around us, holding us in intimate and necessary relation with our environment. Yet while food offers fertile ground for inquiry into embodied experiences, by transcending the realm of the verbal and visible, food presents both an opportunity and a challenge for ethnographic research methods.

In this lab participants will be invited to participate in an unusual performative meal, engaging food in innovative and mundane ways to consider what we can learn when notions about what food is are interrupted: when material, culture and art are reconfigured through innovative or mundane food practices. Through playing with food ‘diners’ will collaboratively experiment with the material and culture of food to surprise and challenge, offering a chance to slow down reasoning (Stengers 2008) around everyday practices and perhaps open up new productive possibilities through sensory practice and knowledge

Building on the premise that research encounters as productive performative sites, this lab confronts the consequences of enrolling bodily ways of knowing through food in academic inquiry. By encountering different foodstuffs, we experiment with possibilities for an unsettling of boundaries between inside and outside, self and other, inquiry and representation. In doing so we invite participants to collaborate in developing responses to the challenges that food poses to ethnographic research.

### **Lab08** Meaningful objects

*Convenors: Zehirah Moffat (Insightful Moves); Jennie Morgan (University of York)*

*PCL053 (Palatine Centre): Tue 5th July, 16:00-17:30*

What is your favourite object? That one possession that makes you feel you. An item, small or large, infused with so much meaning it really does feel like the universe in a

grain of sand. And can you imagine letting it go? How does this make you feel? And can you imagine gifting it? And if so, to whom and under what conditions would it feel right?

Intrigued? Come to this workshop. A workshop about kinship, the placement of value, gift and exchange. It will reveal attachments and emotions and stories, many many stories. We ask each participant to bring along an object meaningful to them, to come and share its stories.

This will be a time and place to gather self knowledge about how we relate to our objects and to listen and learn about how others relate to theirs. We hope also to learn from our participants about how other groups and peoples from around the globe connect to and through objects. Indeed, how do our personal attachments interact personally, locally and on the world stage. We hope too that this understanding may help us in our ethnographic work, as we observe and are woven into the lives of others and their objects.

### **Lab09 “Three Women (Break the Silence)”**

*Convenor: Omotayo Jolaosho (University of South Florida)*

*PCL053 (Palatine Centre): Mon 4th July, 14:00-15:30*

“Three Women (Break the Silence)” is a solo performance ethnography project based on fieldwork and interviews with South African activists. Between 2009 and 2010, Omotayo Jolaosho conducted ethnographic fieldwork in Johannesburg, South Africa, investigating how the freedom songs that galvanized collective struggles against apartheid remain crucial for post-apartheid mobilizations. In addition to academic articles and a book project, she developed a solo performance script based on this research that examines women’s distinct experiences of vulnerability and community within activist collectives. The script and resulting performance examines themes including romantic entanglements, physical wellbeing, humanizing support, and what it means to find one’s voice amidst gendered repression.

“Three Women” is a collaboration between the playwright/performer Omotayo Jolaosho, and Vernice Miller, who is directing the project. We plan to present a 40-minute performance followed by a discussion with the audience, guided by concerns including:

- The role of performance in producing knowledge about women’s lives;
- How the epistemological potential of performance extends beyond research encounters in the field;
- Performative writing and performance ethnography as dissemination methods that re-configure and transcend fieldwork experiences; and

- The collaborative process of staging South African women's voices by two women of different African descent.

The project links most strongly with the sub-theme on “different modalities and experiences of fieldwork,” and also contributes to the sub-theme on “health and well-being.”

**Lab10 Climate change: combining cultural viewpoints in common strategies**

*Convenor: Rosalyn Bold (University of Manchester)*

*PCL053 (Palatine Centre): Wed 6th July, 09:00-10:30, 11:00-12:30*

Climate change touches the communities anthropologists work with worldwide, and whilst challenging in the scale of the disaster it threatens, presents a potential point of equivocation between worlds and cultural perspectives. We are seeking to collaborate in combining cultural constructions and experiences of climate change, and to involve anthropology in wider cross-sectoral conversations.

We are delighted to have the participation of Michael Kang, of the Social Lab Revolution's Gigatonne lab, ([http://social-labs.org/wp-content/uploads/2015/03/The-Gigatonne-Lab\\_230115.pdf](http://social-labs.org/wp-content/uploads/2015/03/The-Gigatonne-Lab_230115.pdf)). The Gigatonne lab aims to bring together academics, government, finance, business and civil society to agree upon strategies to reduce global emissions by a gigatonne starting in 2016. Identifying the most promising ideas and approaches, it provides access to key influencers, decision-makers and financiers so that strategies for emissions reductions can be scaled more successfully. As we explore the diversity of cultural constructions of climate change, the Gigatonne lab is focused on bringing such perspectives together in elaborating common strategies for creating concrete change.

In the contemporary context of collapse and crisis, existing cosmologies are shaken. Climate change challenges the modern separation of nature and culture, and the western mode of 'being in the world'. Viveiros de Castro (2014) explores the relevance of the mythopoeic register as a vehicle for imagining 'the end of the world', which is unthinkable from a scientific perspective. We will explore how cultural constructions of climate change can help communities to mitigate or come to terms with collapse and change. We hope to combine cultural perspectives to open the way for 'worlds otherwise'.



# List of participants: convenors, chairs, discussants and presenters

Abram, Simone -- P06; P07  
Acerbi, Alberto -- P60  
Ackley, Caroline -- P53  
Aellah, Gemma -- P39  
Ahlin, Tanja -- P49  
Akalin, Ayse -- P10  
Akhter, Nasima -- P22  
Al-Hudaid, Nada -- P63  
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Alderman, Jonathan -- P56  
Alexander, Patrick -- P09  
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Anand, Nikhil -- P29  
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Anyadike-Danes, Chima Michael -- P26  
Archambault, Julie -- P05  
Argenti, Nicolas -- P02  
Armbruster, Heidi -- P15  
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Asimos, Vivian -- Lab04  
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Baur, Nicole -- P01  
Bedimo, Melkamu -- P03  
Bellagamba, Alice -- P27  
Benavides, Sebastian -- P48; P52  
Bennardo, Giovanni -- P35  
Bentley, Gillian -- P22  
Berndtson, Petri -- P01  
Bierski, Krzysztof -- P01  
Blell, Mwenza -- P53  
Boaz, Annette -- P44  
Boesten, Jelke -- P28  
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Boret Pennellen, Sebastien -- P30  
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Bowsher, Andrew -- P05  
Bradley, Tamsin -- P64  
Breimo, Janne Paulsen -- P27

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Bridgman, Benjamin -- P12  
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Buckler, Sarah -- Lab05  
Buitron Arias, Natalia -- P59  
Bunn, Stephanie -- P17  
Burnyeat, Gwen -- P12  
Burraway, Joshua -- P37  
Cabral, Christie -- P03  
Cahn, Livia -- P15  
Caille, Frederic -- P06  
Calder, Mark -- P65  
Callaghan, Mike -- P49  
Campbell, Ben -- P06  
Capponi, Giovanna -- P42  
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Classen, Constance -- P08  
Clayden, Andy -- P05  
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Conde, Marta -- P19  
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Dolezalova, Marketa -- P51  
Dominguez, Pablo -- P15  
Dorner, Jamila -- P08  
Douglas-Jones, Rachel -- P13  
Dracklé, Dorle -- P06  
Drnovsek Zorko, Spela -- P57  
Duclos, Diane -- P15  
Dzenovska, Dace -- P46  
Earl, Catherine -- P57  
Edgar, Iain -- Lab06; P65  
Egorova, Yulia -- P04; P65



El Khachab, Chihab -- P30  
Eleftheriadou, Marina -- P22  
Eli, Karin -- P20  
Erasaari, Matti -- P26  
Esposito, Paola -- Lab03  
Esteban Palma, Maria Fernanda -- P08  
Evans, Gillian -- P21  
Ewart, Ian -- P07  
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Fair, Hannah -- P54  
Fattori, Federico -- P09  
Fay, Franziska -- Lab02  
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Fedirko, Taras -- P59  
Ferdous, Raihana -- P06  
Ferrari-Nunes, Rodrigo -- P05  
Fesenmyer, Leslie -- P65  
Fitton, Triona -- P45  
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Frid, Marina -- P30  
Froerer, Peggy -- P09  
Frúgoli Junior, Heitor -- P49  
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Gamburd, Michele -- P36  
Gapud, Alex -- P21  
Gardiner, Andrew -- P42  
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Gatt, Caroline -- P01  
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Gilberthorpe, Emma -- P19  
Giordano, Cristiana -- P21  
Giraldo Herrera, César Enrique -- P55  
Glass, Patrick -- P56  
Goldstein, Piotr -- P12  
Gómez Alfaro, Garikoitz -- P62  
Goodman, Zoe -- Lab02  
Graham, Mark -- P18  
Grant, Suzanne -- P44  
Green, Maia -- P27  
Green, Trish -- P05  
Greenhalgh, Cathy -- P17  
Griffith, Véronique -- P03  
Gruber, Janet -- P64  
Gruppuso, Paolo -- P47  
Hagestedt, Elizabeth -- P49  
Haines, Sophie -- P18  
Hallam, Elizabeth -- P05  
Hamill, Heather -- P03  
Hampshire, Kate -- P03  
Hampton, Martin -- P45  
Harkness, Rachel -- P41  
Harper, Ian -- P13; P40  
Harries, John -- P47  
Harvey, Penny -- P15  
Haulund Otto, Marie -- P53  
Hazelgrove-Planel, Lucie -- P54  
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Henig, David -- P59  
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High, Casey -- P09  
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Hoeyer, Klaus -- P13  
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Johnson, Kelly -- P64  
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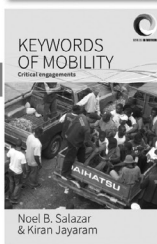


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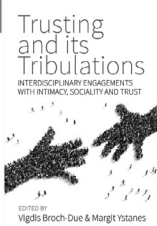
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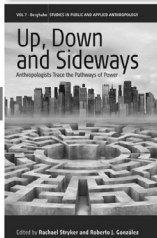
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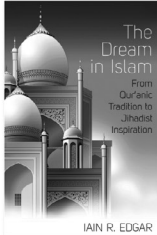
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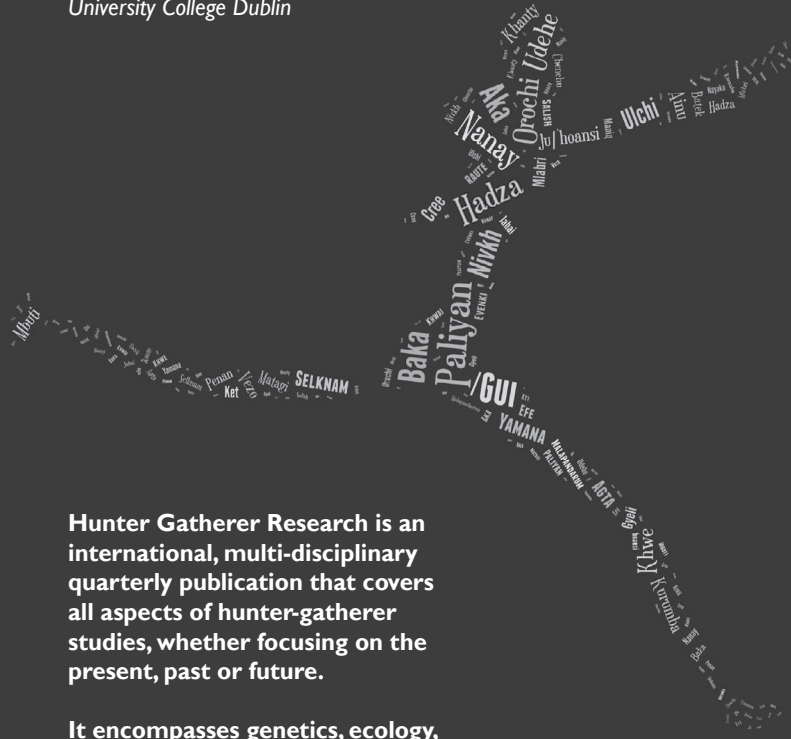
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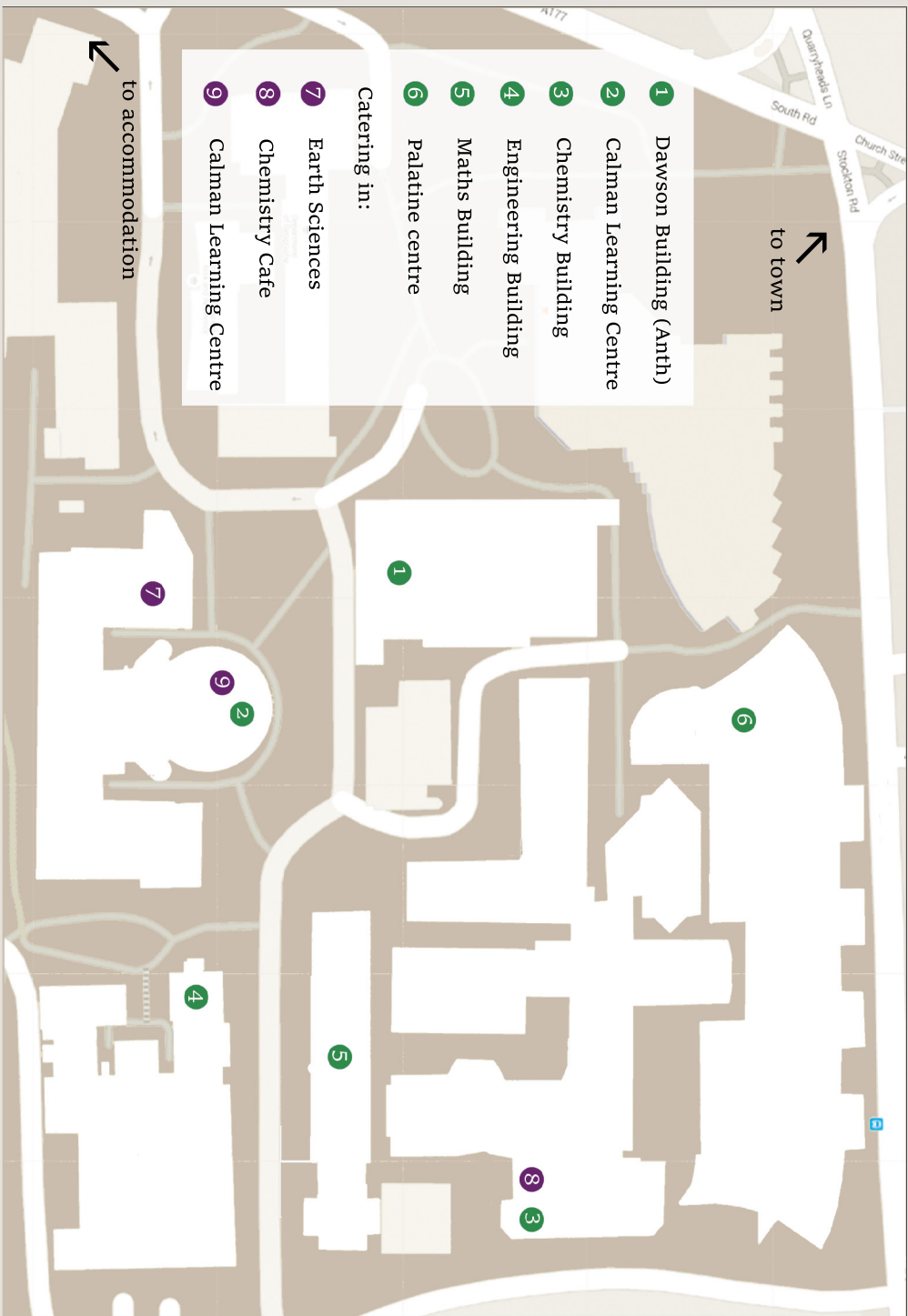


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to accommodation