Anthropology and Enlightenment

ASA14

Association of Social Anthropologists of the UK and Commonwealth Decennial Conference

Capricorni

Edinburgh
19-22 June 2014

Thu 19 June

15:30-18:00: Registration

18:00-18:30: Inauguration

18:30-19:30: Firth Lecture

20:00-22:00: Reception

Fri 20 June

09:00-10:30: Panel session 1

10:30-11:00: Tea & coffee

11:00-12:30: Panel session 2

12:30-14:00: Lunch and ASA AGM

14:00-15:30: Panel session 3

15:30-16:00: Tea & coffee

16:00-18:00: Plenaries

18:00-18:30: Break

18:30-19:30: Munro Lecture

19:30-20:00: Break

20:00-22:00: Ceilidh

Sat 21 June

09:00-10:30: Panel session 4

10:30-11:00: Tea & coffee

11:00-12:30: Panel session 5

12:30-14:00: Lunch and Anthropology Matters session

14:00-15:30: Panel session 6

15:30-16:00: Tea & coffee

16:00-18:00: Plenaries

18:00-18:15: Break

18:15-19:30: HAU Roundtable

20:00-22:00: Dinner

Sun 22 June

09:00-10:30: Panel session 7

10:30-11:00: Tea & coffee

11:00-12:30: Panel session 8

12:30-14:00: Lunch and HoDs meeting

14:00-15:30: Panel session 9

15:30-16:00: Tea & coffee

16:00-18:00: Plenaries

18:00-18:15: Break

18:15-19:15: Closing ceremony

Anthropology and Enlightenment

Association of Social Anthropologists of the UK and Commonwealth

Decennial Conference

Edinburgh, 19-22 June 2014

Convenor: The Scottish Training in Anthropological Research (STAR) consortium

With thanks to the universities of Aberdeen, Edinburgh and St Andrews for their financial assistance and support in making the conference possible.

Volunteers: Andreza Aruska de Souza Santos, Sebastian Arze, Emma Atkin-Brenninkmeyer, Benjamin Bridgman, Kevin Brown, Shuhua Chen, Jonathan Chow, Juan Claux, Don Duprez, Dilara Garaeva, Sandalia Genus, Lucie Hazelgrove-Planel, Gyorgy Henyei Neto, Elizabeth Hodson, Amanda Hunter, Jenny Killin, Anna Kuprian, Christine Lee, Rodolfo Maggio, Iris Marchand, Livia Marinescu, Stephen McConnachie, Hannah McInnes-Dean, Katarina Ockova, Callum Pearce, Tiana Rakotondratrimo, Koreen Reece, Sylvia Seldon, Kimberly Sigmund, Michael Southwood, Courtney Stafford-Walter, Mally (Malgorzata) Stelmaszyk, Elishka Kara Stirton, Ilinca Vanau, Steven Vella, Noah Walker-Crawford, Grit Wesser, Catherine Whittaker, Inna Yaneva-Toraman.

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

Table of contents

Conference timetable 2

Welcome 6

Theme 8

Practical information 10

Events and fringe programme 16

Exhibitions 21

Film programme 23

Daily timetable 26

Table of plenaries and panels 29

Plenary, panel and paper abstracts 37

List of convenors, chairs, discussants and presenters ... 133

Maps 146

Welcome

From the Chair of the ASA

On behalf of the ASA committee, I would like to extend a warm welcome to the conference delegates, and to thank the STAR consortium – which includes anthropologists from the universities of Edinburgh, Aberdeen, Glasgow and St Andrews – for organising the conference. Taking on the work and responsibility to host the ASA's annual conference represents a major contribution to our discipline, and their joint endeavour exemplifies the collaborative approach that underpins the association. The ASA exists to promote the professional and intellectual interests of all of its members, and the annual conference is a key part of its activities.

In a decennial year, it is inspiring to see the ASA conference set out a sweeping intellectual agenda which celebrates both the history of the Enlightenment and the continued scholarly potential of an optimistic and outward-facing mode of enquiry. The themes set out in the plenaries and panels are of interest not only to anthropologists, but also to researchers in a range of disciplinary areas. And these themes are broad and exciting: they ask big questions about the universe, nature, beauty and harmony, order and design. They explore major aspects of being human: death and immortality; morality and virtue; utopias and dystopias.

The rich and diverse array of panels, films and related events reflects the enthusiasm raised by the conference theme, and it is plain that these will generate many lively and engaging discussions. The continued commitment of ASA members in this regard is vital to the health and wellbeing of our discipline and, in a forum that brings our most senior researchers together with the most junior, this constitutes a critical part of our own intergenerational transmission of knowledge.

By taking the notion of Enlightenment as a starting point, the convenors aim to recapture the 'wonder' generated by achieving new understandings of the world. I think they will succeed, and, in the politically utilitarian context that now dominates research practice, it is heartening to be reminded why we choose to investigate and to analyse, and to seek answers to difficult and complex questions. I look forward to a truly illuminating conference.

Veronica Strang, Chair of the ASA

Next year… The ASA2015 conference will be held at the University of Exeter. Focusing on a theme of Symbiotic Anthropologies, it will consider the ways in which anthropology reaches across disciplinary boundaries to engage with diverse epistemic communities, exploring how this engagement can both challenge our independence while also supporting exciting theoretical and methodological innovations. See our advertisement for the conference at the end of this book.

From the conference convenors

Welcome!

The Scottish Training in Anthropological Research (STAR) consortium is delighted to welcome participants to the ASA14 Decennial conference in Edinburgh. Established in 2006, STAR brings together staff and research students in social anthropology at the universities of Aberdeen, Edinburgh, Glasgow and St Andrews. Over the five years since its foundation, the consortium has organised a series of Scotland-wide workshops and other events focusing on postgraduate training, the RAI film festival, and both the RAI undergraduate and post-graduate conferences – all of which have facilitated innovative research and teaching and established a spirit of cooperation between our institutions. While the conference is based in Edinburgh, the theme for the conference was developed with these values in mind, and reflects our commitment to cooperation and to drawing on our combined strengths.

In the year when Scotland votes on the independence referendum, we are holding the conference in the capital city. The theme for the conference, Anthropology and Enlightenment, takes its inspiration from the tradition of the Scottish Enlightenment, born in an era when intellectual life in Scotland was at its most cosmopolitan and outward-facing. This was a time of intellectual optimism and experimentation, of polymaths and autodidacts who were not afraid to address the widest and most fundamental questions of what it is to be human. Above all, the Scottish Enlightenment was a milieu rather than a school, a world of public argument in coffee-houses – and indeed in drinking establishments – rather than a canonical set of texts. Through our choice of theme we aim to rekindle the spirit that gave birth to the discipline of anthropology, yet in a manner and an idiom appropriate to the contemporary era, by combining historical reflection with an exploration of anthropology's relations with other disciplines, including philosophy, political economy, theology, history, architecture, medicine, law, agriculture and even sociology. The diversity and eclecticism of the panels and papers reflects this and addresses a range of anthropological interests, current interdisciplinary themes and a commitment to the spirit of the conference.

We hope you will enjoy your stay here, and participate not just in the conference itself but also in the fringe events, including a visit to the Royal Botanic Garden, a ceilidh (traditional Scottish dancing), art exhibitions, tours of the National Museum of Scotland, a comedy night, and whisky tasting. Last, but not least, we invite you to avail yourself of the many delights of the beautiful city itself.

The STAR consortium

Theme

The conference theme, Anthropology and Enlightenment, takes its inspiration from the tradition of the Scottish Enlightenment. This was a time of intellectual optimism and experimentation, of polymaths and autodidacts who were not afraid to address the widest and most fundamental questions of what it is to be human. Above all, the Scottish Enlightenment was a milieu rather than a school, a world of public argument, rather than a canonical set of texts. Through our choice of theme we aim to rekindle the spirit that gave birth to the discipline of anthropology, yet in a manner and an idiom appropriate to the contemporary era, by combining historical reflection with an exploration of anthropology's relations with other disciplines, including philosophy, political economy, theology, history, architecture, medicine, law, agriculture and even sociology. Papers and panels will form the basis of the programme and will address current interdisciplinary strands, each of which could potentially be aligned with, and identified by, a key work from the Scottish Enlightenment:

1. Time, Earth and Cosmos
2. Health and Wealth
3. Natural Religion
4. Human/Nature
5. Beauty, Order, Harmony and Design
6. Moral Sentiments

The six strands have been developed as follows:

1. Time, Earth and the Cosmos

In 1788, the geologist James Hutton published A Theory of the Earth, a work that became one of the enduring classics of the Scottish Enlightenment. Hutton's radical thesis was that the Earth's form had not remained unchanged since the seven days of Creation, but was in a constant process of change. His conclusion that "The result of our present enquiry is that we find no vestige of a beginning,–no prospect of an end" foreshadowed some of the shockwaves caused by Darwin's On the Origin of Species decades later. Through this strand we will explore across a variety of disciplinary perspectives such moments of enlightenment, moments of wonder, moments when the fabric of our understandings of our place within the world become unravelled, undone and remade.

2. Do wealthy nations make for healthy publics?

Conscious of enlightenment legacies, this strand of the conference theme explores the relationship between wealth and health. A key idea of concern of enlightenment thought was that wealth leads to health: As Adam Smith opined "No society can surely be flourishing and happy, of which the far greater part of the members are poor and miserable". How do the traces of these ideas play out in the arena of how we relate to and understand health today?

3. Natural Religion

This panel refers to the 18th century debates in Scottish and English theological and philosophical circles as to whether an empirical study of the natural world provides evidence for the objective

existence of the Christian God, and the arguments over the extension of demonstrative reasoning beyond pure mathematics to the areas of morals and metaphysics. It will interrogate the rationality of our own discipline with regards to what we call religion, the extent to which anthropologists, based in secular, intellectual and institutional locations, engage with fundamentally different conceptual spaces. Moreover, it will put anthropologists in dialogue with theologians.

4. Human Nature

One of the intellectual mainstays of the European Enlightenment was the programmatic separation of humanity from the 'state of nature', whether understood physically, politically or morally. Anthropologists have followed the example of many of the peoples among whom they have worked in rejecting any a priori division between nature and humanity in favour of an understanding of forms of life as emergent within fields of mutually conditioning relations, by no means confined to the human. On the other hand, they have continued to assert the ontological autonomy of the social and cultural domain from its biological 'base', and with it, the distinctiveness of sociocultural anthropology vis-à-vis the science of human nature. How should anthropologists think about community and polity, or indeed about the very explanatory domain of the 'social' sciences themselves? Is the 'anthropos' that gives the discipline its name destined to become an anachronism in a fully relational approach to the more-than-human world?

5. Beauty, Order, Harmony and Design

In this strand, we seek to address the apparent discontinuity between beauty as something recognisable and encompassing, which all humans may know and strive for, and its treatment as something relative, relegated to the realm of personal taste or aesthetics, neither generalisable nor to be taken seriously. This panel provokes us to consider that beauty is still something that people sense, seek and strive for, whether through a walk in the country to a 'place of outstanding natural beauty', through acts of human creativity and production, listening to music, experiencing architecture, visiting heritage sites or ancient buildings (age, it seems, brings beauty) or to an art gallery or exhibition. Thus we consider beauty as forms of action and process rather than as necessarily the results of actions.

6. Moral Sentiments

In his Theory of Moral Sentiments, Adam Smith deployed Hume's 'experimental method' (the appeal to human experience) but sought to refine his thesis of impartial feeling. 'Sympathy' was the core of moral sentiments: the feeling-with-the-passions-of-others, arising from an innate desire to identify with others' emotions. Sympathy operated through a logic of mirroring, in which a spectator imaginatively reconstructed the experience of the person being watched. There is much here with which anthropology can interest itself. Smith's emphasis on mirroring calls to mind the more recent theorisations of Rene Girard, the emphasis on an innate identification with the human other recalls Emmanuel Levinas's theorisations of 'face', and the emphasis on imagining concurs with Jean-Paul Sartre's description of the imaginative as that which effects a transcending of current life-worlds. A second aim of this panel is to ask what contemporary ethnography, and what contemporary anthropological theory, can deliver concerning the roots of a moral sensibility. How does recognition of fellow human beings and extending 'sympathy' towards them and the institutionalising of humane norms of social interaction actually take place? What are the origins of moral human behaviour and how can these be given a universal authority?

Practical information

Using this programme

The timetable is on the inside cover of this book and gives the times of the plenaries, panels and other main events. Cross-correlate that with the *Daily timetable* to see which panels are taking place when, and with the *Table of plenaries and panels* that follows the *Daily timetable* section, to obtain titles, convenors, timings and locations. This is followed by a more detailed list of plenaries, panels and papers and their abstracts, in numerical order. The *Daily timetable* also shows what else is happening at any given moment. Finally, at the end of the book there is a *List of convenors, chairs, discussants and presenters* to help you identify the sessions in which particular colleagues will participate.

If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk.

Please note:

Each 90-minute session ordinarily accommodates four papers. This can be used as a rough guide in establishing which papers will be presented when, within multi-session panels. However, convenors have a degree of flexibility in structuring their panels, so we cannot guarantee the success of panel-hopping!

Venue

The conference takes place in two venues, Surgeons' Hall and the University of Edinburgh. It takes no more than 10 minutes to walk between the two. Within the Surgeon's Hall complex we are using three buildings: the Quincentenary Building, the Playfair Building and the Symposium Hall. The university buildings are the Appleton Tower, the Chrystal Macmillan Building and the George Square Lecture Theatre, and the Thursday evening reception and the Saturday evening banquet will take place in the university's Old College Building.

There are maps of the two venues on the inside rear cover, and conference signage will give directions to all rooms. The events, fringe, exhibition and film sections, and the panel and plenary lists all indicate the locations being used. If you have any problems finding your way around, please ask a member of the conference team for assistance.

Publishers' stands, GB Ong Room, Quincentenary Building

The publishers' stands are located in the GB Ong Room, which is on the ground floor of the Quincentenary Building at Surgeons' Hall. Delegates are invited to browse the titles and talk to the representatives of ALCS, Berghahn, Bloomsbury, Combined Academic Press, Routledge and the Royal Anthropological Institute. Refreshments will also be served in this room during the morning and afternoon breaks.

Food and drink

Registration includes refreshments (tea/coffee/water and a snack), which will be served twice a day in the Appleton Tower Concourse and the Quincentenary Building Reception Area. If your panel is in the Chrystal Macmillan Building, you will need to return to the Appleton Tower, just a few minutes walk away, for refreshments.

If you have purchased a banquet ticket, see the Events section for more information.

No lunches are provided as part of your registration, but there is a guide to local eateries on the next couple of pages. If you need directions to any of these, just ask a member of the conference team.

Conference team

There is a team of helpful staff, familiar with the programme, the venues and the surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their t-shirts bearing the conference logo. If you cannot see a team member, please ask for help at the reception desk in the Quincentenary Building Reception Area or in the Appleton Tower Concourse. Any financial arrangements must be dealt with at the NomadIT desk (on Thursday in the Appleton Tower Concourse and during the rest of the conference in the Quincentenary Building Reception Area), with NomadIT, the conference organisers.

Emergency contact details

During the conference, emergency messages should be sent to conference(at)theasa.org. There will be a message board for delegates at the reception desk. Megan Caine, the conference administrator, can be contacted on 07908 903473, but please only call outside of conference hours in an emergency.

Internet

There is wireless access in both venues. For the Surgeons' Hall buildings, the network is SLPublic and the password is rcsedevents. If you need to use wifi in the university buildings and do not have access to Eduroam, you can obtain a username and password at the reception desk in either the Appleton Tower Concourse or the in Quincentenary Building Reception Area. If you are staying in the university's halls of residence, or in Salisbury Green Hotel, the username and password to use internet there will be different and should be obtained from the reception desk in your hall/hotel.

If you need to print your conference paper, or a boarding pass or other short text-based document, this can be done for 10p a page at the NomadIT desk just off the Quincentenary Building Reception Area.

If you do not have a laptop or tablet with you, you can get online at the following nearby internet cafes (all within 10 minutes' walk): E-Corner Internet Cafe (54 Blackfriars Street), The Edinburgh Internet Cafe (98 West Bow) and New Wings (71 Nicolson Street). Ask a member of the conference team for directions.

Certificates of attendance

Some funding bodies and institutions require proof of attendance at an event from the delegate they have funded. We do not print these automatically for all delegates, since many do not require them and they are easily crumpled or lost on the homeward journey. Every delegate who attends can download a signed, headed PDF stating their involvement in the conference (panels convened, papers presented) from the login environment on our website, after the event is over. Just go though to your conference details and click on the "C" icon. If, however, such a PDF really is not acceptable to your administration, please come to the NomadIT office (just off the Quincentenary Building Reception Area) during a quieter moment to request a printed and pen-signed certificate, and we will be happy to supply one.

Conference badges and banquet tickets

On arrival at the reception desk you will be given this book and your conference badge. Inserted in your plastic badge holder will be a banquet ticket (for the Saturday evening dinner), if you have already booked one. The ticket must be presented to catering staff at the banquet so please do not lose it.

The ASA re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desks (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.

Local eateries

Edinburgh is home to a first-class selection of restaurants, cafes, pubs and wine bars offering a diverse range of food and entertainment options within the city, from late-night bars to Michelin-starred gastronomy. The Grassmarket and Nicolson Street, both within a few minutes walk of Surgeons' Hall and University of Edinburgh, offer a wide variety of sandwich shops and cafés that provide refreshments on all budgets. The Meadows park and George Square Gardens are ideal spots for enjoying a takeaway lunch and are only a few minutes on foot from both venues. Below we have listed some of our favorite places to eat or enjoy a drink within this part of Edinburgh.

Cafés and lunch venues

Peter's Yard (27 Simpson Loan) www.petersyard.com
Swedish bakery and café centrally located just off George Square and the Meadows park. Ample outdoor seating.

Spoon (6a Nicolson Street) www.spoonedinburgh.co.uk
Delightful, large café overlooking Nicolson Street. Transforms into a lively restaurant in the evening.

The Edinburgh Larder (15 Blackfriars Street) www.edinburghlarder.co.uk
Popular café only a short walk from the Royal Mile. Offers a seasonal, locally sourced Scottish menu. Great for breakfast and for vegans and vegetarians.

Hula Juice Bar and Gallery (103-105 West Bow) www.hulajuicebar.co.uk
Well-known café situated on the corner of the Grassmarket. A range of smoothies and healthy takeaway goods are available at a reasonable cost.

Dovecot Studios (10 Infirmary Street) www.dovecotstudios.com
Located within Dovecot tapestry studios, this café offers refreshments within sight of hardworking artists.

Brew Lab (6-8 South College Street) www.brewlabcoffee.co.uk
Café for serious coffee connoisseurs - also does the best chocolate brownie in town.

Dinner and supper venues

The Salisbury Arms (58 Dalkeith Road) www.thesalisburyarmsedinburgh.co.uk
Large, relaxing pub and restaurant close to Pollock Halls. Has plenty of outdoor seating for an evening drink.

Under the Stairs (3A Merchant Street) www.underthestairs.org
Cosy basement restaurant offering a good selection of food, both Scottish and tapas-style. Good ambience.

Monteiths (61 High Street) www.monteithsresturant.co.uk
Elegant restaurant just off the Royal Mile with an impressive whisky and cocktail menu.

Ecco Vino (19 Cockburn Street) www.eccovinoedinburgh.com
Charming wine bar that serves a full menu of Italian-inspired treats.

Pubs and Wine Bars

56 North (2-8 West Crosscauseway) www.fiftysixnorth.co.uk
Smart cocktail bar located a few minutes' walk from George Square. Ample outside seating makes this a favorite during the summer months.

Doctors (32 Forrest Road)
Busy local venue that caters to a student and professional crowd. Light food menu available.

The Blind Poet (32 West Nicolson Street) www.blindpoet.co.uk
Traditional Scottish pub, usually a quiet spot for an afternoon drink.

Brass Monkey (14 Drummond Street)
Slightly eccentric student bar in the heart of town. Has regular film nights, complete with Arabianesque seating.

The Royal Oak (1 Infirmary street) www.royal-oak-folk.com
Well-known folk bar. Expect music almost every evening.

The Bow Bar (80 West Bow)
Intimate, traditional pub for whisky aficionados/as, situated at the bottom of the beautiful Victorian Street on the Grassmarket.

Local travel

Surgeons' Hall and the university are both situated in Edinburgh's Old Town, in the south of the city. Both venues are within walking distance of Waverley train station - approximately 10 minutes on foot. The city itself has a small, walkable centre, although there is also an ample supply of taxis and buses. Edinburgh has good transport links to London, Glasgow and Manchester. Travel from Edinburgh airport is also plentiful, either by bus (£4) or taxi (£20). If you wish to book a return trip to and from the airport you can access a special deal via our website before you travel: http://tinyurl.com/646syus.

The two largest and most reliable taxi firms in Edinburgh are Central Taxis (+44 131 2015163) and City Cabs (+44 131 2281211). It is also fairly easy to hail a taxi on the busier roads, especially in the areas where the conference is taking place.

Full travel information with maps and useful links is provided on the conference website: www.theasa.org/conferences/asa14/travel.shtml.

Things to see and do in the city

ASA14 will take place in the heart of Edinburgh and some of the city's main attractions can be found only minutes away from the venues. Some of the best include Edinburgh Castle, National Museum of Scotland and Holyrood Palace. For those seeking a short walk with spectacular views of the city, Arthur's Seat and Salisbury Crags are located 15 minutes away. The Meadows park also offers a tranquil place to sit, have an ice cream, or enjoy a game of mini-golf or tennis. The Grassmarket area of the city, north-east of both venues, is home to a range of pubs and restaurants, many of which have outdoor seating and offer good views of Edinburgh Castle. For a useful source of all the city has to offer, please see The List: http://tinyurl.com/qc9vm8m.

Other useful sites are Visit Scotland: www.visitscotland.com/destinations-maps/edinburgh-lothians/ and Edinburgh Guide: www.edinburghguide.com.

Art galleries

For those interested in art, the following exhibitions are taking place in Edinburgh at the same time as the conference:

Talbot Rice Gallery (www.ed.ac.uk/about/museums-galleries/talbot-rice), University of Edinburgh, Old College, South Bridge, Edinburgh, EH8 9YL: 'Pursuit of a Shadow' work by Jason Dee, and 'Hand-made Cinema' work by Norman McLauren.

Ingleby Gallery (www.inglebygallery.com), 15 Carlton Road, Edinburgh, EH8 8DL: 'Modern' work by Richard Forster.

Scottish National Gallery (www.nationalgalleries.org), The Mound, Edinburgh EH2 2EL: 'Titan and the Golden Age of Venetian Art' work by Titan and other Venetian masters.

Scottish National Portrait Gallery (www.nationalgalleries.org), 1 Queen Street, Edinburgh, EH2 1JD: 'John Byrne' work by John Byrne and 'Making History' work by Alexander Stoddart.

Edinburgh tours

The conference hosts recommend the following tours, if you have time beyond the conference and want to get to know more of Edinburgh:

Secrets of the Royal Mile: www.mercattours.com/secrets-of-the-royal-mile.asp

Historic Vaults: www.mercattours.com/historic-vaults.asp

Hidden Georgian Gems: www.mercattours.com/hidden-georgian-gems.asp

Literary Pub Tour: www.edinburghliterarypubtour.co.uk

Delegates should book the tours directly, via these websites.

Events and fringe programme

Apart from the plenaries and panels, the annual conference is an opportunity for the ASA to hold its Firth lecture and its annual general meeting, and for many other interesting things to happen...

Wednesday 18 June

18:00 Chrystal Macmillan Lecture
Although not part of the official conference programme, this public lecture may be of interest to delegates. The lecture is free to attend, but booking is necessary: http://tinyurl.com/njkz2qm.

The lecture, entitled *War and intimate violence: reading the ethnographic record in the light of the Mahabharata,* will be given by Veena Das, Krieger-Eisenhower Professor of Anthropology at Johns Hopkins University.

Thursday 19 June

14:00-16:00 "Garden of earthly delights". An Enlightenment tour of the Royal Botanic Garden, with Greg Kenicer, Head of Education
Join us for an afternoon in this highly enlightened garden, and see some of Scotland's surprising national treasures. Edinburgh's Royal Botanic Garden holds world-class collections in its herbarium, library and living collections. A legacy of learning and global exploration, the modern garden was shaped by, and shaped, some of our greatest thinkers, physicians and scientists through the enlightenment and beyond. Find out how this legacy and these fascinating collections sit at the heart of this vibrant research institution and Edinburgh icon.

Tickets cost £10, and tea/coffee is included. To book, please send an email to fringe(at)theasa.org, with the subject heading "RBG Tour", indicating how many tickets you require. You will then be sent an invoice, for payment via PayPal. Your booking will be confirmed on receipt of payment, and we will then send you directions to the garden and details of where to meet the group.

18:00-18:30 Inauguration, George Square Lecture Theatre
The ASA and the STAR consortium will welcome you to the conference and outline the varied programme.

18:30-19:30 The ASA's 2014 Firth Lecture, George Square Lecture Theatre
This lecture, entitled *Becoming enlightened about relations* will be given by Marilyn Strathern of the University of Cambridge.

Abstract: Some sixty years ago Raymond Firth thought it necessary to point out that social relations could not be seen by the ethnographer, they could only be inferred from people's interactions. Abstraction was necessary. Others have thought making concrete was the problem, and resorted instead to personification. At the same time Firth unproblematically talked of relations in the abstract when he was comparing (for example) economic and moral standards. The issues would have not been unfamiliar to Hume, and other luminaries of the Scottish Enlightenment, who dwelt on the power of relations in (human) understanding and (scholarly) narrative, as well interpersonal empathy. At this early stage of the conference, it seems appropriate to evoke an antecedent period in the European Enlightenment at large, among other things for its interest in narratives of the 'unknown'. We also find in this epoch some peculiarities in the English language that many Scots were making their own. These usages thicken the plot as far as 'relations' in the eighteenth century go, with implications that still tease us.

20:00-22:00 Welcome reception, Old College, Playfair Library Hall
All conference delegates are invited to gather in these impressive surroundings to have something to drink and eat with colleagues. During the reception, there will be an exhibition entitled *Depth of field: an anthropological installation*, co-organised by Ilinca Vânău, Elspeth Parsons, Livia Marinescu and Christopher Hewlett.

Abstract: This installation draws together anthropology and art, and seeks to illuminate the opening of the former towards a multiplicity of disciplines and practices. Through video, photography and sound recordings, we aim to bring fragments of fieldwork into dialogue with each other, while addressing a larger epistemological debate about the construction of narrative through words and images. What it is to be human is one question which invites a calibration of distance: a close up view on the human in dialogue with a more telescopic one. Standing by Ingold's idea of a dwelling perspective on experience we seek not to juxtapose the human and the world, but to look at the former in its environment. Hence "Depth of field" takes the form of an art installation in order to look at the question of the human and its narratives through an immersive experience.

Friday 20 June

12:45-13:45 The ASA's AGM, Appleton Tower, Seminar Room 2.14
All members of the ASA are invited to attend the association's AGM. A buffet lunch will be served for those attending (subject to availability!). Come and have your say in ASA business.

12:45-13.45 Tour of the National Museum of Scotland exhibits
Learn more about the history and collections at the National Museum of Scotland on a walking tour, with Henrietta Lidchi, the Keeper of Department of World Cultures. The tour will last up to one hour. To book, please send an email to fringe(at)theasa.org, with the subject heading "Museum Tour", indicating how many tickets you require and for which day (Friday or Saturday). Your booking will be confirmed by return email. Numbers will be limited to 20 on each tour, so book early to guarantee a place. If you wish to try and book once you arrive at the conference, please speak to a member of NomadIT (who will be located by the registration desk in the Appleton Tower on Thursday and in the Quincentenary Building Reception Area on Friday and Saturday).

18:30-19:30 Munro Lecture, George Square Lecture Theatre
This lecture, entitled Commodities etcetera: forest products and markets in health, will be given by Judith Farquar, Max Palevsky Professor of Anthropology and of Social Sciences, University of Chicago. Her research interests include traditional medicine, popular culture, and everyday life in contemporary China. Anthropological areas of interest include medical anthropology; the anthropology of knowledge and of embodiment; critical theory and cultural studies; and theories of reading, writing, and translation.

Abstract: In the subtropical south and southwest of China, where collaborative research on the development of ethnic traditional medicine is underway, everyone we meet likes to "go up into the mountains to collect medicines". Herbalists and healers, wise grandmothers and botanical amateurs, know how to use forest products to treat illnesses that are themselves expressions of "local biologies". Southerners think of their lush and rugged homelands as sources of spontaneous wealth, a terrain of plenty that has special powers to promote human health. But both amateurs and specialists have noticed increasing shortages in the wild. They blame market pressures more than environmental degradation, yet they often participate willingly in the commodification of natural medicines.

This paper considers the reach and cultural character of market exchanges and institutionalized health services as settings in which forest products figure as commodities, and a whole lot more. The practical social context of herbal medicine collection, use, and exchange can be read to re-define the meanings and political stresses of both wealth and health. We can perceive the collaborations and the frictions that emerge as cultures of natural plenty and human need articulate in markets, clinics, and rural hamlets.

20:00-23:00 Ceilidh, Quincentenary Building, Wolfson Hall
The band *The Occasionals* will be leading this evening of traditional Gaelic folk music and dancing. No previous experience is necessary, as the band will have a "caller" to lead you through the steps. There will also be a cash bar, for when you need a rest from the dancing. This is a free event, but numbers will be limited.

Saturday 21 June

12:45-13:45 ASA Postgraduate Network - Anthropology Matters, Appleton Tower, Seminar Room 2.12
This session will introduce the ASA postgraduate network and its online initiative *Anthropology Matters*. Developed by postgraduates and early-career researchers, Anthropology Matters aims to stimulate discussion about the production of anthropological knowledge through a focus on training, teaching, research and writing. This session will be dedicated to a presentation and discussion of the network's mailing list and its open-access online journal. The editors of the journal "Anthropology Matters" will explain how postgraduate students and early-career researchers can get involved in the publishing and editing process of the journal. A buffet lunch will be served (subject to availability!).

12:45-13.45 Tour of the National Museum of Scotland exhibits
Learn more about the history and collections at the National Museum of Scotland on a walking tour, with Henrietta Lidchi, the Keeper of Department of World Cultures. The tour will last up to one hour. To book, please send an email to fringe(at)theasa.org, with the subject heading "Museum Tour", indicating how many tickets you require and for which day (Friday or Saturday). Your booking will be confirmed by return email. Numbers will be limited to 20 on each tour, so book early to guarantee a place. If you wish to try and book once you arrive at the conference, please speak to a member of NomadIT (who will be located by the registration desk in the Appleton Tower on Thursday and in the Quincentenary Building Reception Area on Friday and Saturday).

18:15-19:30 HAU Roundtable, Quincentenary Building, Wolfson Hall
This roundtable, entitled *The Universe of the Imagination and Value*, is being organised in collaboration with HAU – Journal of Ethnographic Theory (http://www.haujournal.org). Taking part are Hayder Al-Mohammad (Wisconsin), Giovanni da Col (Cambridge), Ilana Gershon (Indiana), David Graeber (LSE), Carlo Severi (EHESS) and Charles Stewart (UCL).

Abstract: What would an ethnographic theory of imagination that would not use the word "imagination" look like? In the last two decades, phrases like 'social imagination', 'moral imagination', 'political imagination', 'affective imagination', 'cosmological imagination', and the like - much like the related phenomenon of 'scapes' (landscapes, ethnoscapes, mediascapes) - have come to be used so casually as to become well-nigh meaningless. The word "imagination" seems to encompass phenomena as diverse as fantasy, utopia, prognosis, divination, futurity, dreaming, visualization, memory, ideology, and creativity - or some kind of open-ended combination of all of them. When we speak of cosmologies, ontologies, subjectivities, as being "imagined," what do we actually mean by this? Rarely do anthropologists even ask the question. Instead, we see a succession of anthropological 'turns' that appear to be obsessed with totalities that no one can fully imagine at all. Against the de-humanizing trends that some ontological and ANT approaches seem to foster, this roundtable also advocates a return to a Marxian-Vichian humanist study of the relationship between (human) "values" and imagination. As Sahlins (2010) remarks "economy is the objectification of cosmology" but the mystery of the cosmological order lingers in that very same nature of the concept of 'objectification': since objects ultimately preserve a kernel of opacity and cannot ultimately - unlike humans - imagine. Hence Marx's famous passage in Capital on the human architect who, unlike the best of the bees, must raise a building in his own imagination before it is raised in reality. This means breaking with the Cartesian definition of imagination as referring to that which does not exist, but rather, seeing it as an active force, embedded in creative projects of action - as immanent in a reality that is constantly being shaped rather than a transcendent from it. This in turn means seeing what we are used to calling "imaginaries" as, above all, the effects of the pursuit of forms of value, and as such, they tend to take on a certain hypothetical, "subjunctive," or "as-if" quality, creating contexts which make questions of ontology, in a certain sense, not always apt.

20:00-22:00 Conference banquet, Old College, Playfair Library Hall
This will be a three-course meal served with wine and coffee. Tickets for the conference dinner need to be booked in advance when registering, and they have now all been sold. If you indicated a particular diet when booking your ticket, please let the waiting staff know, once you are seated.

At the dinner, Gerard Woodward will give a talk entitled *Real worlds, imagined worlds: why would a novelist want to study social anthropology?* Gerard studied social anthropology at the London School of Economics and the University of Manchester. He is a novelist, poet and short story writer, and has been shortlisted for the Booker Prize and the Whitbread Award, among others. He is currently Professor of Fiction at Bath Spa University.

20:00 Whisky tasting, Appleton Tower Concourse
If you are not attending the conference dinner, you might wish to come along and spend the evening tasting and learning about a selection of Scottish whiskies with Mark from Jolly Toper Tastings.

Tickets cost £17, and oatcakes and other snacks will be provided along with the whiskies. To book, please send an email to fringe(at)theasa.org, with the subject heading "Whisky Tasting", indicating how many tickets you require. You will then be sent an invoice, for payment via PayPal. Your booking will be confirmed on receipt of payment. Numbers will be limited, so book early to guarantee a place. If you wish to try and book once you arrive at the conference, please speak to a member of NomadIT (by the registration desk).

Sunday 22 June

12:45-13:45 Heads of department lunch, Appleton Tower, Seminar Room 2.14
The ASA committee is very pleased to host this buffet lunch which we hope heads of department will use as a space in which to support, refresh and connect.

18:15-19:15 Closing ceremony, Quincentenary Building, Wolfson Hall
The STAR consortium will offer a reflection on the previous few days, and will highlight the value of STAR in bringing together the universities of Aberdeen, Edinburgh, St Andrews and Glasgow, both over the past five years and looking forward to the future. Veronica Strang, Chair of the ASA, will also make some closing remarks. Refreshments will be served and all are welcome.

Evening: Stand-up comedy by anthropologists at Bright Club Edinburgh
Anthropology does comedy! In partnership with ASA2014, Bright Club Edinburgh is busy transforming a selection of anthropologists into stand-up comedy geniuses for your entertainment. We invite all delegates (and friends of delegates) to join us for a unique evening of drinks and jokes - straight from the (research) field to funny. Keep an eye out for venue and ticketing details at the conference registration desk, and find further information on Bright Club online: http://brightclubedinburgh.blogspot.co.uk.

Exhibitions

There are three exhibitions taking place throughout the conference.

Speculative Ground

This exhibition, produced by Jennifer Clarke and Rachel Harkness of the University of Aberdeen, will be displayed in the Appleton Tower Concourse on Thursday from 15:30 to 18:00, and on Friday, Saturday and Sunday from 9:00 to 18:00.

Speculative Ground arises from a conviction that creative practices can make valuable contributions to public policy-making. This exhibition presents artist-makers' imaginative and critical engagements with the Scottish Government's Land-Use Strategy. This particular policy, which is linked to Scotland's Climate Change Act, provides possibilities for explorations of the relationships between creative practice, governance and land in its widest sense.

Speculative Ground builds on interdisciplinary art-anthropology projects such as Ethnographic Terminalia, bringing art practice and anthropological investigations together, with the conference as the site of engagement. The exhibition consists of two elements. One part, Speculative Ground: Proposals on Paper, is a collection of creative and speculative proposals by various artists, exhibited as provocations. Responses to the proposals will be invited; these will accrete over the course of the conference forming a further layer to the exhibition. The other part presents aspects of the early-stages of co-investigations into these same themes, by Jennifer Clarke, Kate Foster (environmental artist), Rachel Harkness and Claire Pençak (choreographer).
Contact: speculativeground(at)gmail(dot)com

Mapping the anthropological imagination: drawing beyond the ethnographic

This exhibition by Elizabeth Hodson of the University of Aberdeen will be displayed on Saturday and Sunday from 9:00 to 16:00 in the Symposium Hall Reception Area. You can read more about the project here: http://www.abdn.ac.uk/research/kfi/.

Mapping the Anthropological Imagination documents the first stages of the project, Knowing From the Inside: Anthropology, Art, Architecture and Design (KFI) based in the anthropology department at the University of Aberdeen. As a research project, KFI is conducted through the prism of art-making itself and in so doing speculates upon the potential interstices between anthropology and contemporary art practice. Produced during ongoing research with artists in Glasgow and Iceland, the work shown in this exhibition bears witness to this process and attempts to move art beyond its customary role as a form of ethnographic documentation towards something more far-reaching: namely, as a process that can be understood as a form of anthropology that not only articulates the relationship between practitioners during and after research but also offers an interpretation and analysis of it as it unfolds. Key to this endeavour is the specificity of abstraction and how artists mediate between the imaginative hand, the observing eye and the intention to make art. Through proposing a reformation of the kinds of objects that anthropologists craft, this exhibition seeks to push the notion of the anthropological artefact further. What, then, can anthropology be when it moves past the written word and becomes a meandering line?

The bones beneath the face

This interactive installation and osteological study is co-curated by the "bones collective", the Edinburgh College of Art and Archaeology at the University of Edinburgh: John Harries, Joan Smith, Elena Kranioti, Linda Fibiger, John Nowak and Joost Fontein, from an original idea of Jane Cheeseman. It will take place on Saturday and Sunday from 9:00 to 16:00 in the Symposium Hall, Alistair Duff Room. On the Saturday, it will take the form of an interactive installation, in which delegates are invited to "curate" their own exhibition involving the ECA skull. On the Sunday, the space will be reset to display the findings of an oesteoarchaeological examination of the same skull, including a film of these examinations and, hopefully, a scan of the skull, a 3D printed model and a facial reconstruction.

Abstract: The installation invites people to engage with human bones, not just ideationally but in practice. Our purpose is to explore how we constitute a sense of living humanness from the mute mineral materiality of bone, and how diverse and surprising such efforts can be. It is both an exploration of what bones can "say" and be given voice, but also what they don't or can't say; how these evocative things can suggest opaque traces of animate human life, yet resist our efforts to render them intelligible, and therefore how they "speak" to a presence which is withheld even as it is made manifest. This is, in other words, an experiment in "material hermeneutics", that is the socio-technical-perceptual processes by which we come to know, or sense, or feel, the lives of others in the traces of their being. You, we, will be invited to be involved in such process: to touch, to feel, to assemble, to imagine and to write stories that have emerged from our tactile involvement with human remains and other things. In so doing, and in reflecting upon this process and engaging other similar processes by which we discover faces and names from bones, we will invite discussions of the relations between the stuff of the body and our lively being as people and the ethics of our engagement with the bodily stuff of others.

Film programme

The film programme runs parallel to the panel sessions on Saturday 21 June and Sunday 22 June. All film sessions take place in the Lecture Theatre of the Symposium Hall.

Saturday 21 June

"The truth of memory and the fiction of history": the politics of representation at the interface of anthropology, art and film making
Recent anthropological works have argued that standard anthropological accounts can be inadequate to engage with contemporary socio-economic and political transformations. In questioning standard ethnographic practices, anthropologists have started to explore the relationship between facts and fictions, between truth and representation, and between individual and collaborative or collective projects. These new strands at the convergence between art, anthropology, history, film making and literature raise important issues concerning the limits of the production and representation of anthropological knowledge.

This session aims to engage with these debates by presenting three films that in different ways respond to many of the wider conference themes.

The screenings are followed by roundtable discussions of experts and question and answer sessions.

09:00 Welcome and introduction: Mattia Fumanti and Chris Hewlett

09:05 Screening: Spectres – 2011 – Sven Augustijnen
In this film essay, the artist presents a controversial view of Belgian colonial history. However, the questions raised by Augustijnen go beyond national colonial events. How does a country or an individual deal with a colonial past? How does a nation process the suffering it has inflicted, dubious political acts or moral bankruptcy? Who is guilty or admits to guilt, and what are they guilty of?

Spectres focuses on one of the darkest pages in the colonial history of the Belgian Congo, around 1960, in the style of a documentary thriller set to the music of Bach's St. John's Passion. Augustijnen follows Jacques Brassinne de La Buissière, a French-speaking Belgian who is now 82 years old and who was a high-ranking official when the prime minister of the Congo, Patrice Lumumba, was murdered in 1961. Brassinne conducted a personal investigation into the truth of this murder for thirty years. With his delicate psychological portrait, Augustijnen shows how the friction between personal involvement and an objective writing of history, between fact and fiction, truth and conviction, wholly obscures the question of guilt which arises.

10:50 Break
(Please note that no refreshments will be served in the Symposium Hall during this break. Refreshments will be served in the reception of the Quincentenary Building Reception Area and GB Ong Room from 10:30 to 11:00.)

11:00 Roundtable discussion on Spectres

11:30 End of session on Spectres

11:35 Screening: Despite the Sun – 1986 – Mark Saunders
In January 1986, Rupert Murdoch moved his printing operation, News International, publishers of the Sun and the Sunday Times, from Fleet Street to Wapping in East London. Over 5,000 print workers, clerical staff, cleaners and secretaries were sacked in one day.

'Despite the Sun' is an investigation into the year-long dispute, which shook the print industry. Produced from the point of view of the residents and print workers, the camera records the effects on residents harassed by the police and Murdoch's lorries as well as cavalry-like charges of police horses on the picket lines. Vital questions are raised about the ownership and control of the media, access to it, the organisation of work and the impact of the so-called 'new technology'.

One of the first camcorder activist tapes, 'Despite the Sun' sold over 400 copies and was (thankfully) 'bootlegged' by the picketers and sold on the picket lines. This is an important historical account of a dispute that will resonate for many years to come, and one that was almost totally ignored by the media.

Film maker Mark Saunders will be present at the screening.

12:25 Short discussion with Mark Saunders

12:45 Lunch break

14:00 Screening: The Truth Lies in Rostock – 1993 – Mark Saunders and Siobhan Cleary
August 1992, Lichtenhagen estate, Rostock, former East Germany. Police withdrew as fascists petrol bomb a refugee centre and the home of Vietnamese guest workers while 3000 spectators stood by and clapped. Using material filmed from inside the attacked houses and interviews with anti-fascists, the Vietnamese guest workers, police, bureaucrats, neo-nazis and residents, a story of political collusion and fear unfolds.

Film maker Mark Saunders will be present at the screening.

15:20 Discussion with Mark Saunders

15:50 End of programme/break before plenary sessions
(Please note that no refreshments will be served in the Symposium Hall during this break. Refreshments will be served in the Quincentenary Building Reception Area and GB Ong Room from 15:30 to 16:00.)

Sunday 22 June

“Knowledge in pieces: a slide show” by Richard Baxstrom and Lotte Hoek
Film has a privileged yet haunted relationship to the very notion of enlightenment in the modern era. Called up to provide documentary evidence, film invariably exceeds and falls short of this potential. As we move towards new understandings of indexicality and the archive, this privileged relationship has itself become destabilized. Our slide show will explore the contemporary relation between film, evidence and knowledge. Rather than a series of discrete film screenings, in this magic lantern lecture we ask and illustrate how film produces knowledge as it lives beyond the screen and moves through spaces of public culture, collective memory, clinical practice or the space of the (ethnographic) archive. Our curation of varied film artifacts and screening practices has two aims. First, the slide show presents a range of visual materials that reflect the diversity of what constitutes a film artifact within anthropology as well as the unpredictability of its potential circulations. Second, we experiment with exhibition formats to interrogate how these artifacts can feature at a gathering of anthropological experts. The resulting programme simultaneously displays and destabilizes what it means to be ‘enlightened’ in the age of the cinematic image.

The slide show has a singular presentational style that incorporates both timed screenings of complete films as well as running process films, clinical films, raw archival footage and other fragmentary film artifacts.

09:00 Berikaoba, and other selections from the Georgian National Museum, followed by **Memory Objects, Memory Dialogues** (Alyssa Grossman, Selena Kimball, dir. 2011)

10:30 Break

11:00 One of the Mad Ones (Philip Singer, dir., 2011)

12:30 Lunch break

14:00 Little Grandfather (Joey Frank, Charlotte Kidd, Wilmot Kidd, Dustin Yellin, dirs., 2012)

15:30 End of programme

Among other items to be shown are celluloid and digital clips from the informal archives of Bangladeshi cinema, and Netley State Hospital clinical films regarding war neurosis (USA circa 1918).

Daily timetable

Thursday 19 June

15:30-18:00
Reception desk opens and distributes badges and programmes (Appleton Tower Concourse)

18:00-18:30
Inauguration (George Square Lecture Theatre)

18:30-19:30
Firth Lecture (George Square Lecture Theatre)

20:00-22:00
Welcome reception and "Depth of field: an anthropological installation" (Old College, Playfair Library Hall)

Friday 20 June

09:00-10:30 (Session 1)
P01, P02, P03, P07, P09, P17, P18, P22, P23, P35, P38, P55, P63, P64, P68, P70, P72

10:30-11:00
Refreshment break (Appleton Tower Concourse, and Quincentenary Building Reception Area and GB Ong Room)

11:00-12:30 (Session 2)
P01, P02, P03, P07, P09, P17, P18, P22, P23, P35, P38, P52, P55, P63, P64, P68, P70, P72, P74, P75

12:30-14:00
Lunch break

12:45-13:45
The ASA's AGM (Appleton Tower, Seminar Room 2.14)

12:45-13:45
National Museum of Scotland tour (pre-booked)

14:00-15:30 (Session 3)
P01, P03, P07, P17, P19, P23, P18, P27, P33, P52, P55, P60, P64, P72, P74, P75

15:30-16:00
Refreshment break (Appleton Tower Concourse, and Quincentenary Building Reception Area and GB Ong Room)

16:00-18:00
Plenary 1 (Quincentenary Building, Wolfson Hall)
Plenary 2 (Appleton Tower, Lecture Theatre 4)

18:30-19:30
Munro Lecture (George Square Lecture Theatre)

20:00-22:00
Ceilidh (Quincentenary Building, Wolfson Hall)

Saturday 21 June

09:00-10:30 (Session 4)
P04, P05, P10, P12, P13, P14, P29, P31, P32, P39, P40, P51, P59, P61, P62, P65, P69, P71, P79, Film programme

10:30-11:00
Refreshment break (Appleton Tower Concourse, and Quincentenary Building Reception Area and GB Ong Room)

11:00-12:30 (Session 5)
P04, P05, P08, P10, P12, P14, P28, P29, P31, P39, P40, P51, P59, P61, P62, P65, P69, P71, P79, Film programme

12:30-14:00
Lunch break

12:45-13:45
ASA Postgraduate Network - Anthropology Matters session (Appleton Tower, Seminar Room 2.12)

12:45-13:45
National Museum of Scotland tour (pre-booked)

14:00-15:30 (Session 6)
P04, P06, P08, P10, P14, P15, P25, P28, P29, P31, P39, P47, P59, P65, P67, P77, Film programme

15:30-16:00
Refreshment break (Appleton Tower Concourse, and Quincentenary Building Reception Area and GB Ong Room)

16:00-18:00
Plenary 3 (Appleton Tower, Lecture Theatre 4)
Plenary 4 (Quincentenary Building, Wolfson Hall)

18:15-19:30
HAU roundtable (Quincentenary Building, Wolfson Hall)

20:00-22:00
Conference banquet (Old College, Playfair Library Hall)
Whisky tasting (Appleton Tower Concourse)

Sunday 22 June

09:00-10:30 (Session 7)
P11, P16, P20, P21, P24, P26, P30, P36, P41, P42, P44, P46, P53, P54, P56, P58, P66, Film programme

10:30-11:00
Refreshment break (Appleton Tower Concourse, and Quincentenary Building Reception Area and GB Ong Room)

11:00-12:30 (Session 8)
P11, P16, P20, P21, P24, P26, P30, P36, P41, P42, P44, P46, P50, P53, P54, P58, P66, Film programme

12:30-14:00
Lunch break

12:45-13:45
Heads of Department lunch (Appleton Tower, Seminar Room 2.14)

14:00-15:30 (Session 9)
P11, P16, P20, P21, P26, P30, P41, P42, P43, P49, P50, P54, P58, P66, Film programme

15:30-16:00
Refreshment break (Appleton Tower Concourse, and Quincentenary Building Reception Area and GB Ong Room)

16:00-18:00
Plenary 5 (Appleton Tower, Lecture Theatre 4)
Plenary 6 (Quincentenary Building, Wolfson Hall)

18:15-19:15
Closing ceremony (Quincentenary Building, Wolfson Hall)

Evening
Stand-up comedy by anthropologists at Bright Club Edinburgh

1. List of plenaries and panels

Plen01 **Does eliminating disease produce wealthy nations?**
Convenors: Ian Harper (University of Edinburgh); Stefan Ecks (University of Edinburgh); Francesca Bray (University of Edinburgh); Rebecca Marsland (University of Edinburgh); Alice Street (University of Edinburgh)
Quincentenary Building, Wolfson Hall: **Fri 20th June, 16:00-18:00**

Plen02 **Beauty, order, harmony and design**
Convenor: Stephanie Bunn (University of St Andrews)
Appleton Tower, Lecture Theatre 4: **Fri 20th June, 16:00-18:00**

Plen03 **Human / Nature**
Convenors: Tim Ingold (University of Aberdeen); Martin Mills (University of Aberdeen); Maggie Bolton (University of Aberdeen)
Appleton Tower, Lecture Theatre 4: **Sat 21st June, 16:00-18:00**

Plen04 **Natural religion**
Convenor: Johan Rasanayagam (University of Aberdeen)
Quincentenary Building, Wolfson Hall: **Sat 21st June, 16:00-18:00**

Plen05 **Can we have our nature/culture dichotomy back, please?**
Convenors: Jon Bialecki (University of Edinburgh); Magnus Course (University of Edinburgh); Jamie Cross (University of Edinburgh)
Appleton Tower, Lecture Theatre 4: **Sun 22nd June, 16:00-18:00**

Plen06 **Moral sentiments: finding again anthropology's moral voice and vision**
Convenors: Nigel Rapport (St. Andrews University); Huon Wardle (St. Andrews University)
Quincentenary Building, Wolfson Hall: **Sun 22nd June, 16:00-18:00**

P01 **Enlightenment's third pillar: solidarity and solidarity economies**
Convenor: Theodoros Rakopoulos (University of Pretoria)
Appleton Tower, Lecture Theatre 4: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P02 **Regeneration**
Convenors: Laura Jeffery (University of Edinburgh); Rebecca Rotter (University of Edinburgh)
Chrystal Macmillan Building, Seminar Room 5: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P03 **Exploring 'atmospheres': an anthropological approach?**
Convenors: Sara Asu Schroer (University of Aberdeen); Susanne Schmitt (LMU Munich)
Playfair Building, Fellows Library: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P04 **Architects of utopia**
Convenors: Tobias Kelly (University of Edinburgh); Alpa Shah (LSE)
Appleton Tower, Lecture Theatre 5: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P05 'True religion' and the anthropology of the Scottish Enlightenment
Convenor: Gordon Graham (Princeton Theological Seminary)
Quincentenary Building, Wadsworth Room: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P06 Reflections on moral sentiments within the anthropology of development
Convenor: Tanya Jakimow (UNSW Australia)
Quincentenary Building, Tausend Room: **Sat 21st June, 14:00-15:30**

P07 Reason and passion: the parallel worlds of ethnography and biography
Convenors: Janet Carsten (University of Edinburgh); Sophie Day (Goldsmiths College, University of London); Charles Stafford (London School of Economics)
Appleton Tower, Lecture Theatre 5: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P08 Tobacco and Enlightenment
Convenors: Andrew Russell (Durham University); Jude Robinson (University of Liverpool); Sue Lewis (Durham University)
Appleton Tower, Seminar Room 2.14: **Sat 21st June, 11:00-12:30, 14:00-15:30**

P09 Re-membering transnational living heritages
Convenors: Máiréad Nic Craith (Heriot-Watt University); Tawny Paul (University of Northumbria)
Appleton Tower, Seminar Room 2.11: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P10 Imaginaries of home
Convenors: Ullrich Kockel (Heriot Watt University); Vitalija Stepusaityte (Heriot-Watt University)
Playfair Building, Fellows Library: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P11 Infectious disease and wealth: exploring the links between tuberculosis and the political economy
Convenors: Ian Harper (University of Edinburgh); Helen Macdonald (University of Cape Town)
Appleton Tower, Lecture Theatre 1: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P12 Being, being human, and becoming beyond human
Convenors: Aaron Parkhurst (University College London); Timothy Carroll (UCL)
Quincentenary Building, Wolfson Hall B: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P13 Beauty traps
Convenors: Cathrine Degnen (Newcastle University); Monica Moreno Figueroa (Newcastle University)
Appleton Tower, Seminar Room 2.14: **Sat 21st June, 09:00-10:30**

P14 Meetings: procedure and artifacts of modern knowledge
Convenors: Adam Reed (St. Andrews University); Thomas Yarrow (Durham University); Hannah Brown (Durham University)
Appleton Tower, Lecture Theatre 3: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P15 Skulls, faces and being human
Convenors: John Harries (University of Edinburgh); Joost Fontein (University of Edinburgh)
Quincentenary Building, Wolfson Hall B: **Sat 21st June, 14:00-15:30**

P16 The 'evidence' of death: necrographic accounts on death perspectives
Convenors: Anastasios Panagiotopoulos (CRIA-Universidade Nova de Lisboa); Diana Espirito Santo (Universidade Nova de Lisboa)
Appleton Tower, Lecture Theatre 3: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P17 Repositioning health, illness and the body: the challenge of new theoretical approaches to medical anthropology
Convenors: Simon Cohn (LSHTM); Rebecca Lynch (University of Cambridge)
Quincentenary Building, Wolfson Hall A: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P18 The anthropology of connections: ethnography, archive and language in the work of Professor Tristan Platt
Convenors: Christos Lynteris (University of Cambridge); Sabine Hyland (University of St. Andrews)
Appleton Tower, Lecture Theatre 1: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P19 Political subjectivities in resource-rich authoritarian countries
Convenors: Jon Schubert (University of Edinburgh); Tristam Barrett (University of Cambridge)
Quincentenary Building, Seminar Room: **Fri 20th June, 14:00-15:30**

P20 New immortalities: anthropological reflections on the procurement, transformation and use of human cadaveric tissue
Convenors: Bob Simpson (Durham University); Rachel Douglas-Jones (IT University Copenhagen)
Playfair Building, Main Hall: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P21 Invisible hands: alternate modes of prosperity, wealth and well-being
Convenors: Magnus Marsden (University of Sussex); Kostas Retsikas (SOAS)
Appleton Tower, Lecture Theatre 4: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P22 Health and wellbeing in post-war Europe: the contentious issue of abortion
Convenors: Lorena Anton (University of Bucharest); Silvia De Zordo (Universitat de Barcelona); Joanna Mishtal (University of Central Florida)
Appleton Tower, Seminar Room 2.04: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P23 Humanity at sea: hybridity and seafaring
Convenors: Nicolas Argenti (Brunel University); Chryssanthi Papadopoulou (British School at Athens)
Appleton Tower, Lecture Theatre 3: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P24 Objects, persons or property? Revisiting human-animal relations in the Andes, Amazonia and the American Arctic
Convenors: Maggie Bolton (University of Aberdeen); Jan Peter Laurens Loovers (University of Aberdeen)
Chrystal Macmillan Building, Seminar Room 2: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

P25 Force, change and readjustment: weather and energy
Convenors: Heid Jerstad (University of Edinburgh); Louise Rebecca Senior (University of Aberdeen)
Quincentenary Building, Wolfson Hall A: **Sat 21st June, 14:00-15:30**

P26 Nationalism, democracy and morality: a historical and anthropological approach to the role of moral sentiments in contemporary politics
Convenor: Elisabeth Kirtsoglou (Durham University)
Quincentenary Building, Wolfson Hall B: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P27 A world of goods and the wealth of nations: anthropologies of export
Convenor: Siobhan Magee (University of Edinburgh)
Quincentenary Building, Wadsworth Room: **Fri 20th June, 14:00-15:30**

P28 ICTs, biopolitics and health: making and unmaking bodies and persons in a world of globalised telecommunications
Convenor: Kate Hampshire (Durham University)
Appleton Tower, Seminar Room 2.11: **Sat 21st June, 11:00-12:30, 14:00-15:30**

P29 Rituals of development: the magic of a modernising project
Convenor: Will Rollason (Brunel University)
Appleton Tower, Lecture Theatre 4: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P30 The uncertain bodily relations of contemporary economic practice
Convenors: Marit Melhuus (University of Oslo); Penny Harvey (University of Manchester); Christian Krohn-Hansen (University of Oslo)
Appleton Tower, Lecture Theatre 2: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P31 "Indigenous" space and local politics
Convenors: Jenny Lawy (University of Edinburgh); Takamasa Osawa (University of Edinburgh)
Playfair Building, Main Hall: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P32 Perfection: histories, technologies, cosmologies
Convenors: Melissa Demian (Australian National University); David Henig (University of Kent)
Appleton Tower, Seminar Room 2.11: **Sat 21st June, 09:00-10:30**

P33 Facing outwards: anthropology beyond academia (a panel convened by the ASA's Apply Network)
Convenors: Rachael Gooberman-Hill (University of Bristol); Mary Adams (Kings College London)
Quincentenary Building, Tausend Room: **Fri 20th June, 14:00-15:30**

P35 Light as material culture, experience and practice
Convenors: Cathy Greenhalgh (University of the Arts, London); Jennifer Deger (James Cook University)
Quincentenary Building, Tausend Room: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P36 What is (religious) Enlightenment? Kant, freedom and obedience in religion today
Convenors: Jon Bialecki (University of Edinburgh); Thomas Boylston (LSE)
Chrystal Macmillan Building, Seminar Room 1: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

P38 Moral certainty and ambiguity in research: anthropology's enlightenment legacies and the politics of ethnography
Convenors: Richard Martin (University of Queensland); David Trigger (University of Queensland)
Quincentenary Building, Seminar Room: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P39 'Alternative' beauty in 'alternative' communities, scenes and subcultures
Convenors: Panagiotis Karampampas (University of St Andrews); Natalia Koutsougera (Panteion University)
Appleton Tower, Seminar Room 2.12: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P40 Ethnographies of waiting
Convenor: Manpreet Janeja (University of Copenhagen)
Quincentenary Building, Tausend Room: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P41 Social anthropology and human origins
Convenor: Camilla Power (University of East London)
Appleton Tower, Lecture Theatre 5: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P42 Difference in an interconnected world
Convenors: Keir Martin (University of Manchester); Mattia Fumanti (University of St Andrews)
Quincentenary Building, Wolfson Hall A: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P43 A tartan imaginary: cultural identity through the looking glass of the 'Scottish' second sight phenomena
Convenor: Iain Edgar (Durham University)
Quincentenary Building, Wadsworth Room: **Sun 22nd June, 14:00-15:30**

P44 After development: critical aesthetics of past futures
Convenors: John Manton (University of Cambridge); Paul Wenzel Geissler (University of Oslo); Noemi Tousignant (University of Cambridge)
Playfair Building, Fellows Library: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

P46 Global Christianity: remaking social worlds in South and Southeast Asia
Convenor: Arkotong Longkumer (University of Edinburgh)
Quincentenary Building, Seminar Room: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

P47 Risk, value, ethics: the political logics of transnational finance and medicine
Convenor: Philip Grant (University of Edinburgh)
Appleton Tower, Seminar Room 2.04: **Sat 21st June, 14:00-15:30**

P49 Commercialization, experimentation and health in low-resource countries: pharmaceuticals, collaborations and global philanthropy
Convenor: Salla Sariola (University of Oxford)
Quincentenary Building, Seminar Room: **Sun 22nd June, 14:00-15:30**

P50 Social animals and us: anthropomorphism and animal utopias
Convenor: Rebecca Marsland (University of Edinburgh)
Appleton Tower, Seminar Room 2.11: **Sun 22nd June, 11:00-12:30, 14:00-15:30**

P51 When means and ends coincide: beyond 'utility'
Convenor: Evangelos Chrysagis (University of Edinburgh)
Chrystal Macmillan Building, Seminar Room 1: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P52 Art, politics, ethnography
Convenor: Roger Sansi (Goldsmiths)
Chrystal Macmillan Building, Seminar Room 1: **Fri 20th June, 11:00-12:30, 14:00-15:30**

P53 Educated youth in search of enlightenment in South Asia (and beyond)
Convenors: Jonathan Spencer (University of Edinburgh); Craig Jeffrey (University of Oxford)
Quincentenary Building, Wadsworth Room: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

P54 Road biographies
Convenor: Tanya Argounova-Low (University of Aberdeen)
Appleton Tower, Seminar Room 2.12: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P55 Ruined bodies and aging buildings: architecture, oblivion, decay
Convenors: Laura Major (University of Edinburgh); Alberto Goyena (Federal University of Rio de Janeiro / University of Aberdeen); Norman Prell (University of Aberdeen)
Appleton Tower, Lecture Theatre 2: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P56 Towards a gendered economic anthropology/ towards a gendered critique of political economy
Convenors: Victoria Goddard (Goldsmiths College, University of London); Frances Pine (Goldsmiths College, University of London)
Appleton Tower, Seminar Room 2.11: **Sun 22nd June, 09:00-10:30**

P58 The enlightening museum: anthropology, collecting, encounters
Convenors: Sandra Dudley (University of Leicester); Howard Morphy (Australian National University)
Appleton Tower, Seminar Room 2.14: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P59 The place of 'place' in wellbeing scholarship
Convenors: Juan Pablo Sarmiento Barletti (University of St Andrews); Emilia Ferraro (University of St Andrews)
Appleton Tower, Lecture Theatre 2: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P60 Between the mediation of diversity and the diversity of mediations: considerations on contemporary world circulations, belongings and contours
Convenors: Marta Rosales (Universidade de Lisboa); Maria Inês David (CRIA/FCSH-UNL)
Appleton Tower, Seminar Room 2.11: **Fri 20th June, 14:00-15:30**

P61 In the name of progress, disease control and elimination: medical research, global funds and local people
Convenor: Sarah O'Neill (Institute of Tropical Medicine)
Chrystal Macmillan Building, Seminar Room 5: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P62 Religious life and medical traditions
Convenor: Don Duprez (University of Edinburgh)
Chrystal Macmillan Building, Seminar Room 2: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P63 Economic wealth and mental health: questioning the paradoxes
Convenors: Sumeet Jain (University of Edinburgh); Stefan Ecks (University of Edinburgh); Hanna Mantila (University of Edinburgh)
Appleton Tower, Seminar Room 2.14: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P64 The failed utopia: 'enlightening' the contradictions of christianisation, secularisation and civilisation in the Americas
Convenors: Juan Rivera Acosta (University of St Andrews); Victor Cova (University of St Andrews); Christopher Hewlett (University of St Andrews)
Playfair Building, Main Hall: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P65 Linking the moral and the political economy in the European periphery
Convenors: Jaime Palomera (Universitat de Barcelona); Theodora Vetta (Universitat de Barcelona)
Appleton Tower, Lecture Theatre 1: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P66 Community, belonging and moral sentiment: is to belong to be a moral person?
Convenors: Leila Sinclair-Bright (University of Edinburgh); Sebastien Bachelet (University of Edinburgh)
Quincentenary Building, Tausend Room: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P67 Anthropology in and of education: implications for representations of human nature
Convenor: Brian Street (King's College, University of London)
Quincentenary Building, Wadsworth Room: **Sat 21st June, 14:00-15:30**

P68 Made to measure: measurement, anthropology and the enlightenment
Convenors: Alice Street (University of Edinburgh); Jamie Cross (University of Edinburgh)
Quincentenary Building, Wolfson Hall B: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P69 Designing death: fashioning ends of life and beyond
Convenors: Hannah Rumble (University of Aberdeen); Arnar Árnason (University of Aberdeen)
Chrystal Macmillan Building, Seminar Room 4: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P70 Virtue in the marketplace
Convenors: Laia Soto Bermant (Arizona State University); Ammara Maqsood (King's College London)
Quincentenary Building, Wadsworth Room: **Fri 20th June, 09:00-10:30, 11:00-12:30**

P71 Anthropologies of Buddhism and Hinduism
Convenor: David Gellner (Oxford University)
Quincentenary Building, Wolfson Hall A: **Sat 21st June, 09:00-10:30, 11:00-12:30**

P72 Anthropology of storytelling
Convenors: Jessica Symons (University of Manchester); Rodolfo Maggio (University of Manchester)
Appleton Tower, Seminar Room 2.12: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

P74 Power, desire and social contract: power's aftermath in the contemporary world
Convenors: Galina Oustinova-Stjepanovic (University of Edinburgh); Maya Mayblin (University of Edinburgh)
Chrystal Macmillan Building, Seminar Room 2: **Fri 20th June, 11:00-12:30, 14:00-15:30**

P75 Postcolonial perspectives on the Enlightenment and ethics (World Council of Anthropological Associations Ethics Taskforce)
Convenors: Raminder Kaur (University of Sussex); Soumendra Patnaik (University of Delhi)
Chrystal Macmillan Building, Seminar Room 4: **Fri 20th June, 11:00-12:30, 14:00-15:30**

P77 Anthropology and the post-enlightenment person
Convenor: Martin Mills (University of Aberdeen)
Quincentenary Building, Seminar Room: **Sat 21st June, 14:00-15:30**

P79 The best of 'Ideas in Movement': papers from the RAI Postgraduate Conference
Convenors: Cristián Simonetti (University of Aberdeen); Donald Lyon (University of Aberdeen)
Quincentenary Building, Seminar Room: **Sat 21st June, 09:00-10:30, 11:00-12:30**

Plenary, panel and paper abstracts

Plen01 Does eliminating disease produce wealthy nations?

Convenors: Ian Harper (University of Edinburgh); Stefan Ecks (University of Edinburgh); Francesca Bray (University of Edinburgh); Rebecca Marsland (University of Edinburgh); Alice Street (University of Edinburgh)
Chair: Stefan Ecks (University of Edinburgh)
Quincentenary Building, Wolfson Hall: **Fri 20th June, 16:00-18:00**

This plenary panel explores relations between wealth and health. A key Enlightenment idea was that economic wealth and population health are intertwined. Adam Smith opined that "No society can surely be flourishing and happy, of which the far greater part of the members are poor and miserable." How does this Enlightenment concern for equity in wealth and health continue to shape current understandings of health?

Two propositions dominate discussions on wealth and health today. One holds that the improvement of health must address broader questions of social inequality and requires enhancement of living conditions (the "social determinants of health" stance). The other is that targeted treatment of disease leads to better development and economic growth, clearly articulated in the mission statements of initiatives such as The Global Fund to Fight AIDS, Tuberculosis and Malaria and the United Nations' Millennium Development Goals. Diseases are not seen as the consequences of poverty, but as barriers to economic growth.

These framings have implications on how we understand the relationship between wealth, disease and health, and on how interventions and resources are distributed. This cross-disciplinary panel is structured as a round table: short presentations will address the above positions and open up a discussion on how these two frames of reference are being used today. The panel will be particularly interested in asking what contributions anthropologists have made to the wealth/health debate, and what forms of evidence are being presented for the different perspectives.
Roundtable members: Steven Shapin (Harvard University), Tim Allen (LSE), Judith Farquhar (University of Chicago), and Ian Harper (University of Edinburgh).

Plen02 Beauty, order, harmony and design

Convenor: Stephanie Bunn (University of St Andrews)
Appleton Tower, Lecture Theatre 4: **Fri 20th June, 16:00-18:00**

This plenary addresses the apparent contradiction between the universal and relative aspects of Beauty, exploring it as a form of action and process rather than simply as the result of actions. As Suzanne Langer says, beauty is not only lodged in the eyes of the viewer, the critic or consumer, but also in the producer, who through engagement strives for some kind of balance, order, disorder or revelation, as wholesomely satisfying to the hand and heart of the maker as it is to the eyes of the beholder.

It is 20 years since the Manchester GDAT debate defeated the motion 'Aesthetics is a cross-cultural category', and fifteen since Alfred Gell wrote that artefacts which were awe-inspiring or made with incomprehensible skill were not beautiful, but 'possessed by agency'. This plenary provokes us to consider Beauty as something that people sense, seek and strive for, whether through a walk to a

'place of outstanding natural beauty', through acts of creativity, listening to music, experiencing architecture, visiting heritage sites (age, it seems, brings beauty) and art galleries, or through actions such as engineering bridges or designing for the future.

We take this to be an entirely perilous adventure, daring to bring the ephemeral, unquantifiable and magical into the realm of reflection, orderliness and balance, viewing Keats' 'A thing of beauty is a joy for ever' to be as equally tenable as Beauty's conflation with aesthetics or judgement.

Of Ossian and the end of the foolishness

Peter Gow (University of St Andrews)

The debate provoked by James Macpherson's publication of the mythic texts of Ossian during the Scottish Enlightenment was intense. Were these stories authentic? Dr Johnson famously demanded to see the original manuscripts. Today, the debate seems ludicrous, for we have now formulated the idea of an oral tradition which has originality, but no obvious originals. There has been a major shift in sensibility between then and now, and their aesthetic criteria are no longer ours. But that shift begs a question in turn. Contemporary anthropology owes a huge debt to the Scottish Enlightenment, so what does it mean to think one of its central premises to be risible? The paper offers a possible anthropological reason, and a possible anthropology.

Collaborative form(s)

Wendy Gunn (Mads Clausen Institute)

Gunn asks us to consider beauty as collaborative forms of action generated by moving between design by means of anthropology and anthropology by means of design. Specifically, she gives focus to play-like reflexions on practices of designing energy products, systems and infrastructure. Design anthropology engages groups of people within collaborative, interdisciplinary, inter-organizational design processes and co-analytic activities vs. the individual anthropologist conducting studies of people. In doing anthropology by means of design as Gatt and Ingold (2013) have shown, design is considered the process of research rather than its object. In its temporal orientation, anthropology by means of design moves, '…forward with people in tandem with their desires and aspirations rather than going back over times passed' (ibid 2013: 141). Doing design by means of anthropology takes as its most fundamental premise designing as a social process and can be understood as a material engagement and constructive critique involving participant observation.

Quaternions and the manifold in Oceania

Susanne Kuechler (University College London)

Simon Harrison (2006) has provided us with a convincing argument for the role played by the 'fracturing of resemblance' in island Melanesia, placing differentiation and dissociation rather than consociation and congruence at the core of identity politics. This paper will ask how an ontology of identity as manifold is made to work by exploring image based systems that make use of quaternions to rotate and deform spatial entities, while keeping their identity stable. It is this topological imagination, the paper will argue, which makes it possible to conceive of a propensity for relation to rest in the multiple iteration, or the manifold, of one (see Wagner 1991). The fractal images of Eastern Polynesian patchwork will provide the backdrop against which to throw a perspective on the material imagination that uses number sets not for exact measurement, but to draw out spatial relations such as neighborhood, insideness and outsideness, disjunction and connection. Mathematical ideas implicit in the cultural products of Eastern Polynesia constitute the conceptual framework for the political economy of its societies that have placed the transitive iteration of genealogical time at the center of considerations of affinity. Returning to island Melanesia, quaternions will be shown to be implicit, rather than explicit, driving the iteration of generative and composite images that display a being in relation permanently under construction. The implication of the recovery of quaternions in Oceania for a re-conception of 'art and agency' will conclude the paper.

Plen03 Human / Nature

Convenors: Tim Ingold (University of Aberdeen); Martin Mills (University of Aberdeen); Maggie Bolton (University of Aberdeen)

Appleton Tower, Lecture Theatre 4: **Sat 21st June, 16:00-18:00**

One of the intellectual mainstays of the European Enlightenment was the separation of humanity from the 'state of nature'. Thanks to their possession of reason and conscience, human beings were thought capable of breaking the bounds of instinct that held other creatures captive, and of forming communities that could aspire to morality and progress. Civilisation itself was defined by the degree to which humans were raised both above the rest of the animal kingdom and above 'the animal' within - comprising dispositions that humans were supposed to share with the beasts. As humanity exceeded nature, so the symbolic domains of culture and knowledge were held to exceed the one biophysical world within which they were forged. Anthropologists have responded to this thesis in two ways. They have either followed the example of many of the peoples among whom they have worked in rejecting any a priori division between nature and humanity in favour of an understanding of forms of life as emergent within fields of mutually conditioning relations, not confined to the human. Or they have continued to assert the ontological autonomy of the social and cultural domain from its biological 'base', and with it, the distinctiveness of sociocultural anthropology vis-à-vis the science of human nature. In this panel three internationally distinguished scholars - Signe Howell, Gisli Pálsson and Terrence Deacon - will address the question of whether these two positions can be reconciled, by responding to a position paper to be prepared in advance by Tim Ingold.

Against human nature

Tim Ingold (University of Aberdeen)

Are human cultural differences superimposed upon a universal human nature? The appeal to an essentialist concept of human nature is a defensive reaction the legacy of racist science left by Darwin's argument in The Descent of Man. Humans are made to appear different in degree from their evolutionary antecedents by attributing the movement of history to a process of culture that differs in kind from the biological process of evolution. The specifications of evolved human nature are supposed to lie in the genes. However human capacities are not genetically specified but emerge within processes ontogenetic development. Moreover the circumstances of development are continually shaped through human activity. There is consequently no human nature that has escaped the current of history.

Writing nature: human variation as biosocial becoming

Gísli Pálsson (University of Iceland)

Immanuel Kant, a key figure in the European Enlightenment, the author of Anthropology from a Pragmatic Point of View and arguably the first lecturer in anthropology, distinguished between physiological and pragmatic knowledge: "Physiological knowledge of the human being concerns the investigation of what nature makes of the human being; pragmatic, the investigation of what he as a free-acting being makes of himself" (Kant 2006[1798]: 3). In Ingold's view, such a distinction has fatefully marked anthropological knowledge ever since the Enlightenment, separating culture and biology. Recently, however, the notions of "biology" and "the body" have been radically socialized and, at the same time, "society" has been thoroughly embodied and materialized. Where does this leave the central anthropological issue of "human variation"? I suggest it is pertinent to rethink variation, fusing "social" and "natural" fields of scholarship. In such a project, however, variation should not be seen as the mapping of essences and states of being but of relations and becoming. It makes sense, I argue, for the purpose of capturing the moment of becoming in the flux of human life, to speak of human variation as a moving "biosocial present" (analogous, perhaps, to the "ethnographic present"), continually situated in a dynamic context. This is not just an academic, anthropological exercise, it has profound implications for the understanding of health and well-being – for meaningful post-Enlightenment biopolitics.

Revisiting Levy-Bruhl and "the law of participation": some reflections on its relevance to contemporary anthropology

Signe Howell (University of Oslo)

The dissolution of the division between humanity and nature in much contemporary anthropology raises important questions regarding ramifications of our ethnographic studies of societies commonly characterized as animistic. In his critique of Frazer, Tyler and Lang, Levy-Bruhl attempted to elicit a formal differences between "primitive" and "civilized" thought or logic. His critics dismissed this as racist. Reading his work today this is a false accusation. His presentation of the issues has much to say to contemporary debates. The crux of his argument echoes much current thinking: that primitive thought is indifferent to contradiction; and that all things, beings, or whatever, are in some fashion linked together, that there is no distinction between self and other, objects and subject, past and present, animate and inanimate. Absurd at the time, highly acceptable today – when, one might say, primitive thought has become human thought. A mutuality between the human and natural worlds also in non-exotic ethnographic settings is uncontroversial. But does "post-humanism" in its various guises limit rather than expand the scope of anthropology?

Neither nature nor nurture (nor any interactionist compromise)
Terrence Deacon (U C Berkeley)
Although causes of human behaviour are often cast in a classic nature/nurture framing — even by those trying to break out of this Cartesian prison by exploring various forms of nature-plus-nurture compromises — I will argue that it is time to recognize that not everything we do fits within the scope of this dichotomy. I will use the classic example of universal grammar to show how something can be a near-universal human attribute and yet not be attributed just to processes within this domain. I will advocate that we need to begin thinking in terms of constraints not "causes" and that we need to recognize that constraints can have a sort of formal origin. Specifically, in the case of universal grammar I will explore the role of semiotic constraints that emerge with symbolic communication and will suggest that these formal constraints have played a significant role in shaping the distinctive biases characterizing human cognition.

Plen04 Natural religion

Convenor: Johan Rasanayagam (University of Aberdeen)
Quincentenary Building, Wolfson Hall: **Sat 21st June, 16:00-18:00**

'Natural Religion' refers to the 18th century debates as to whether an empirical study of the natural world provides evidence for the objective existence of the Christian God, and the extension of demonstrative reasoning beyond pure mathematics to the areas of morals and metaphysics. The question of religion, science and rationality is not new to anthropology. But rather than address the rationality of religion, the panel will interrogate the rationality of our own discipline. How can anthropologists, based in secular intellectual and institutional locations, engage with Christian conceptual spaces.

In recent years, anthropologists of Christianity have questioned anthropology's relation to theology. Joel Robbins has challenged anthropologists to go beyond a critique of the Christian roots of the discipline, or treating Christian thinking as ethnographic data, to be open to the possibility that Christian theologians might get some things right about the world that anthropologists get wrong. This concern is part of a larger discussion of how to 'take seriously' the people we write about. Eduardo Viveiros de Castro (at another ASA themed 'Anthropology and Science') advocated placing anthropology as a meaning-making practice in 'epistemological continuity' with native discourses. Others have advocated a renewed engagement with 'native ontologies' as a basis for anthropological theory.

The potential for the panel to take this discussion forward would be in providing an opportunity for anthropology to be in a direct dialogue with theology. Anthropologists working in the areas of Christianity will be in dialogue with Christian theologians, followed by an open discussion. Chris Brittain (Senior Lecturer, Divinity, University of Aberdeen) will respond to the papers presented by the other three participants.

Rituals of savings groups and the ethics of anthropology

Maia Green (University of Manchester)

This paper uses approaches derived from the study of religion to explore the proliferation of small scale savings and loan groups in sub Saharan Africa. Savings groups replicate themselves through highly ritualized practice and the enactment of separation between every day transactions and the special practice of group saving. Recent moves in the social sciences and in anthropology which destabilize the analytical uniqueness of the religion are productive in explicating a range of social phenomena. The analytical equivalence of religious and non religious phenomena supports Hume's fundamental insight that religion is best approached as a political institution. A key aspect of religion for Hume was that it enabled social life through the inculcation and sharing of moral codes. Hume's commitment to the enlightenment project did not lead him to the denunciation of religion but to a recognition that extreme skepticism could compromise ethical social practice. Hume's insights shed light on contemporary relations between anthropology and religion and between the practice of anthropologists and theologians. The emphasis in anthropology on critique as practice reveals the social constitution of the objects of anthropological attention with little attention to the social contexts of the production of anthropological knowledge and hence to the ethics of anthropological practice. The practice of theologians, in contrast, is self determinedly focused on ethics as constitutive of the domain of religious interest. Despite these apparent differences the two disciplines may have more in common as theological practice is marginalized and the practice of anthropology confined to the academy. The politics of authoritative knowledge making as ethical claim is not restricted to religion but applies to all disciplines.

Exchanging words: anthropology and theology

Matthew Engelke (London School of Economics)

Anthropologists and theologians don't interact as much as they might. One reason is because they speak in different registers; they use different words, and those words have histories and effects and affects that matter. It might make sense for these registers to be kept distinct—at least most of the time. But when might words be exchanged, not in frustration, but in anticipation of something gained? In this short presentation, I'll make a few suggestions where the exchange of words could be a good idea—good to think, maybe, or even revelatory.

Anthropology and theology

Douglas Davies (Durham University)

Both anthropology and theology are, in effect, an exercise of reflection upon experience under the tutelage of distinctive traditions. A fundamental issue concerning each is the interplay of 'academic' perspective and existential commitments, an issue pinpointed in the difference between 'academic' theology and 'confessional theology', a distinction that asks after such a parallel in anthropology. One might say that Anthropology is a tradition of primary observation of others described through received theories of society, with a secondary consideration of self as the participant in observation. Accordingly, Theology is a tradition of primary observation of self, and self in a distinctive religious grouping, described through received theories of divinity. This duality involves potential conflict in terms of primacy of identity when considering anthropology and the social construction of cultural realities in relation to theology and the notion of divine revelation. 'Projection' versus 'revelation' is one way of putting it, and rapid or slow 'conversion' either way is possible. Ensuing issues concern the role of practice (fieldwork on the one hand, liturgy on the other – and a form of ethics in each) in developing selfhood; of cultural competence in seeing the way things are, of seeing-through them, and in decision making amongst optional perspectives. Issues of reciprocity, merit, and one's standing in peer-communities, are also germane.

Plen05 Can we have our nature/culture dichotomy back, please?

Convenors: Jon Bialecki (University of Edinburgh); Magnus Course (University of Edinburgh); Jamie Cross (University of Edinburgh)
Appleton Tower, Lecture Theatre 4: **Sun 22nd June, 16:00-18:00**

In 1788, the Edinburgh geologist James Hutton published A Theory of the Earth, a work that became one of the enduring classics of the Scottish Enlightenment. Hutton's radical thesis was that the Earth's form had not remained unchanged since the seven days of Creation, but was in a constant process of change. His conclusion that "The result of our present enquiry is that we find no vestige of a beginning,–no prospect of an end" foreshadowed some of the shock waves caused by Darwin's On the Origin of Species decades later. This symposium explores such moments of enlightenment, moments of wonder, moments when the fabric of our understandings of the nature of being becomes unravelled and undone. Drawing on recent debates surrounding the rise of the "Anthropocene", we seek to explore how "theories of the Earth" are themselves historically-constituted forms subject to the vicissitudes of change and flux.

The participants in this symposium will be Nigel Clark (Lancaster University) and Rupert Stasch (University of California-San Diego).

Plen06 Moral sentiments: finding again anthropology's moral voice and vision

Convenors: Nigel Rapport (St. Andrews University); Huon Wardle (St. Andrews University)
Quincentenary Building, Wolfson Hall: **Sun 22nd June, 16:00-18:00**

Mobility, egalitarianism and free choice of identity have better prospects in the modern world than they had in the past', Ernest Gellner argued. Yet establishing this as a set of universal moral propositions, as opposed to a merely fortunate outcome of the rise of Western liberalism, has raised difficulties. A solution might take anthropology back to its Enlightenment roots. Kant, and Hume both sought to formulate universal moralities. For Hume, impartial feeling was key: to treat all like cases in a like way. For Kant, reason was key: to be moral was to abide by rules and make no exceptions. For both Hume and Kant, the need was to eschew the caprice, arbitrariness, ignorance and partiality of cultural specificities. In his Theory of Moral Sentiments Adam Smith deployed Hume's 'experimental method' (the appeal to human experience) but sought to refine his thesis of impartial feeling. The psychological motives behind a moral sense were multiple and 'interested', and found their essence in a 'principle of sympathy'. 'Sympathy' was the core of moral sentiments: the feeling-with-the-passions-of-others, arising from an innate desire to identify with others' emotions.

There is much here with which anthropology can interest itself. What can contemporary ethnography and anthropological theory deliver concerning the roots of a moral sensibility? How does recognition of fellow human beings and extending 'sympathy' towards them and the institutionalising of humane norms of social interaction actually take place? What are the origins of moral human behaviour and how can these be given a universal authority?

Who are we to judge? Three perspectives on morality and the absurdity of their coexistence
Ronald Stade (Malmö University)
Moral issues can be considered from three vantage points: the first is prescriptive, the second descriptive and the third ascriptive. The prescriptive view claims that certain principles ought to guide human behaviour. The descriptive view is a 'view from nowhere'. It can be found in the historical and social-scientific study of morality. The ascriptive perspective hypothesises that certain human qualities—for example, the ability to put oneself in someone else's shoes—provide the bedrock for morality. What is the relationship between the three perspectives on morality? Can either (or some or all) of them supply a moral voice and vision for anthropology?

Literary ethnographic writing as sympathetic experiment
Anne Line Dalsgård (Aarhus University)
Subjectivity—the enjoying of a first-person access to one's own experiential life—is a basic condition of human life and, consequently, in anthropology. Whether we as anthropologists focus upon it or not, take it into account or not, subjectivity is our means of research and also our object (though perhaps only implicitly). Yet we have no direct access to the subjective world of others and can only inhabit their point of view by way of imagination. Writing literary-ethnographic texts is one way, I will argue, of experimenting with such sympathetic imagination. By putting together observed utterances, acts and also hesitations in an overtly fictive experiential whole (fictive because I can only guess it), I not only experiment with qualified guesses on what takes place in another person, I also make my own assumptions about the existence of such a whole explicit to the reader and myself and hence material for further reflection. I do not propose a radical turn towards literary writing in anthropology. Rather, I suggest that we include the 'courage of imagination' that is inherent to literature, also the accompanying doubt, into our existing endeavours, if not for anything else, then for the sake of a more human relationship with our 'informants'.

Westermarck, moral behaviour and ethical relativity
David Shankland (Royal Anthropological Institute)
This paper takes as its starting point the now neglected work of Edward Westermarck. Westermarck was a pioneering field researcher in Morocco, and Malinowski's teacher at the LSE. He helped to create modern kinship through his History of Human Marriage. He was also the author of two major works on ethics: The Origin and Development of the Moral Ideas, and Ethical Relativity. Drawing on the Enlightenment philosophers, Hume and Adam Smith (but not Kant, whom he disliked), he attempted to develop a universal understanding of moral behaviour by arguing that morals are rooted in human emotions. Writing at a time when theories of relativism were not widely accepted, he claimed that understanding human behaviour in this way was liberating and did have universal application. Westermarck's overall contribution has been greatly neglected; looking at his philosophical works provides one way in to a wider appreciation of his influence on the discipline, and whilst simultaneously permitting us to trace a further way that modern anthropology has been influenced by Enlightenment thinkers. Perhaps too, revisiting this early attempt at philosophical relativism enables us to reflect on possible solutions to the dilemmas we are invited to reflect upon in this panel.

Benevolence, empathy and individualism: Adam Smith's morality then and now
Diane Austin-Broos (University of Sydney)
Commonly anthropologists have taken the view that market society and private property are antithetical to the forms of value with which they are most concerned. Indeed to take an interest in capitalism's social orders and its intimacies has often been construed as traitorous – not the purpose of ethnography as an enlightening pursuit. The paradox in this position is that, as commercial capitalism has become a universal system, all peoples, not we alone, have been touched by it. We and others struggle with the market's more hierarchical forms. Yet current critiques are inclined to overlook that even social democracies retain capitalism's major institutions, while command economies bring their own concerns. The moral dilemmas that capitalism, commerce and private property raise are seldom treated with the seriousness they deserve. This paper makes a start by comparing and contrasting ideas of the moral subject and private property reflected in two very different notions: Macpherson's 'possessive individualism' and Adam Smith's 'beneficence'. Both provide accounts of the individual and property though one is negative and the other positive. Both are limited. Discussion will reference aspects of commercial life now and in the past. It will also consider recent discussions of 'fairness' as a different way to think about Smith's ideas of empathy, beneficence, justice and self-interest.

P01 Enlightenment's third pillar: solidarity and solidarity economies

Convenor: Theodoros Rakopoulos (University of Pretoria)
Appleton Tower, Lecture Theatre 4: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

We invite contributions that view solidarity as a grounded practice (based on participants' paradigms) and an analytical prism (reviewing the political legacy in and of Enlightenment). Solidarity is understood in the widest sense, to include moral economies, allegiances and political imagination.

Coordinating money flows in rural economies: eighteenth-century England and twenty-first century Nigeria
Jane Guyer (Johns Hopkins University)
Mobilization by "composition" can be a complement to our conceptual repertoire for solidarity. The paper finds temporal aspects of composition, as coordination in response to turbulence in money access, in a Western Nigerian rural community and in classic eighteenth-century works.

Economy versus "moral economy" in the slow food movement
Valeria Siniscalchi (Ecole des Hautes Etudes en Sciences Sociales, Marseille)
The paper explores ways in which the moral economy is defined and practiced inside the slow food movement. Economic dimensions that are at the heart of Slow Food's discourse, actions and way of functioning are considered as complementary spaces in the movement political imagination and action.

Mencius said: "The tendency of man's nature to good is like the tendency of water to flow downwards": a solidarity network in water-stressed rural China
Andrea Enrico Pia (London School of Economics)
In rural Yunnan water access is a crucial concern of local villagers due to the limited availability of water. The local state often falls short on delivering sufficiently clean water on time, thus prompting villagers to establish informal solidarity network that can redistribute water autonomously.

Understanding the last British civil war? A phenomenological approach
Andrew Dawson (University of Melbourne)
This paper documents the solidaristic practices by which the UK miners' strike of 1984-85 was maintained, and explains their cultural logics. Drawing on phenomenology, I argue that solidarity was enabled, in part, by perceptions of communality grounded in the bodily experiences of mining work.

Escaping solidarity? Mutuality and commercial insurance in South Africa
Erik Bähre (Universiteit Leiden)
This paper examines how commercial insurance affects solidarity and reciprocity among neighbours in predominantly Xhosa speaking townships of Cape Town, South Africa.

Solidarity and the gift taboo: volunteers approaching refugees in Greece
Katerina Rozakou
The paper focuses on the practices of volunteers who approach refugees in Athens. In particular it explores the gift taboo and its cultural and political significance for the volunteers involved in sociality with refugees.

Within and beyond market allocation systems: cooperative and reciprocal forms of provisioning in present-day Catalonia
Patricia Homs (University of Barcelona); Susana Narotzky (Universitat de Barcelona); Silvia Gomez (University of Barcelona)
Market exchange and capitalist production have become hegemonic forms of cooperation. The ongoing crisis has enhanced other forms of cooperation that are re-embedded within social discourses. This proposal analyzes these cooperative practices in food coops and local exchange communities.

Local exchange trading systems: a grounded practice of solidarity during the crisis. The example of Greece
Catherine Lamprakopoulou (National and Kapodistrian University of Athens)
Financial crisis in Greece has led to the emergence of practices of solidarity, based on the exchange of commodities and services through social networks. Such activities related to economics amongst the community, seems to play an important role in creating a prosperous and inclusive society.

P02 Regeneration

Convenors: Laura Jeffery (University of Edinburgh); Rebecca Rotter (University of Edinburgh)
Chair: Jacob Copeman (University of Edinburgh)
Discussant: Thomas Yarrow (Durham University)
Chrystal Macmillan Building, Seminar Room 5: **Fri 20th June, 09:00-10:30, 11:00-12:30**

Regeneration implies changeability and an idealised state to which one wishes to return (or improve upon) in the future. How might an anthropological approach to regeneration illuminate the human will to improve natural, human, spiritual, sacred, cultural or social phenomena?

The ghost in the machine: prostheses, phantoms, and futures unknown
Kate Milosavljevic
Prosthetising invokes the promise of endless regeneration in a biotechnical future; the self unleashed from its corporeal constraints. Prostheses may have become fertile metaphoric territory, but how do these imagined futures capture the realities of patients undergoing prosthetic rehabilitation?

'It's alright, let me feel it': regeneration and relating to the self in mindfulness-based cognitive therapy
Joanna Cook (UCL)
Through an ethnographic consideration of mindfulness-based cognitive therapy (MBCT), this paper explores the implications of theorizing healing in terms of regeneration and release.

Plants and gardens: a source of sensual memory, a therapeutic resource and an instrument of public health policy
Anne Jepson (University of Edinburgh)
How are plants and gardens a resource for continuity and kinship ties in times of extreme stress such as forced migration; age/dementia related moves from home, mental illness and other social/life-course discontinuities?

Rejuvenation, cultivation and nourishment: the regenerative potential of migrating plants in the lives of displaced Chagossians in Mauritius, Seychelles and the UK
Laura Jeffery (University of Edinburgh)
This paper explores the regenerative roles of plants in the lives of migratory people – rejuvenation of the body, cultivation of an idealised past place, and nourishment of relationships – in the context of transplantation, use, and transmission of plant knowledge amongst dispersed Chagossians.

Regeneration, rewilding, repossession or reconciliation? Ecological restoration and the politics of decolonisation in Western Australia
Yann Toussaint (University of Western Australia)
Following WWI and WWII Australia recruited ex-soldiers to 'settle' land with little regard for Indigenous traditional owners of that land nor for its fragile ecology. This paper examines the significance of recent attempts to 'regenerate' former farmland for settler-descendents, traditional owners and others.

Regeneration and the power of flows: walking small urban rivers in Scotland
Jo Vergunst (University of Aberdeen)
This paper discusses regeneration in relation to the distinctive ecologies of small urban rivers in Scotland. It presents a project involving anthropology, environmental science and poetry, and looks at the opportunities such rivers offer for new urban forms and experiences in the future.

P03 Exploring 'atmospheres': an anthropological approach?

Convenors: Sara Asu Schroer (University of Aberdeen); Susanne Schmitt (LMU Munich)
Discussant: Tim Ingold (University of Aberdeen)
Playfair Building, Fellows Library: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel invites an engagement with the concept of 'atmospheres' and its relevance for anthropological research. Focussed on an exploration of atmospheres, we will discuss critically how affect, perception, sociality and actions are creative of and co-created by atmospheric spaces and bodies.

Thinking through atmospheres
Sara Asu Schroer (University of Aberdeen)
Inspired through fieldwork with birds of prey and falconers this paper seeks to bring together and discuss approaches to atmospheres and explores the potential of the concept for anthropological inquiry.

Appropriating aquarium atmospheres: immersive design strategies in translation
Susanne Schmitt (LMU Munich)
Public aquariums draw on design strategies that create specific and globally dispersed atmospheres of immersion. The paper explores the continuation and disruption of these pre-existing frameworks through the media practices of aquarium visitors.

Affective and aesthetic atmospheres as ideological play-spheres: the making of the heroic Indian entrepreneur-philanthropists in design studios
Tereza Kuldova (University of Oslo)
Grounded in ethnographic fieldwork in urban north India among fashion designers and their business elite clientele, the paper investigates both the practical and theoretical role of atmospheres at the intersection of ideology, illusion, play, commerce and ethics.

Atmospheres of uncertainty: work environments, ways of knowing, and being safe
Jennie Morgan (Loughborough University)
This paper explores workplace 'atmospheres of uncertainty' and the skilled ways that workers perform safety in these environments by bringing together organizational and regulated ways of knowing with the personal, embodied, and tacit.

"A sea of movements": weather and atmosphere in "Leviathan" and the "Artificial Nature Project"
Gerko Egert (Freie Universität Berlin)
The paper explores the concept of atmosphere not as a background feeling or as secondary to a given (human) action but as a specific setting of movements. By looking at two visual ethnographic projects the talk describes their very specific ways of unfolding as atmospheric events.

Atmospheric lighting
Mikkel Bille
This paper explores the way lighting technologies are used to stage community, personal identities and well-being in a residential area of central Copenhagen, Denmark. It draws on Gernot Böhme's theories of atmosphere to show how the 'ecstasy' of things helps shape human-object relations.

Atmosphere in wet-lands
Paolo Gruppuso (University of Aberdeen)
Aggregates of different substances, evanescent landscapes, not surfaces neither mediums, wet-lands seem interfaces between the Earth and the sky: àthmos(ἄθμος-vapour)in the sphàira(σφαίρα-sphere).This paper will explore atmosphere in wetlands through ethnographic,scientific and artistic materials.

Weathered bodies: weather and atmosphere as health and disease in contemporary Zulu ZIonism
Rune Flikke (University of Oslo)
I will use ethnographic material from contemporary Zulu Zionist healing rituals to argue that concepts of weather and atmosphere are internalized and surface as pathological processes related to illness and health.

Atmospheres of agreement and contention in football
John McManus (University of Oxford)
The paper explores the role of contention and agreement in atmosphere generation by looking at the diverse spaces in which transnational football fans come together to consume football.

Atmospheres and affective differences: an approach from cultural musicology
Friedlind Riedel (Georg-August-University Göttingen)
Thinking about atmospheres in and through music enables me to ontologically conceptualise them as movement. Hence atmospheres cannot be grasped as constellations of things (Böhme 2013) but are rather an accumulation of movements that materialise in and as situations and produce affective thresholds.

Befriending ambiguity: anthropology, architecture and the creation of atmospheres
Rachel Harkness (University of Aberdeen)
An anthropological exploration of the atmospheric in architecture and design highlights the centrality of ambiguity to creative endeavour. By 'befriending ambiguity' (Sennett 2008) makers can potentially generate conditions for environmental and human flourishing.

P04 Architects of utopia

Convenors: Tobias Kelly (University of Edinburgh); Alpa Shah (LSE)
Appleton Tower, Lecture Theatre 5: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

Utopias are too easily seen as impractical. Yet people committed to different futures engage in concrete activities to bring those utopias into being. This panel understands utopian projects as inherently practical activities and explores the political, economic and ethical tensions they produce.

'Doing well by doing good': economic utopias and the making of solar markets in rural India
Jamie Cross (University of Edinburgh)
The creation of markets for energy technologies that meet the needs of the world's un-electrified poor holds out the utopian promise that it is possible to do well by doing good. This paper explores the practical work involved in attempting to realise this promise in rural India.

The pursuit of ignorance: unconditional cash transfers and the dismantlement of bureaucracy
Tom Neumark (University of Cambridge)
Unconditional cash transfer welfare projects have a vision of alleviating suffering through the dismantlement of bureaucratic knowledge practices. I draw on ethnographic data from a Kenya slum to explore the tensions that emerge when they come into contact with existing bureaucracies.

'Something even I can do?' New communities of exchange in urban Japan
Iza Kavedzija (University of Oxford)
This paper explores the motivations of people involved in a local mutual aid organization in Japan, as an example of a 'real utopia'. It seeks to answer the question of how people who are deeply sceptical of their ability to effect meaningful change ever bring themselves to act.

Cosmology and transhumanism, Mormons and utopia
Jon Bialecki (University of Edinburgh)
Drawing the 19th century Mormon utopian tradition, and literature on the relation between the Mormon church, science, and cosmology, this paper asks whether the recent interest of some Mormons in transhumanism and entropy can be thought of as a return of the Mormon utopian imaginary.

Political utopia socialized: the mundane life of Ambedkarite Buddhism in Uttar Pradesh
Nicolas Jaoul (CNRS)
This paper on the mundane life of Navayana Buddhism in Uttar Pradesh, analyses the way utopia functions once socialized.

The muck of the past: Maoist utopias in India
Alpa Shah (LSE)
Taking the case of Maoist revolutionaries in India, this paper explores the conjuncture of ideology and politico-economic forces in the production of radical utopias.

Pacifist utopias: British conscientious objectors in the second world war
Tobias Kelly (University of Edinburgh)
Pacifism is often seen as a utopian commitment. Yet, pacifists face a problem of how to bring their utopian optimism into being. Focusing on Second World War Britain, this paper explores how pacifists sough to overcome the temporal fissure of pacifism, by collapsing means and ends.

Micro-utopias: humanitarian goods in an age of audit
Peter Redfield (University of North Carolina, Chapel Hill)
This paper examines contemporary efforts to improve the world through humanitarian design, and the form of practical utopianism invested in the "small fixes" promised by humanitarian goods.

Afterword
David Graeber (LSE)
Afterword

P05 'True religion' and the anthropology of the Scottish Enlightenment

Convenor: Gordon Graham (Princeton Theological Seminary)
Quincentenary Building, Wadsworth Room: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel will explore the historical context and contemporary relevance of the Scottish Enlightenment concept of 'true religion'.

Towards a Humean true religion
Andre Willis (Brown University)
This speculative argument contends that based on the broad contours of Hume's project what he calls religion's "proper office" might be constituted by a genuine theism, calm passions, and a practical morality.

David Hume on primitive fetishism and religious rituals
Spyridon Tegos
In this paper I'm exploring the understudied Humean source of fetishism in the history fo religions, Charles de Brosses and its impact on his philosophy of religion. Secondly I explore an associated Humean ambiguity regarding secular and religious rituals.

Adam Smith, true religion and normative anthropology
Gordon Graham (Princeton Theological Seminary)
This paper will explore Adam Smith's account of religion as a model for a normative anthropology of religion.

Hume v Lang: the problem of religious experience within Tylor's meta-frame of materialism
Nathan Porath (Walailak University)
This paper will explore Andrew's Lang's original critique of the David Hume/E.B.Tylor's genealogy through the philosophical as well as methodological problem of Religious Experience in the research field.

Is the concept of the 'sacred' a fundamentalist type of 'sympathy'? Reflections on morality in Hume, Durkheim, and the 'anthropology of religion'
Michelangelo Paganopoulos (Goldsmiths, University of London)
The paper compares the contrasting approaches of Hume and Durkheim to morality and religion, in order to reflect upon methodological and historical issues regarding the anthropology of religion.

Poetic wisdom: Vico on myth
Aleksandar Boskovic (Faculty of Philosophy, University of Belgrade)
Giambattista Vico's concept of myth presented a radical departure from the rationalist ideas of his time. Myths, fables, and religions form important clues about the origin and development of early human institution.

P06 Reflections on moral sentiments within the anthropology of development

Convenor: Tanya Jakimow (UNSW Australia)
Quincentenary Building, Tausend Room: **Sat 21st June, 14:00-15:30**

This panel considers how the anthropology of development can contribute to understanding contemporary moral sensibilities, and what anthropological theories of morality can contribute towards reclaiming development as a practice of good intent.

Aid work as moral labour
Anne-Meike Fechter (University of Sussex)
This paper, based on ethnographic research with international aid workers in Cambodia, considers the possibility that aid work can, at least partially, be understood as a form of 'moral labour'.

The becoming of self through the development of others: creative self-making and urban decentralisation in Indonesia
Tanya Jakimow (UNSW Australia)
This paper examines moral motivations for engaging in an urban development program in Medan, Indonesia, as a way of revealing people's self-understandings and their perceptions of state-society relations.

Frictions of equity and gratitude in Nicaraguan humanitarian healthcare
Elysee Nouvet (McMaster University)
This paper probes the significance of gratitude as a dominant affective connector between North American providers of medical aid and Nicaraguan recipients of this aid.

Hi tech state in rural India: a study of limited impact of the State's development schemes
Smita Yadav (University of Sussex)
The paper is on the conflicting moralities and technologies of the poor and the State in rural India. Despite sophisticated means to identify the poor, there is distrust amongst the poor against the State. The poor bypass the State to meet their basic needs despite intervention by the State.

P07 Reason and passion: the parallel worlds of ethnography and biography

Convenors: Janet Carsten (University of Edinburgh); Sophie Day (Goldsmiths College, University of London); Charles Stafford (London School of Economics)
Appleton Tower, Lecture Theatre 5: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel places ethnography at its centre, and considers the role of biography and biographical work for anthropologists and their interlocutors, in the ethnography they produce and in the sympathy and moral judgements that makes it possible.

The ethnographer's magic as sympathetic magic
Kath Weston (University of Virginia)
A reconsideration of the role of sympathy in ethnographic practice, using biography and Enlightenment texts. "The ethnographer's magic" can take the form of a sympathetic magic whose efficacy depends on sentimental "action at a distance" rather than culturally inscribed forms of closeness.

Time, biography, memory, and the evasive vessel of place
Mitchell W Sedgwick (London School of Economics)
This paper considers two decades of ethnography, on three continents, among members of a large corporation, as the collecting together of biographies. Time enhances the scope of research while allowing us to understand place, made evasive by time's passages, as temporary configurations of social relations.

Socialist biography and post-socialist ethnography: doing anthropology at home
Grit Wesser (University of Edinburgh)
This paper explores the strengths and limitations of ethnography on a contemporary secular coming-of-age ritual that is closely associated with the former German Democratic Republic (GDR/East Germany) and also part of my own biography.

Rapport and impersonality in engagements with Yoruba lives
Karin Barber (University of Birmingham)
What is "rapport" in ethnographic engagements, and what are its sources? How does it relate to impersonality in the evocation of lives and life experiences in different performance/textual genres? I explore these questions through the lens of my own life of research in the Yoruba region of Nigeria.

Some problems with my people
Charles Stafford (London School of Economics)
This paper explores emotional aspects of moral judgments in relation to field research in China and America. Moral judgments pervade everyday life in both settings, and yet the ethnographer's emotional engagement with them may vary dramatically, in part as a function of their relevance for his own biography.

Biographical desires
Sharika Thiranagama (Stanford)
This paper takes the Sri Lankan civil war and the desires of ordinary people to stage their biographies in particular frames. It reflects on these desires as they emerged in two settings, filming a war film on site in 2004, and, the 2011 post war reconciliation commission.

Discomforting ethnography and contentious biographies: the case of Argentina
Victoria Goddard (Goldsmiths College, University of London)
This paper considers ethnographic encounters that produce experiences of discovery and discomfort where biography and ethnography do not run parallel to each other. To reconnect biography and ethnography, the paper discusses a single case that sits uneasily with the politics of memory in Argentina.

Authors in search of a character: ethnography and life writing
Andrew Beatty (Brunel University)
Biography and ethnography are conceptual and methodological opposites; but without biographical depth ethnography risks being untrue to life. Using the examples of Nias and Java, two contrasting Indonesian societies, I argue the case for a rapprochement with biography.

What is before our eyes: the passions of ethnography
Veena Das (Johns Hopkins University)
This paper describes ethnography as disclosing that which is not noticed because it lies before our eyes. Instead of privileging the moment of rational explanation it looks at care as an ethics of life i against the "letting die" of the biopolitical state.

P08 Tobacco and Enlightenment

Convenors: Andrew Russell (Durham University); Jude Robinson (University of Liverpool); Sue Lewis (Durham University)
Appleton Tower, Seminar Room 2.14: **Sat 21st June, 11:00-12:30, 14:00-15:30**

Tobacco was a mainstay of Enlightenment thought and commerce. Its position in many 'New World' societies contrasts with the opprobrium in which it is held in global public health circles today. This panel considers the dual potential of this plant for enlightenment and destruction.

Hidden in plain sight: what part did tobacco play in the clubs that fuelled the Enlightenment?
Jane Macnaughton (Durham University)
Clubs and societies played an important part in the development of Enlightenment thinking but little attention has been paid to their material culture. Contemporary literary allusions suggest a role for tobacco which this paper will discuss.

Tobacco in lowland South America and elsewhere: shifting perspectives on the Enlightenment
Andrew Russell (Durham University)
The movement of tobacco across the Atlantic contributed significantly to the development of Enlightenment thought and commerce with consequences that are being felt to this day. Indigenous tobacco use offers cross-cultural perspectives on tobacco as an agent of both enlightenment and destruction.

Looking beyond reason for a new view of smoking
Simone Dennis (Australian National University); Kirsten Bell (University of British Columbia)
In this paper, we analyze smoking relations beyond frames of rationality and reason. Our analysis concludes that smoking is not subordinate to any system of reason or rule; rather, it is a process that fuses different registers of meaning and reasoning, and that must be understood on its own terms.

E-cigarettes: enlightened approach or new social and public health threat?
Sue Lewis (Durham University)
E-cigarette use is growing with belief and opinion driving debate on whether they are to be considered "good" or "bad". For smokers, e-cigarettes offer the opportunity to be socially acceptable again. Meanwhile, health professionals and policy-makers appear unsure whether to approve or disapprove.

Working drugs: female call centre workers' labour, smoking and subjectivity in South Korea
Kwanwook Kim (Durham University)
Women's smoking rates in South Korea are increasing despite the harsh stigma with respect to female smoking in the country. Ethnographic research in a call centre highlighted the role of tobacco as a 'working drug', regardless of the stigma its users face in other situations.

Gifts, bonds and social ties: the place of cigarettes in the British Army
Jude Robinson (University of Liverpool)
Smoking rates remain high in parts of the British Army, sustained by a historic smoking culture. Accounts from soldiers and recruits suggest that giving and receiving cigarettes continues to sustain social relationships and smoking remains part of becoming/ being a 'soldier'.

Rastafari perspectives on tobacco and enlightenment
Anna Waldstein (University of Kent)
In Rastafari discussions, rituals and performances, tobacco and cannabis smoking keep participants in higher states of consciousness. Yet its health risks give tobacco an ambiguous place in Rastafari. Attitudes toward tobacco reflect recent developments in several UK-based Rastafari institutions.

Caring, not quitting: affective meanings of smoking in a former mining village in the north east of England
Frances Thirlway (Durham University)
Tobacco is sometimes presented as an agent of enlightenment as well as destruction. I argue that in one English community, smoking was an unremarkable practice which was neither glamorised nor stigmatised, but reproduced as an affective link to previous generations.

P09 Re-membering transnational living heritages

Convenors: Máiréad Nic Craith (Heriot-Watt University); Tawny Paul (University of Northumbria)
Appleton Tower, Seminar Room 2.11: **Fri 20th June, 09:00-10:30, 11:00-12:30**

Heritage is usually regarded as linked to places and bounded (national) spaces. This panel explores heritage that straddles such boundaries, or crosses them by migration, over time, raising issues of memory, membership, displacement and relocation.

Cracking the cultural code: living heritage in a UK city of culture
Máiréad Nic Craith (Heriot-Watt University)
This paper explores the layering and re-shaping of the narrative of Colmcille/Columba in Derry/ Londonderry in anticipation of the inaugural UK City of Culture. It contextualises the emergence of a fresh narrative which sought to re-define the city as a common heritage space for a previously divided people.

Dislocated heritage guerillas on Estonian borders
Aet Annist (Estonian Institute of Humanities, Tallinn University); Kristin Kuutma (University of Tartu)
We analyse the meaning and results of heritage dislocations amongst the Seto on the Estonian and Russian border, and amongst Estonians abroad. Such data shows how time and space are heritagised, redefining obligations of rootedness and rights for possession and aligning and activating groups.

Mining legacies: the case of Ouro Preto, Brazil.
Andreza Aruska De Souza Santos (University of St. Andrews)
This paper explores fluid perceptions of "local" and "foreign" for residents in Ouro Preto. Ideas of membership are not settled in this UNESCO world heritage site and tourists, students, temporary workers and local residents articulate different ideas of memory and inclusion.

Imagining, emplacing and enacting 'our own heritage' by refugees and labor migrants: cultural embeddedness vs. social experience
Vytis Ciubrinskas (Vytautas Magnus University)
Traditional connotation of 'own heritage' is challenged by migration's tension of double loyalty to the host and departure countries which is contested by social relationality and cultural embeddedness of imagining, emplacing and enacting of 'own heritage' by East European IIWW refugee and labor migrants in the USA.

China: mythical land of ancestors or the PRC as a nation-state? Meanings of heritage, home, and nationhood in Chinese-American heritage travel
Elisabeth Moolenaar (Brandeis University)
This paper describes contested readings of heritage through the lens of a Chinese-American heritage travel program. In an ethnographic analysis it examines the role of heritage in the shaping and experiencing of identities and belonging in a transnational context.

'Guard the good deposit': migrant Christians recreating heritage in suburban church life
Natalie Swann (University of Melbourne)
This paper analyses narrative accounts of migration from Christians in three churches in Melbourne. It discusses how heritage is embodied in local physical and relational space. It pays attention to the way 'home' is remembered and recreated in everyday, liturgical aspects of worship and memory.

"Fado, codfish and Fatima": identification and differentiation amongst the Portuguese in Toronto
Marta Rosales (Universidade de Lisboa)
By exploring the routine uses of a widely shared set of Portuguese cultural heritage items, the paper investigates new processes of differentiation and identification and their coexistence with more "classic" configurations of distinction and affiliation of a group of Portuguese migrants in Toronto.

P10 Imaginaries of home

Convenors: Ullrich Kockel (Heriot Watt University); Vitalija Stepusaityte (Heriot-Watt University)
Playfair Building, Fellows Library: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

Our interdisciplinary panel on home engages with interpretations, translations, transformations and adaptations of 'home' in different contexts, drawing attention to the cultural embeddedness of 'home' as well as to its ecological relationality.

Leaving 'home' behind: methodological nationalism and the limits of the idea of home
Franz Buhr (University of Lisbon)
This paper problematizes the extent to which methodological nationalism has overshadowed the dynamics of immigrants' groundedness in the place of settlement. It then provides an alternative approach, that of home-making, changing its focus from 'home' as an entity to the processes which 'make home'.

Heimweh/Homelonging: deportation, storytelling and the lived experience of home
Christine Moderbacher (University of Aberdeen); Annika Lems (Swinburne University of Technology, Melbourne)
In our presentation we will explore the means and possibilities of approaching how being-at-home or being-without-home is actually lived by moving towards a genuinely existential understanding of the way people connect to places of belonging, focusing on the ethnographic video project Homelonging.

Palestinian cultural expressions of home in Britain: displacement, place and belonging
Stephanie Anna Loddo (EHESS)
This paper focuses on how Palestinians in Britain imagine and experience home through a shared history, travel practices and the articulation of cultural rootedness with cultural hybridity, in relation to dimensions of power such as class, gender and generation.

Struggling for home where home is not meant to be: a study of asylum seekers in reception centres in Norway
Anne Sigfrid Grønseth (University College of Lillehammer); Ragne Øwre Thorshaug (NTNU, Norwegian University of Science and Technology)
This paper focuses on how asylum seekers in Norway struggle to create a sense of home within physical surroundings that contest their right to create a home. We explore how people experience, use and understand the physical environment, and how home-making take place in temporary dwellings.

Hom and Honiara: interpreting, importing, and adapting "home" in Solomon Islands
Rodolfo Maggio (University of Manchester)
Elements of "Hom" can be identified in the peri-urban everyday life of Gilbert Camp community. These elements are relevant for the very existence of the community itself. They are part of a relational attempt to create a "home" for a population of settled immigrants.

Diaspora as home: the global community of Ahmadi Muslims
Marzia Balzani (New York University, Abu Dhabi)
The Ahmadi Muslim's have converted the exilic fracturing of home into a resilient transformation of diaspora into home, a transformation that is remarkably responsive, both ideationally and practically, to the political, economic and cultural realities of globalization.

The concept of "my father's home" as an anchor for Latvian solid identity constructions in the era of liquid modernity
Rūta Muktupāvela (Latvian Academy of Culture)
One of the most stable concepts, obtained from biographical narratives during field work in 2013, is the concept of "my father's home". Through the narration of migration experiences it becomes a significant psychological and cognitive anchor in the process of construction of local identity.

Talking about home: immigrant narratives from the north-east of Scotland
Nicolas Le Bigre (Elphinstone Institute, University of Aberdeen)
Immigrant narratives derived from field interviews reveal the breadth of interpretations of 'home'. This paper demonstrates the multiple characteristics of 'home', and aims for an inclusive theoretical analysis of immigrant narrative that brings together the voices of fieldworker and contributor.

Something is burning: house, home and homeland in Cesare Pavese's The Moon and The Bonfires

Nourit Melcer-Padon (Hebrew University, Jerusalem)

In Cesare Pavese's novel The Moon and The Bonfires, house, home and homeland are doubtful realities but very present imaginaries. All implicate the protagonist's personal responsibility, even though he has immigrated to America, and is back in Italy, a visitor now forgotten in his "native" village.

P11 Infectious disease and wealth: exploring the links between tuberculosis and the political economy

Convenors: Ian Harper (University of Edinburgh); Helen Macdonald (University of Cape Town)
Appleton Tower, Lecture Theatre 1: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

How are culture, wealth and infectious diseases interlinked? This panel will explore these issues from case studies around attempts to control tuberculosis.

Tuberculosis prevention and problems with kinship in the Papua New Guinea Highlands

Barbara Andersen (New York University)

This paper, based on ethnographic research with nurses and nursing students in the Eastern Highlands of Papua New Guinea, examines how local instantiations of TB prevention and education programs reflect middle- and working-class health workers' ambivalence about cross-class kinship.

Innovating tuberculosis diagnostics for the point of care

Nora Engel (Maastricht University)

This paper traces attempts to innovate TB diagnostics from global to local levels. It will contrast the production of evidence on the global pipeline and on feasibility for public TB control in India with local diagnostic practices in homes, communities, clinics, laboratories and hospitals in India.

A disease without a future? Medical modernities in TB control

Janina Kehr (University of Zurich)

As a result of social and medical "advances" since the 1940's, TB is no longer considered a major infectious scourge in Western Europe, having been envisioned as a disease without a future until recently. I will show how this vision shapes the medical cultures of TB treatment and control in the present.

Consumed in care: health workers in India's TB control program - a case study of Mumbai, India

Ramila Bisht (Jawaharlal Nehru University)

Based on newspaper epidemiology and multilevel TB worker ethnography, the paper highlights limitations of proposed biosafety measures of RNTCP in safeguarding its workers assigned to control TB in Mumbai. It argues for attention on embedded determinants of health of these insecurely employed workers.

Between representation and intervention: childhood tuberculosis control during a vaccine trial in South Africa

Justin Dixon (Durham University)

This paper explores the role played by a research organisation facilitating healthcare for TB in South Africa during a clinical trial. Its aim is to contribute to our understanding of the relationships between research ethics, epistemology and healthcare provision in the developing world.

Enlightened funding of TB control? The Global Fund in Nepal

Ian Harper (University of Edinburgh); Rekha Khatri (Health Research and Social Development Forum); Kapil Dahal (Tribhuvan University)

The modalities of funding TB control programmes has changed in the last decade. Focusing on the Global Fund (GFATM) in Nepal, this paper explores the impact of this on programmatic performance, and assesses the issues around this particular political economy.

Collective tuberculosis, collective care: focusing on life conditions for actions on health. The case of multidrug resistant tuberculosis in Rio de Janeiro

Oriana Rainho Brás (Lisboa School of Economics and Management, University of Lisbon)

We show the broader causality of tuberculosis in Rio de Janeiro, from macro processes to people's bodies. We argue for a focus on the collective level of reality and specifically on life conditions as a way to provide better care and prevention for tuberculosis in Rio de Janeiro, Brazil.

The cure

Bharat Venkat (University of California Berkeley)

In the 1950s, India's first randomized controlled trial (RCT) established that the antibiotic cure for TB was equally effective at home and in the sanatorium. I argue that the new evidentiary power of the RCT undermined both sanatorium treatment and the relevance of poverty for TB treatment.

Structural violence, organization deviance and non compliance with antituberculosis chemotherapy

Josiane Carine Tantchou (CNRS)

This paper acknowledges that non compliance with anti TB chemotherapy is less due to patients' failure to comply with treatment. However, we suggest that health workers should not be "blamed" for failures that a thick ethnography can link to historically, politically and economically driven situations.

The social life of numbers in TB treatment in an Indian medical setting

Helen Macdonald (University of Cape Town)

Drawing on primary research conducted with a Chhattisgarhi NGO at a rural clinic in central India, this paper examines the socially constructed dichotomous relationship between biomedicine and local interpretation of tuberculosis in relation to facts presented as numerical representations.

Jomoro Health District and tuberculosis: a new intervention between biomedical and traditional treatments

Elisa Vasconi (University of Siena)

The paper will examine how the Jomoro Health District, in the Western Region of Ghana, faced tuberculosis enhancing pharmacological treatments through a new health strategy aimed to integrate orthodox and traditional medicine.

"The price of free": when national aspirations meet tuberculosis realities in China
Emilio Dirlikov (McGill University)
In this presentation, I examine "the price of free," the difference between the intended goals of China's national tuberculosis control program and patient realities, with a focus on economic costs.

P12 Being, being human, and becoming beyond human

Convenors: Aaron Parkhurst (University College London); Timothy Carroll (UCL)
Quincentenary Building, Wolfson Hall B: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel explores quests for redefinition and enlightenment through a diverse look at techniques and technologies that people incorporate to reconstruct identity, the body and the self, questioning and challenging normative notions of human-ness through engagements with the more than human world.

Prayerful cyborgs: prayer and time among evangelical Protestants
Teodor Zidaru (LSE)
How does prayer go beyond merely utterance, the speech-act and its verbal content? This paper proposes a rethinking of prayer as turning on the particular torsions of temporality that it is able to induce, thus extending an invitation to experiment with the cyborg-like material, divine and human assemblages.

Clothed in grace: ritual technologies and becoming more than human
Timothy Carroll (UCL)
This paper looks at the intersection of religious practice and technological enhancement. It explores a process of becoming more-than-human in an Orthodox Christian ritual setting and asks for a collapse in the analytical approach to religious and scientific modes of human enhancement.

Reclaiming humanity: a return to nature through the cyborgian body
Aaron Parkhurst (University College London)
Through brief case studies that focus on the lived experience of self-proclaimed 'cyborgs', this paper questions popular discourse on the 'enhanced' person, and examines conflicting perceptions of the future body as both 'post' and 'pre' human.

Decoding the body: health data, genetic testing and hacking biological futures
Lydia Nicholas (UCL)
A computer system must be open to users' understanding to be fixed or adapted. 'Lifeloggers' describe health as an operation of biological code; they open this system through technologies such as data collection and genetic testing, and leverage this knowledge to anticipate & modify health outcomes.

Looking to listen: how do deaf people contend with concepts of normality through both everyday and onstage performances?
Kelly Fagan Robinson (UCL)
This paper challenges accepted ideas of 'aural as normal', presenting instead alternate value that visual-centric people possess and how this is revealed through performances of 'Deafness'.

The corporate body: biosocial relations in the production of prosthetic technologies
César Enrique Giraldo Herrera (University of Iceland); Gísli Pálsson (University of Iceland)
Modern orthopedic prosthetics, not only imitate biological organs or their functions, they are designed and manufactured corporately. We explore how prosthetics embody biosocial relations amongst researchers, amputees, materials, body parts, artifacts, and theories.

"Eye from an I": a survey of regenerative medicine in Japan
Jesse Bia (University College London)
This paper will outline the current state of regenerative medicine in Japan, placing its potential benefits and obstructions within a cultural framework, in order to highlight a dynamic debate which holds profound implications for Japanese patients at the point of care.

Medical borderlands: engineering the body with plastic surgery and sex hormones in Brazil
Alexander Edmonds (University of Edinburgh); Emilia Sanabria (Ecole normale supérieure de Lyon)
Drawing on ethnographic fieldwork in Brazil, this paper explores experimental medical and social uses of sex hormones and plastic surgery.

P13 Beauty traps

Convenors: Cathrine Degnen (Newcastle University); Monica Moreno Figueroa (Newcastle University)
Appleton Tower, Seminar Room 2.14: **Sat 21st June, 09:00-10:30**

Beauty, a highly ambivalent concept, has also been described as a "lure" which "seems inescapable" (Felski 2006: 278). This panel seeks to better understand how beauty is both imagined and deployed across a variety of socio-cultural contexts, and as a series of embodied affective processes.

The beauty and the car: tradeshow hostesses and sociocultural constructions of ideals of beauty
Tanja Kubes (University of Vechta)
Motor show hostesses represent an almost archetypical image of Western femininity and beauty. My paper addresses the various physical and mental activities that shape the process of living up to this specific ideal of beauty and develops a concept of beauty as performance.

Affecting beauty: older Mexican and British women reflect on 'looking their best'
Cathrine Degnen (Newcastle University); Monica Moreno Figueroa (Newcastle University)
This paper explores how beauty and affect are bound up with one's sense of self and what role such linkage has in older people's lives, drawing on interviews in Mexico and the UK with older women.

Feeling beautiful: beauty and power among Brazilian 'travestis'
Julieta Vartabedian (Newcastle University)
In this paper I want to reflect about the processes of beautification that Brazilian 'travestis' go through in order to feel beautiful. Becoming a 'travesti' is part of a process of empowerment that requires time, effort and dedication.

Training beauty: pole dance, body consumption and modernity in China
Tian Shi (School of Humanities, Shanghai Jiao Tong University)
As a form of dance, pole dance is popular in China. Through one year's participated observation, I study how the body was trained through dance courses; what kind of body is the requirement of beauty through the market and society, and how to 'consume' the trained body.

P14 Meetings: procedure and artifacts of modern knowledge

Convenors: Adam Reed (St. Andrews University); Thomas Yarrow (Durham University); Hannah Brown (Durham University)
Discussant: Marilyn Strathern (University of Cambridge)
Appleton Tower, Lecture Theatre 3: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel ethnographically explores the actions and procedures intrinsic to all kinds of formal and institutional meetings. In so doing, it intends to provide a contribution to broader anthropological theory, especially in relation to work on modern and bureaucratic knowledge.

Meetings to change the world: declamatory politics and the knowledge society in environmentalist knowledge practices
Eeva Berglund (Independent Scholar, Helsinki)
Environmentalists have always produced and used knowledge. The paper considers activist knowledge practices over time. Meetings used to be concerned with accessing, assessing and putting information to instrumental use but now less so, as knowledge is increasingly provisional and an unreliable ally.

Meetings, meetings: paradox and contradiction in contemporary political life
Simone Abram (Durham University)
Political bureaucracy is ordered through state and civic meetings. This paper considers dominant ritual models and their specific elaboration, through a focus on the relation between meeting-as-event and ongoing developments through original ethnography.

The receding horizon of informality in WTO negotiations
Nicolas Lamp (World Trade Organization)
Attempts to formalize WTO negotiations have given rise to ever new forms of informality. The paper argues that the relationship between form and power is diffuse. Gradations of formality/informality offer WTO members different avenues of expression and intervention.

Making parliament work: meetings at the National Assembly of Quebec
Samuel Shapiro (University of Auckland)
Based on ethnographic fieldwork at the National Assembly of Quebec, I examine the many public and backstage meetings that are part and parcel of everyday parliamentary life. I bring out larger themes in Quebec society and contribute to broader anthropological knowledge about institutions.

Messy meetings: procedure and pragmatics in the UNESCO World Heritage Committee sessions
Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)
For a prominent global event, the sessions of the UNESCO World Heritage Committee often take surprisingly confused or even chaotic turns, straying widely from expected procedure. The paper tries to explore the reasons for the mess.

'The SRF is dead in the water": an ethnographic analysis of bureaucratic techniques for the regeneration of urban reality in London

Gillian Evans (University of Manchester)

This paper explores the inevitable 'coming together' - in the study of modern bureaucratic practice – of anthropology and actor network theory. The shared preoccupation with ethnographies of the modern Western world begs the question of what is distinctive about the anthropological contribution.

Another culture: yoghurt, ethnography, and the anthropological imagination at the 2011 Asia NGO Social Innovation Summit

Amy Levine (Pusan National University)

This paper will describe one session of the 2011 Asia Social Innovation Summit in South Korea and explore how that session obviates meeting forms. Finally, it will consider the possibilities and limitations of yoghurt as another form of culture for the anthropological imagination.

Meeting as infrastructure in Western Kenya

Hannah Brown (Durham University)

This paper draws upon fieldwork with Kenyan government health managers to explore the ways in which meetings enacted an organisational infrastructure shaped by intersections between the promotion of individual interests and an attachment to certain kinds of organisation form.

Reasoning forms: the materiality of meetings

Catherine Alexander (Durham University)

This paper explores first, the role of materiality via documents such as contracts in formal and informal meetings and second, how different norms and forms of social hierarchy play out in meetings.

Case conferences: on the social technique of meetings

Alain Pottage (LSE); Bernard Keenan (LSE)

In this paper, we draw on participant observation of meetings in lawyers' offices to develop a case study in the cultural idiom of the 'meeting'.

Formalized reductions: the politics of saying less in Maputo, Mozambique

Morten Nielsen (Aarhus University)

This paper explores public meetings in Maputo, Mozambique, where conformity with a shared socialist legacy serves as backdrop for the participants to manifest radical differences and thereby experiment with ways of reducing the conceptual space of correspondence between different subject positions.

Meeting disciplinarity: the case of the ASA

David Mills (University of Oxford)

This paper explores the productive blurring of epistemological and bureaucratic purpose facilitated by the meetings, conferences and gatherings of scholarly associations, using the example of early meetings of the Association of Social Anthropology.

P15 Skulls, faces and being human

Convenors: John Harries (University of Edinburgh); Joost Fontein (University of Edinburgh)
Quincentenary Building, Wolfson Hall B: **Sat 21st June, 14:00-15:30**

In this panel we explore skulls and the relationship between skulls, faces and ideas of humanness. The focus is on the materiality of bone and the techniques by which people are constituted in sensual and intellectual engagements with skulls across different historical and ethnographic contexts.

Transforming human bodies: Latvian medical students and "their" skulls
Aivita Putnina (University of Latvia)
The paper looks at the significance of a human skull both in the process of subjective making of a physician and his or her attitude towards human body and health care ethics.

Lost faces, lost identities? Experiments and medical caretaking for brain injured soldiers in WWI
Sabine Kienitz (Universität Hamburg)
In WWI a high percentage of combatants lost their lives by skullshots. But also numerous soldiers in all participating nations survived with severely wounded heads, brains and faces. The paper discusses the consequences for those men in everyday life as well as for sciences concerned with brains and faces.

Car crashes, wars and cancer: disrupted facial boundaries and embodied identity shift
Anne-Marie Martindale (University of Liverpool)
The presentation will explore the relationship between socio-culturally situated body-faces, facial boundary disruption, and embodied identification. I argue that identities are not located in faces, but within persons, experiences, contexts and always in relations to others.

Morphology as marvellously enlightened: artistic reworkings of skin and bone
Petra Tjitske Kalshoven (University of Manchester)
'Wonder' and 'curiosity' have been making a comeback in museums through installations teeming with hollow or glass eyes. Drawing on my ethnography of artistic reworkings of more-than-human remains, I argue that the 'new curiosity' implies an enlightened fascination with skeletal morphology.

P16 The 'evidence' of death: necrographic accounts on death perspectives

Convenors: Anastasios Panagiotopoulos (CRIA-Universidade Nova de Lisboa); Diana Espirito Santo (Universidade Nova de Lisboa)
Discussants: C. Nadia Seremetakis (University of the Peloponnese); Magnus Course (University of Edinburgh)
Appleton Tower, Lecture Theatre 3: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel is interested in bringing together different ethnographic examples in which death or the dead exhibit an intense kind of presence. Are there any unique 'death' points of view articulated and in what way? How are biographies harnessed by those of the dead? What is the 'evidence' of death?

The bioanimacy of the corpse
Beth Conklin (Vanderbilt University)
This paper explores how cultures in Amazonia, Asia, and elsewhere orient mourners' subjective experiences through mortuary rituals structured around close encounters with corpses and visceral, sensory evidence of death.

Searching for evidence: the identifications and reburials of missing persons in Bosnia-Herzegovina
Laura Huttunen (University of Tampere)
In this presentation, I read the question of the missing persons and the practices of reburial and remembrance of the identified in Bosnia through the concept of liminality, suggesting that gaining evidence of death allows for ritual closure for families and rites of status reversal in the public realm.

Even the path you walk is painful: death and grief in Samburu
Bilinda Straight (Western Michigan University)
The mundanest of things profoundly evoke memory and the haunting effects of loss on individual human beings. Cross-culturally, the dead may also inhabit or become these objects and places, potentially hazardously as well as beneficially, as I examine for Samburu livestock herders in northern Kenya.

Where the dead lives: the construction of death and the dead within the funeral circuits in Brazil
Marcos Andrade Neves (UFRGS)
The paper describes the process of construction of death and the dead within different institutional instances of the funeral circuits in Brazil. A dynamic in which the dead has agency through the imposition of a moral presence, being capable of taking part in negotiations and influencing decisions.

From dialogues with the dead to the unknowability of death
Piers Vitebsky (University of Cambridge)
Among the Sora of Tribal India, the familiarity, intimacy and negotiation of shamanic dialogues with the dead are becoming replaced by more authoritarian genres of prayer, sermon, and devotion to divine figures such as Jesus and Krishna, thereby rendering the state of the dead unknowable.

The Santa Muerte: magic and material culture in the cemeteries of a megalopolis
Marcel Reyes-Cortez (Goldsmiths)
This paper will look at how practitioners of magic and followers of the Santa Muerte form different types of social meanings and will explore further how objects and photographs facilitate the communion between the living, the dead and the ánima.

An "enlightened" threshold to the afterlife and this life: spiritism and the dead in a Puerto Rican neoliberal context
Raquel Romberg (Tel Aviv University)
This paper explores ethnographically and theoretically the visceral and affective modes in which the dead and enlightened spirits interact with mortals in Puerto Rican popular Spiritism divination, healing, and possession rituals in the context of neoliberal ideologies of self-improvement.

Spirits two steps removed: the transcending of the dead in a contemporary Brazilian religious movement
Diana Espirito Santo (Universidade Nova de Lisboa)
This paper explores some new theological developments in the 20th century Brazilian spirit mediumship tradition of Umbanda, and their dividends for a conceptualization of the agency of the dead.

Biographies and necrographies at the crossroads: the articulation of affinity between the living and the dead in Cuba
Anastasios Panagiotopoulos (CRIA-Universidade Nova de Lisboa)
This paper offers an account of the very peculiar articulacy that the dead in Cuba may exhibit and how this creates a kind of affinity with the living.

The silent detournment: "flexible graves" in the city of the living
C. Nadia Seremetakis (University of the Peloponnese)
This paper analyzes the gradual multiplication of post-secular, noninstitutional, informalized "flexible graves" in Greek urban streets via theorists like E. Wolf, G. Agamben, Ph. Aries, De Certeau, and N.Thrift.

P17 Repositioning health, illness and the body: the challenge of new theoretical approaches to medical anthropology

Convenors: Simon Cohn (LSHTM); Rebecca Lynch (University of Cambridge)
Discussant: Judith Farquhar (University of Chicago)
Quincentenary Building, Wolfson Hall A: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel addresses to what extent a number of Enlightenment distinctions have inescapably shaped medical anthropology, and whether they have hindered, as well as enabled, its progress. It asks whether approaches from STS and the 'ontological turn' are useful to overcome the entrenched dichotomies.

Categories in action: studying the doing of ontology
Maryon McDonald (Robinson College Cambridge)
Recent anthropological emphasis on 'ontology' has been important but both belated and a distraction. Key dualities previously reified into a language of analysis relating to a medical object called 'the body' have long been of ethnographic interest and it is a keener ethnography that is required.

How many bodies?
Emily Yates-Doerr (University of Amsterdam)
The field of medical anthropology has long divided 'the body' into three: individual, social, and political. Through an examination of agricultural and clinical health in Guatemala, this paper asks what the future of the field would look like if bodies were not ontologically enumerated.

Localizing the bio: risk, genes and the vulnerable in body in southern Brazil
Sahra Gibbon (University College, London)
Drawing on the notion of 'local biologies' and reflecting on ethnographic research in southern Brazil examining the emergence of cancer genetics this paper examines how risk, genes and the vulnerable body are rendered meaningful through understanding and knowing the bio as inherently plastic and contingent.

Reconceptualizing the "person" in personalized medicine: what does ontology have to offer to medical anthropology?
Nadine Levin
This paper asks how "persons" are enacted in relation to personalized medicine. It suggests that ontological approaches enable medical anthropology to move beyond existing categories of persons, and to explore how changing biomedical practices give rise to new configurations of and between persons.

Representing to intervene: the "ontopolitics" of early psychosis in the negotiation of mental health and illness in contemporary psychiatry
Stefan Reinsch
Early psychosis is a new label for being mentally healthy and at the same time having a strong probability of developing psychosis. We explore the normative and ontological aspects of the enactment of this label in debates between researchers and the daily practice of specialized consultations.

Birds in heaven: Babies, pregnancy, and loss in Qatar
Susie Kilshaw (University College London)
This paper explores the usefulness of a commitment to multiple realities in relation to medical anthropology research into pregnancy and loss in Qatar.

The body technological: feedback and the quantification of the self through self-monitoring devices
Rebecca Lynch (University of Cambridge); Simon Cohn (LSHTM)
In considering experiences of self-monitoring we examine feedback loops, relationships between individuals and technology and understandings of health, body and self. We argue that self-monitoring constructs a particular type of body that is only one of multiple ways of knowing and experiencing.

Calculating needs or sensing desires: cultivated natures in obesity care
Else Vogel (University of Amsterdam)
This paper ties out and contrasts two figures of the 'natural body' enacted in obesity care practices – one an object caught in causal mechanisms, the other wise and sensitive. I explore how needs and desires are reconfigured as 'naturalness' is variously cultivated in these practices.

Reconceptualizing appetite as a fractional object: insights gained from an interdisciplinary study of obesity surgery
Bodil Just Christensen (SCIENCE Faculty, University of Copenhagen)
This paper describes and critically examines the productive challenges within an interdisciplinary collaboration where anthropological and biomedical data were integrated on equal terms in the analysis. This allowed creative exploration of concepts, knowledge production and disciplinary standards.

P18 The anthropology of connections: ethnography, archive and language in the work of Professor Tristan Platt

Convenors: Christos Lynteris (University of Cambridge); Sabine Hyland (University of St. Andrews)

Appleton Tower, Lecture Theatre 1: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

In relation to Tristan Platt's work, the panel explores critical connections between history and anthropology in the examination of metallurgy/mining, ritual and material Andes-lowlands relations, the interplay of oral/graphic technologies and the ethnohistory of tribute, citizenship and the state. The panel languages will be Spanish and English.

"Ply Direction and Markedness in a 19th Century Khipu from Bolivia"
Sabine Hyland (University of St. Andrews)
This presentation will analyze newly discovered data about a herder's khipu from Cutusuma, Bolivia, collected by Max Uhle in 1895.

Revisiting Andean dualism and asymmetry in light of the semantic field of yana-
Isabel Yaya (School of Advanced Study, University of London)
The paper reviews some of the uses of yana- in colonial and present-day ethnographic contexts. It discusses evidence of asymmetrical relationships in the models under consideration and enquires about the historical transformations that would have affected Andean dual systems.

The archive as objectively offered object
Christos Lynteris (University of Cambridge)
Based on archival experience in China, Russia and California, this paper builds on Platt's notion of the archive as a field event by approaching anthropological archival research from the viewpoint of the notion of the 'objectively offered object' developed by the Romanian Surrealist Gherasim Luca.

La lucha por la tierra indígena después de la Visita General en Charcas y el sur andino
Luis Miguel Glave Testino (Colegio de América, UPO)
Las reducciones y el despojo de tierras. Las formas del expolio y la defensa de sus recursos. El papel de los curacas y sus defensores, como Martín de Goicochea Martiartu con los Macha. Esas luchas de 1608 continúan las que se muestran en Qaraqara-Charcas.

Religious transformations of Andean mentalities among the peoples of the Atacama oases, 16th-17th centuries
Jorge Alfredo Hidalgo Lehuedé (University of Chile)
Early Christianity in Atacama was incorporated among already existing religious practices, generating a religious behaviour adapted to the requirements of the conquerors and to ritual needs of agro-pastoral communities. These rites can be appreciated in several 17th C extirpation of idolatry trials.

The Amazonian experience of Brazilian liberalism: an ethnohistorical approach to the 19th century in the Brazilian Amazon
Mark Harris (University of St Andrews)
This presentation will address Platt's work on the Indian experience of the 19th century and the threads and traces of past actions that can be found there. I will focus on religious symbols, festivals and calendars and their control by the Catholic church.

At the frontiers of empire: re-examining early colonial entradas east of the Southern Andes
Isabelle Daillant (CNRS)
The paper reconsiders the early colonial evidence relating to expeditions to the Amerindian lowlands, focussing on the groups of the Andean foothills as a specific category between highland and lowland societies.

The trajectories of discourse in the construction of indigenous-state relations today (Andes-Amazon region)
Rosaleen Howard (Newcastle University)
Discourse of diversity enshrined in Constitutions of Bolivia (2009) and Ecuador (2008) incorporates concepts purportedly deriving from 'indigenous cosmovisions'. We examine terms such as buen vivir ('living well'; Quechua sumak kawsay; Aymara suma qamaña) and ask to what extent this is the case.

Vive Potosí, columna y obelisco de la fe
Thérèse Bouysse-Cassagne (CNRS)
Because of its wealth Potosí appeared to the chronicler as a bulwark of Spanish religion against the unfaithful and the heretics. But what was the reality of the cults on the Rich Mountain during its first century of exploitation?

A bloodless combat: appreciating "Mirrors and Maize" (1971) from central Peru
Frank Salomon (University of Wisconsin Madison); Luis Andrade Ciudad (Pontificia Universidad Católica del Perú)
This presentation will analyze the speeches and songs of Inka tinkuy in the central Andean community of Rapaz.

Sistemas tributarios y poder local en America Latina durante el siglo XIX: los casos de Otavalo (Ecuador) y Chayanta (Bolivia)
Andres Guerrero (Facultad Latinoamericana de Ciencias Sociales FLACSO)
La ponencia examina y compara el desenvolvimiento regional del sistema tributario hispanoamericano bajo las Republicas del siglo XIX, y – en algunos casos – hasta el presente.

Ayllu andino, política y estado: la investigación científica de Tristan Platt y los derechos indígenas en Bolivia
Ricardo Calla (Universidad de la Cordillera)
La presente ponencia explora el accidentado e inconcluso proceso de reconocimiento académico, político y legal del ayllu andino en la Bolivia moderna precipitado por las investigaciones de Platt en el Norte de Potosí a partir de los 1970s y tras la publicación del seminal "Espejos y Maíz" de 1976.

P19 Political subjectivities in resource-rich authoritarian countries

Convenors: Jon Schubert (University of Edinburgh); Tristam Barrett (University of Cambridge)
Quincentenary Building, Seminar Room: **Fri 20th June, 14:00-15:30**

Comparative ethnographic studies of popular engagements with "the political" in the hydrocarbon extracting states of Southern and Equatorial Africa and Central Asia.

Domination and desire in everyday Luanda
Chloé Buire (Durham University)
"They have the money, they decide", says the resigned resident expropriated from the city centre. "Now I have a house, my life starts", says the satisfied homeowner in a new suburban housing project. This paper explores the urban and political contradictions of hope and submission in Luanda, Angola.

"I think this will all end bloody": the politics of middle-class privilege and dependence in Maputo
Jason Sumich
This presentation examines how Frelimo's (the ruling party of Mozambique) nationalist hegemony is beginning to crumble among those who have long benefitted from the party's rule.

Political subjectivity and social stratification: Baku and Luanda in comparative perspective
Tristam Barrett (University of Cambridge)
This paper investigates the political subjectivities of different social classes in Baku and Luanda, and puts them into comparative perspective with the cases presented by other panelists.

P20 New immortalities: anthropological reflections on the procurement, transformation and use of human cadaveric tissue

Convenors: Bob Simpson (Durham University); Rachel Douglas-Jones (IT University Copenhagen)
Playfair Building, Main Hall: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

We will explore emergent issues around ethics, value and recycling in relation to cadaveric materials and the drive to realise this-worldly potential in the bodies of the newly dead in a variety of ethnographic settings.

New immortalities: reflections on value in the body after death
Bob Simpson (University of Durham)
This paper explores the ways in which tissue donation and powerful rhetorics of donation, altruism, giving and more recently the moral obligation to recycle become part of the process of making meaning when faced with the brute materiality of death.

Godless people and dead bodies
Jacob Copeman (University of Edinburgh)
This paper explores body donation in India as a key instance of the material culture of atheism.

To treat dead bodies as living human beings: on the mysteries of immortality
Arnar Árnason (University of Aberdeen)
This paper considers complementary yet conflicting changes in the treatment of dead bodies in Iceland. Drawing on Laurent Berlant's work it will be argued that these changes should be understood in the context of efforts locally to secure the immortality of the 'nation'.

'Valued' matter: antigen-matching, translation and the politics of difference in organ transplantation
Ciara Kierans (University of Liverpool)
The body-in-transplantation is an important site for the production of cultural difference, a site where bodily 'matter' is classified and assigned value. Focusing on blood and antigen matching, this paper shows that this practice is not simply technical but has moral and political ramifications.

Silent mentors: donation, education and bodies in Taiwan
Rachel Douglas-Jones (IT University Copenhagen)
Explores the relationship between cadaver donation and medical education in a Buddhist hospital in Taiwan when the cadaver is socially known and this knowledge is made part of the ethical training of the student doctor.

Anatomising bodies: persons, materials and relations
Elizabeth Hallam (University of Oxford)
Drawing on research in medical schools in Scotland, this paper analyses the anatomising of deceased bodies as a relational process. Human remains are valued as persons, educational materials, and gifts to medical science, with implications for the perceived affective potential of the dead.

Whole body donation and dissection: the return of public anatomies as spectacles
Claudia Merli (Durham University)
This paper presents a shift from a reflection on the ethical aspects of body donation to a reflection on the ethics of fruition. What shall we think of the fascination of a sudden historical plunge into the Renaissance-like anatomy for beginners broadcasted in mediated forms nowadays?

With who's permission? Using human skeletal tissue to build identified skeletal collections
Francisca Alves Cardoso (CRIA - Centre for Research in Anthropology)
Portuguese Human Identified Skeletal Collections (HISC) are build using human remains recovered from modern cemeteries, some of which containing individuals that died less than 10 years ago. It is therefore imperative to discuss ethico-legal issues associated with the Portuguese HISC.

Utility beyond death: the social imaginaries of post mortem bodily donation Denmark
Maria Olejaz (University of Copenhagen)
Based on interviews with post mortem body donors this paper explores the social imaginaries of death and post mortem donation and argues for donation choices as entangled in social, political and religious values and sentiments and representing a moral endeavor as well as a sense-making practice.

Environmentally friendly dead: death and environmental ideologies in early 21st century societies
Elisabeth Anstett (CNRS)
This paper aims at questioning the birth of new burial technologies claimed as "eco friendly", involving the freezing of corpses in nitrogen and their transformation in "organic" powder, raising the issue of the impact of environmental ideologies on nowadays representations of death and dead bodies.

P21 Invisible hands: alternate modes of prosperity, wealth and well-being

Convenors: Magnus Marsden (University of Sussex); Kostas Retsikas (SOAS)
Appleton Tower, Lecture Theatre 4: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

In response to A. Smith's privileging of the market for the attainment of prosperity, panellists are encouraged to employ ethnography to bring renewed attention to the diverse ways in which human beings, in various settings, seek to bring about ampleness and plenitude in their lives.

A good life in central Uganda: the search for control over uncertainty and the need for divine luck
Stephen McConnachie
In central Uganda, subsistence farmers wrestle with uncertainty caused by external influences. A good life is one in which a person has the ability to effectively deal with this uncertainty, but in order to reach such a situation one is reliant on luck/blessings distributed by God/gods.

Multiplication through division: alms, prosperity and securitisation in Indonesia
Kostas Retsikas (SOAS)
The paper explores contemporary practices of charity amongst Muslims in Indonesia, paying particular attention to the rise to public prominence of 'the mathematics of alms giving'.

From headhunting to treasure hunting: alternate modes of prosperity among the Bugkalot (Ilongot) of northern Philippines
Shu-Yuan Yang (Academia Sinica)
This paper examines the shift in modes of attaining prosperity among the Bugkalot and how they attempt to compensate their inability to succeed in the market with treasure hunting.

Time rich: 1960s counterculture and the creation of good society among contemporary US hippies and drop outs in Hawai'i
Lucy Pickering (University of Glasgow)
This paper explores the temporal orientation of a community of US hippies and drop outs in Hawai'i, arguing that the visions of good society which they describe and seek to live out are profoundly shaped by conceptions of time as an infinite resource and measure of quality of life.

Afghan global commodity traders
Magnus Marsden (University of Sussex)
The paper explores contemporary commodity trading practices amongst Afghans who work in a range of contexts the former Soviet Union, and pays paying particular attention to the forms of friendship and trust that are critical to these.

The plenitude of presence: techniques and recognitions of value in a Syrian market
Paul Anderson (University of Cambridge)
This paper explores conceptions, techniques and ways of recognising plenitude among Syrian traders in Aleppo in 2008-09. It contributes to the ethnographic project of documenting the diverse ways in which people have conceived of, and in the practices of their lives recognised, value.

Generating abundance through fish trading in Batang, northern Java
Katharina Schneider (Institut für Ethnologie)
The paper explores northern Javanese fish traders' imaginations and strategies of abundance. It traces out the dynamic interrelations of several traders' contrasting imaginations, their theories and practices of generating abundance and the ethnographically particular market dynamics that emerge.

The vulture without fear
André Chappatte (ZMO Berlin)
Numerous studies stress the neo-liberal interpretation of wealth as sign of blessing that occurs in West Africa. By contrast, this paper explores a mode of minded affluence and moral success existing in contemporary rural Mali which is widely interpreted to be of Mande origin.

"Life is better here now": gendered wellbeing after war and economic decline in eastern Uganda
Liz Ravalde (University of Edinburgh)
This paper examines gender differences in conceptualisations of well-being among Kumam people in eastern Uganda, arguing that women while cattle wealth is often central to male notions of well-being, for women well-being centres much more on the moral, spiritual and domestic spheres.

The ambivalence of poverty: political economy and nationalism in a Palestinian refugee camp in Jordan
Luigi Achilli (Institut français du Proche-Orient (IFPO))
This paper is based on my ethnographic research in a Palestinian refugee camp in Jordan. Here, people have diverse understandings of what prosperity entails. I argue that the capacity to negotiate between these different understandings is crucial for the realization of full humanity.

Hospitality and filiality in the interstices of Chinese capitalism
Ellen Judd (University of Manitoba)
The Chinese economic miracle, widely interpreted as a market triumph, may be persuasively and ethnographically viewed as arising from wellsprings of caring rooted in but not contained by filial values and familial practices through which the lives of others are nurtured and markets challenged.

P22 Health and wellbeing in post-war Europe: the contentious issue of abortion

Convenors: Lorena Anton (University of Bucharest); Silvia De Zordo (Universitat de Barcelona); Joanna Mishtal (University of Central Florida)
Appleton Tower, Seminar Room 2.04: **Fri 20th June, 09:00-10:30, 11:00-12:30**

After 1945, European states developed new politics concerning reproduction. This panel examines the abortion issue, and past and present debates concerning reproductive health and wellbeing. It considers multiple actors' perspectives and negotiations around abortion access and governance.

Abortion stigma, foetal 'rights' and conscientious objection in Italy: a qualitative study on obstetricians-gynaecologists' experiences and attitudes to abortion in Rome and Milan
Silvia De Zordo (Universitat de Barcelona)
This paper discusses abortion, its stigmatization and conscientious objection based on research carried out in 2011 in four public maternity hospitals in Rome and Milan with obstetricians-gynaecologists and other health professionals.

Healing the wounds of abortion: pro-life activism and the (re)construction of denied motherhood
Claudia Mattalucci (Università di Milano Bicocca)
This paper analyzes the discourses and practices of pro-life activism, paying particular attention to the re-signification of abortion as an event that adversely affects women's reproductive health and wellbeing.

Mother rights or unborn rights? Laws and loopholes in Madrid's healthcare services
Beatriz Aragon (Max Planck Institute for the Study of Religious and Ethnic Minorities)
This paper explores abortion governance in Spain with ethnographic data from public health care facilities. It analyses the entanglement between women's and unborn rights and the legal loopholes used to grant access to publicly funded abortion to migrant women.

For the good of the nation? Abortion politics during Ceaușescu's Romania
Lorena Anton (University of Bucharest)
Reproduction control in Ceausescu's Romania is considered to have been one of the most repressive demographic politics in the 20th century Europe. This paper presents the abortion politics of that period, in order to discuss the lack of public protest towards the pronatalist policies of the communist regime.

Quietly 'beating the system': the logics of protest and resistance under the Polish abortion ban
Joanna Mishtal (University of Central Florida)
This paper examines Polish women's use of the abortion underground as a form of protest logics developed in response to reproductive rights restrictions in Poland. It draws on research in 4 medical clinics in Gdańsk, Poland and an analysis of online discussion groups about abortion services.

Abortion governance in the new Northern Ireland
Robin Whitaker (Memorial University of Newfoundland)
The restoration of devolved government to Northern Ireland has tightened an already restrictive abortion regime, making abortion there illegal in virtually all circumstances. This paper argues that Northern Ireland's abortion regime exemplifies the disjunctive quality of post-Agreement democracy.

P23 Humanity at sea: hybridity and seafaring

Convenors: Nicolas Argenti (Brunel University); Chryssanthi Papadopoulou (British School at Athens)
Appleton Tower, Lecture Theatre 3: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

Fusing nature with human nature, boats are hybrid places. This session addresses the human need and potential to create and adjust to such composite environments. It views mariners as hybrid humans, and examines the impact of seafaring on their perception, corporeality and sociocultural identity.

The ship as the symbol of immigration in the Greek cinema of the years 1957-1984
Eleni Mitakou (NTUA)
The film is a prisoner of the time filmed and this makes it a historical document. The quotation and the comparison of a number of Greek films with references to immigration, dated from 1957 up to 1984, will explore the use of ship representations, described as transitional spaces or as symbols of hope.

The philosophical archetype of the ship: a boat-journey to metaphors, images and dreams
Chryssanthi Papadopoulou (British School at Athens)
Phenomenologists and poststructuralist philosophers weave a philosophical boat-archetype. Boats are presented as floating hearths, nooks for the recess of existence, gateways to boundlessness, and primal substances of dreams. This paper views the place of ships through the eyes of philosophers.

Heterotopia as a tool for the analysis of space: theoritisizing ships in a Foucaultian way
Stergia Sarantopoulou (N.T.U.A.)
Attempting to contribute to the discussion on the heterotopean character of ships, we propose a theoretical analysis of the foucaultian notion of heterotopia. We try to redefine the concept aiming to provide every possible description of ship's spatiality, a concrete Foucaultian theoretical toolbox.

A woman on a boat: apprenticeship, gender and corporealities on a Sicilian fishing vessel
Brigida Marovelli
This paper aims to explore the ethnographic experience on a fishing boat as an anthropologist and as a woman.

MSV Heterotopia? Life on a wooden cargo vessel in the Indian Ocean
Edward Simpson (SOAS)
This paper examines the idea of heterotopia through the lives and works of contemporary seafarers in the Indian Ocean.

Small 'floating villages': vertical asymmetry aboard Scottish trawlers
Joseph Webster (Queen's University Belfast)
Drawing on ethnographic data collected while working as a deckhand on two Scottish trawlers, this paper analyses the spatialisation of social, religious and economic inequalities that marked relations between crew members while they hunted for prawns in the North Sea.

The Mediterranean trawler, or the world upside-down
Naor Ben-Yehoyada (University of Cambridge)
This paper uses Aristotelian poetics to connect the drama onboard a motorized trawler in the Channel of Sicily and the outside world. It shows how onboard space and unfolding social relations become a key and an emblem for processes that lie beyond the ship, and in which it participates.

Denationalized ships, multicultural crews and the "race to the bottom" in the global maritime industry
Johanna Markkula (Stanford University)
Based on research onboard a cargo-ship with mixed Swedish-Filipino crew, this paper explores how the specificity of the modern cargo-ship as a physical, social and political environment shapes the everyday lives of contemporary seafarers in terms of isolation, mobility, nationality and belonging.

London boaters: the narrowboat, the new traveler and the rhetorical creation of "nature"
Ben Bowles (Brunel University)
Itinerant boat dwellers on the waterways of England position themselves as close to 'nature' partially due to a particular understanding of temporality (called "boat time") and partially due to the way in which they experience their own marginal position vis-a-vis the state and sedentary society.

Accepting state governmentality and its benefits: the political identity of the Orang Laut after the settlement program of the new order's "national development"
Khidir Marsanto Prawirosusanto (Gadjah Mada University)
This paper explores changes in the political identity of the Riau Islands' "sea nomads", the Orang Laut, as an effect of the Indonesian government's Resettlement Program. It examines how these changes relate to opportunities for economic benefits.

The love of flowers: boats, time and the navigation of catastrophe in the Aegean
Nicolas Argenti (Brunel University)
As the EU pays fishermen to scupper their boats, the last of the wooden fleet of the Aegean island of Chios is being destroyed. Mourning the loss of the boats he built in his youth, the island's last boatbuilder is haunted by the massacre of his ancestors in the catastrophe of Asia Minor.

P24 Objects, persons or property? Revisiting human-animal relations in the Andes, Amazonia and the American Arctic

Convenors: Maggie Bolton (University of Aberdeen); Jan Peter Laurens Loovers (University of Aberdeen)
Chair: David Anderson (University of Aberdeen)
Chrystal Macmillan Building, Seminar Room 2: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

This panel seeks to bring into conversation scholarship on human-animal relations in the Andes, Amazonia and the American Arctic. It asks what this comparative perspective can contribute to the theme of human/nature and to discussions of how anthropologists can approach the more-than-human world.

Forests articulations in the Surinam: consorting with animals and exercises in mimicry and becoming
Fabiola Jara Gomez (Utrecht University)
Carib ontology understands their being as the result of their involvement in the world. Implicit in carib sociality is the idea of being as a process of becoming effected in diverse practices of mimicry and transformation. Based on ethnographic research this paper focus on two different sets of Carib practices: shamanic learning paths and nomadic pathways.

In the society of animals: the nurturing of llamas and their herders in Isluga, northern Chile
Penelope Dransart (University of Wales)
The paper examines notions of society in terms of companionship between species in an examination of the 'nuturing' of herd animals in Isluga, Chile. It discusses debates on the notions of continuity and discontinuity between human beings and other animals.

Making partners in the Arctic: dog entanglements with fish, Caribou and people
Jan Peter Laurens Loovers (University of Aberdeen)
This paper revises domestication through the making of partners between dogs and Gwich'in in northern Canada.

Prey as person? Some reflections based on an Amazonian case
Carlos Sautchuk (University of Brasilia)
Based on an ethnographic study of the ecological relations between the harpooner and the arapaima fish in Brazilian Amazonia, this work explores the potentialities and limitations of interpretations that centre on the personification or socialization of animals in situations of capture.

Where are the fish? Gwich'in fishing and the question of cultivation in the Mackenzie Delta, NWT
Robert Wishart (University of Aberdeen)
Fish camps are not given much attention in accounts of Gwich'in human-animal relationships. I explain why fishing has been neglected historically situating fishing as an important part of the Canadian fur trade and placing the fish camp as central to Gwich'in sensibilities about social life because of the relationships that these camps afford.

Why don't we talk about the dogs? A call for more attention to human-canine relations in Andean herding communities
Maggie Bolton (University of Aberdeen)
This paper uses fieldwork in a Bolivian herding community, to call for more attention to dogs in studies of human-animal relations in the Andes. It draws on theoretical perspectives that aim to take anthropology beyond the human and ethnographic accounts from other regions of the Americas.

P25 Force, change and readjustment: weather and energy

Convenors: Heid Jerstad (University of Edinburgh); Louise Rebecca Senior (University of Aberdeen)
Quincentenary Building, Wolfson Hall A: **Sat 21st June, 14:00-15:30**

This panel calls for papers on how weather and energy, re-seen, can re-shape our sense of place and purpose in the world. We are orienting ourselves in new ways, in a process of extra-somatic adaptation to new energies, new weathers and, in effect, a new world coming into shape around us.

Children of the wind: exploring life in the weather-world
Louise Rebecca Senior (University of Aberdeen)
This paper focuses on social relationships with wind. I describe commonplace experiences of wind in the lives of people in northern Scotland. I contend that paying attention to this neglected aspect of being helps to develop anthropological understandings of how power is encountered in everyday life.

Dundee Gaelic weather corpus
Seon Caimbeul (University of Dundee)
Building a small Gaelic speech based corpus relating to the weather. Samples collected from radio weather bulletins and interviews with native speakers and learners. The main purpose in building the corpus is to investigate Recurrent Multiword Expressions.

Habits, harm, and hope: an everyday experience of storms and energy blackouts in Finland
Kristiina Korjonen-Kuusipuro (Lappeenranta University of Technology)
This paper explores the meaning of electricity in Finnish people's everyday lives. I examine the vulnerability of the energy system at household level and tensions between risks and security by analysing energy blackouts caused by three storms in Finland during early winter 2013.

Enlightened energy alternatives: persons, power and prospects for low carbon democracy in energy transitions, an example from Nepal
Ben Campbell (Durham University)
Research on retooling energy in society focuses on niche examples of successful low carbon adoption. I explore the niche model in Nepal, review uses of niche in socio-technical change models, and consider prospects for low carbon development to counter the landscape of peripheral poverty in Nepal.

P26 Nationalism, democracy and morality: a historical and anthropological approach to the role of moral sentiments in contemporary politics

Convenor: Elisabeth Kirtsoglou (Durham University)
Quincentenary Building, Wolfson Hall B: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel wishes to discuss the role of sympathy as recognition in the establishment of political selves. Its aim is to ethnographically capture and historically contextualise the ways in which 'sympathy' informs ideas about democracy, social interaction, inclusion and exclusion.

Humanity beyond politics: bare life and the primacy of the ethical
Lisette Josephides (Queen's University Belfast)
I argue, first, that cosmopolitanism rather than nationalism is the true pair to morality, and second, that the realm of humanity is beyond politics. Ethnography deflects ideas of the primacy of the political, showing an underlying ethical stance stronger than any systems of sovereign machinery.

Other otherings: exclusions and inclusions in political processes
Andrew Strathern (University of Pittsburgh)
This paper considers three contexts of othering in which similarities or differences between people are amplified to a point of justifying their exclusion or inclusion in political processes.

How to be a minority: ethical conduct and government of difference in Europe
Dace Dzenovska (University of Oxford)
I argue that within the European political landscape the subject positions of 'majority' and 'national minority' are linked by relations of likeness rather than difference, as both are predicated on adherence to a particular vision of virtuous life as a life of cultural belonging.

Welfare reform and fairness as moral reasoning in North Manchester, England
Katherine Smith (University of Manchester)
This paper explores the ways in which the local idiom of fairness, as in what is perceived to be 'fair', is used to express shared anxieties and the empirical realities of recent welfare reform and increased poverty in North Manchester, England.

'We are not like them; the nationalists': the cultural construction of 'sympathy' in counter-nationalist discourses and peace activism in Cyprus
Evropi Chatzipanagiotidou (Queen's University Belfast)
The paper ethnographically traces 'sympathy' as a mode of morality underpinning inter-communal relationships and interactions in Cyprus; and it argues that as associated with 'alternative nationalisms', 'sympathy' in this case creates new opportunities for inclusion but also expansive spaces of exclusion.

Being both self and other in post-dictatorship Argentina
Noa Vaisman (Durham University)
How do individuals contend with conflicting legacies that bring together perpetrators and victims of human rights violations? In this paper I explore the different ways in which the "living disappeared" of Argentina make sense of a relational reality that blurs the boundaries between self and other.

Nationalism, sectarianism and the 'impossibility' of democracy: state formation, political subjectivities and violence in contemporary Syria
Maria Kastrinou (Durham University)
Through a historical re-examination of 'sectarianism', this paper compares 'sect' and 'nation' as strategies of state formation, and ethnographically captures the ways in which these become tropes of sympathy, recognition and violence in the current war in Syria.

Nationalism on the rocks: morality, sympathy and the other in the context of the Greek economic crisis
Elisabeth Kirtsoglou (Durham University)
The present paper re-examines the effects of nationalism on perceptions of time, history and morality supporting the idea that nationalism needs to be problematised as an institution of modernity, in close connection to questions of power and legitimacy.

Adam Smith's theory of empathy and contemporary societies: universality of empathy and possibility of broadening of its objects
Hiroyuki Ishimatsu (EUI)
This presentation examines universal respects of Adam Smith's moral theory of empathy in today's social problems whilst examining issues that Smith dealt with and the fact that the objects and framework of empathy have been broadened with our knowledge of others.

Crisis, neo-fascism, and the academic politics of aversion
Giacomo Loperfido (University of Fort Hare)
The paper suggests that a structural economic crisis triggers a transforming relationship between knowledge and morality within the academic sphere.

P27 A world of goods and the wealth of nations: anthropologies of export

Convenor: Siobhan Magee (University of Edinburgh)
Quincentenary Building, Wadsworth Room: **Fri 20th June, 14:00-15:30**

This panel uses export's historical significance in the expansion of nation states as a starting point for exploring both labour in export industries and the export of labour, the materiality of exported goods, and where an anthropology of export might sit in relation to work on globalization.

Ghanaian trade agents in China as vectors of "world time"
Alena Thiel (University of Aberdeen)
Focusing on traveling ideas associated with transnational entrepreneurship, this paper shows how Ghanaian trade agents in China act as translators between West African and Chinese urban modernities.

Exporting know-how: a British soap-opera in Kazakhstan
Ruth Mandel (University College, London)
Following the collapse of the USSR, UK foreign aid invested one million pounds in newly-independent Kazakhstan to produce a TV soap opera with the subtext of teaching postsocialist citizens about market economy and democracy. The paper explores the back-story of this novel ideological export.

Exports by another name? Cross-border infertility treatment and international surrogacy
Jennifer Speirs (University of Edinburgh)
In this paper I explore how some free-market exports, in particular anonymously donated gametes and babies born of surrogacy arrangements, are seen as detrimental to the nation-state because they challenge compliance with international rights conventions and benefit private medical entrepreneurs.

Between event and amity: making sense of success and failure in the international fur trade
Siobhan Magee (University of Edinburgh)
Using ethnographic data collected from people who work in the Polish and Danish fur industries, the paper discusses how perceived successes and failures in international export deals are sometimes attributed to a suggestively discordant mixture of geopolitical and interpersonal factors.

P28 ICTs, biopolitics and health: making and unmaking bodies and persons in a world of globalised telecommunications

Convenor: Kate Hampshire (Durham University)
Appleton Tower, Seminar Room 2.11: **Sat 21st June, 11:00-12:30, 14:00-15:30**

This panel explores the multiple ways in which ICTs (broadly defined) can act on (human) bodies and persons, and vice versa. We welcome papers that explore the human-technology dialectic, and implications for health and wellbeing, within different political, economic and socio-cultural contexts.

People making calls; call making people: relationships between mobile phones, (young) bodies and persons in Sub-Saharan Africa
Kate Hampshire (Durham University); Gina Porter (Durham University)
This paper explores the complex, contingent and often contradictory relationships between young people (in Ghana, Malawi and South Africa) and mobile phones. Phone-based communication has been both transformed by, and transforming of, (young) bodies and persons, with implications for wellbeing.

Connected care: everyday ICT use in elderly care provision in Indian transnational families
Tanja Ahlin (University of Amsterdam)
Based on recent fieldwork data, this paper explores the practical and theoretical implications of everyday ICT (such as mobile phones and the Internet) used by Indian nurses, who migrated for work from Kerala to the Middle East, to provide care to their elderly parents remaining at home.

Can mobile phone technology assist people living with diabetes or depression? Initial insights on trust from multi-disciplinary research in south India
Papreen Nahar (Durham University and Newcastle University); Peter Phillimore (Newcastle University)
This paper explores the potential of mobile phone technologies in the development of applications to support the self-management of individuals with diabetes or depression in India and the UK.

The technologies of ICTs in the pursuit of wellbeing
Dori Beeler (Durham University)
This paper explores governmentality within social networking activities of Reiki practitioners around the world who are focused on things such as the democratising of treatment within Reiki worldviews alongside information pertaining to medical diagnosis and the use of Reiki within those diagnoses.

Mobile phone masts and fears of disease in contemporary India
Amelia Bonea (University of Oxford)
This paper will identify and discuss health concerns associated with mobile phone masts in contemporary India, examining the ways in which they are perceived to intrude upon the body, leading to physical and mental illness or discomfort.

ICTs and 'novel' forms of violating bodies and persons: mobile phones and sexual abuse of minors and women in the Turkish context
Berna Yazici (Bogazici University)
This paper explores an invidious use of ICTs, focusing on how mobile phones have been employed to physically violate particular persons and bodies, in this case of minors and women in the Turkish context.

P29 Rituals of development: the magic of a modernising project

Convenor: Will Rollason (Brunel University)
Appleton Tower, Lecture Theatre 4: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel examines the magical or ritual aspects of development: the reduction of social complexity to striking images; the performance of progress or participation, and so on. Does development show the Enlightenment project of modernisation itself to be a kind of magic, a ritual to be performed?

Perspectives on climate change: ontological wars in Amazonia
Evan Killick (University of Sussex)
Drawing on research with both indigenous people and academic and policy workers this paper examines understandings of forest conservation and climate change mitigation strategies in contemporary Amazonia.

The European Commission in Pygmyland: ritualized accountability and the appearance of development
Stan Frankland (St. Andrews University)
A resettlement project and the role of public performances of development.

Magic in practice: an investigation of the seduction of audiences of an evaluation report
Tjitske Holtrop (AISSR)
This paper will juxtapose different presentations of a development evaluation report to investigate what goes into these rituals of accountability and how the seduction of its audiences succeeds or fails.

Illegible livelihoods: Rwandan motari and the state rituals of development
Will Rollason (Brunel University)
Motorcycle taxi drivers in Kigali, Rwanda are successful in escaping poverty but do not constitute an instance of development defined as poverty reduction. Development it seem must take specific ritual forms to be valid, an observation we could apply more widely to the enlightenment project of economics.

The enchanted HIV/AIDS response in Pakistan
Ayaz Qureshi (SOAS)
Bringing together the seeming diverse worlds of HIV bureaucrats and enchanting hijrae in Pakistan, this paper challenges the hubris of impersonal bureaucratic rationality and neoliberal efficiency, touted as global best practices in development.

A play within the play? Theatre and international development in Nepal
Monica Mottin (London Metropolitan University)
This paper aims at exploring the contradictions of the modernizing project of development through the analysis of two theatre for development projects in Nepal: can the perfomative aspect of the theatre for development projects mask the failures of development rituals?

Rituals of 'capacity building' in the Bolivian Chaco
Veronika Groke
This paper focuses on the idiom of 'capacity building' within the ritualised institution of the workshop in the context of NGO development project implementation in Bolivian Guarani communities.

Ritualising 'best practice' in the extractive industries
Emma Gilberthorpe (University of East Anglia)
This paper discusses how 'best practice' and 'sustainable resource development' have become ritualised in the extractive industry sector over the last decade, whilst examining how intense levels of green washing and rhetoric play out vis-à-vis conflicting concepts of 'development' on the ground.

Educational mobility in modernising India: ethnographic insights from rural Chhattisgarh
Peggy Froerer (Brunel University)
Drawing on ethnographic research in India, this paper examines how young people's engagement with education is underscored by a deep-rooted ambivalence about the processes of 'modernity' and development that correspond with it.

New knowledge meets old problems: exploring disconnects in environmental research and policy in the Himalayas
Ritu Verma (Centre for Bhutan Studies); Piers Blaikie (University of East Anglia)
The "theory of Himalayan degradation" and "gender mainstreaming" continue to hold sway in development, despite being debunked by scholars. Rituals of modernity, relations of power and disconnects between knowledge, research, policy shed explanatory insights to long shelf-lives of malfunctioning theories.

P30 The uncertain bodily relations of contemporary economic practice

Convenors: Marit Melhuus (University of Oslo); Penny Harvey (University of Manchester); Christian Krohn-Hansen (University of Oslo)
Appleton Tower, Lecture Theatre 2: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

Placing the bodily uncertainties of labour as the nexus of economic practices, this panel attends ethnographically to the concept of precariousness. It traces how the value of labour emerges in uncertain spaces of possibility that typify many current work-places.

Desire and the life of labour in central Australia
Diana Young (University of Queensland)
A paper about the different kinds of labour carried out by Indigenous artists living on what was once a Presbyterian Mission founded by a Scottish doctor in central Australia. Here the continuous precariousness of working life and bodily health intersects with the imperative for Western things.

Re-learning to labour? From 'inactive' Gypsies to Eastern European labour migrants in Britain
Jan Grill (University of Manchester)
Based on fieldwork among Roma in Slovakia and in Britain, this paper explores ethnographically the concept of labour against the transforming lines of economic precariousness, formal/informal distinctions, and unstable and temporary job positions in their homes and in migratory destinations.

Creating (un-)certainties at the crossroads between regulation and improvisation
Cecilie Vindal Ødegaard (University of Bergen)
Being concerned with collective action and leadership in the (in-)formalization of outdoor markets in Peru, this paper discusses the precariousness of labor among vendors. At the crossroads between regulation and improvisation, vending emerges as spaces of possibility as well as dispossession.

Bodily skills, affective relations and inequality in Mexican craft production
Alanna Cant (University of Oslo)
This paper demonstrates the ambiguous position of Mexican artisans employed by relatives, through exploring the bodily skills and labour practices involved in their work. It argues that both attachment and alienation can emerge from seemingly favourable work conditions within familial household workshops.

Working as a livery driver in New York: immigrants and the neoliberal city
Christian Krohn-Hansen (University of Oslo)
This paper will discuss the work activities and the survival strategies of Dominican cab drivers in New York City.

Normalising precarity: high-skilled labourers' workplace experiences in East Kent
Daniela Peluso (University of Kent); Jessica Lucas
This research explores how various forms of work-related precarity and crisis as destabilizing processes, are extended to, experienced, coped with and talked about by high-skilled labourers in terms of their workplace practices and well-being.

Who will hold us in their hands? Precarity and the scientific career in East Africa
Branwyn Poleykett (University of Cambridge)
Drawing attention to different quotidian types of non work conducted in scientific workplaces, this paper explores how theories of precarity can be used to analyse the lives and careers of East African scientists who seek to secure and stabilise the symbolic and economic value of their work.

Interrupted futures: the contested value of co-operative labour
Penny Harvey (University of Manchester)
Working with an ethnographic case from Southern Peru, the paper explores diverse contemporary interpretations of the value of co-operative labour paying particular attention to how specific forms of precarity emerge in the movements between agricultural, contract and migrant labour.

Kangnam style and the Korean spirit of capitalism: exercising bodies at a South Korean shipyard in Subic Bay (Philippines)
Elisabeth Schober (University of Oslo)
This paper looks into the bodily relations formed during daily morning exercises at a South Korean shipyard in Subic Bay (Phil.), where Korean foremen make their workers do gymnastics to "Kangnam Style" in an attempt to inculcate a Korean kind of work ethic into a seemingly reluctant Filipino workforce.

P31 "Indigenous" space and local politics

Convenors: Jenny Lawy (University of Edinburgh); Takamasa Osawa (University of Edinburgh)
Chair: Alan Barnard (University of Edinburgh)
Playfair Building, Main Hall: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel scrutinises the meaning of indigenousness in relation to space. We invite panelists to present research that is located in indigenous space where the local politics of indigenous peoples are foregrounded thus unraveling, undoing and remaking space through which we understand the world.

Indigenous space, 'indigenisation,' and social boundaries among the Tshwa San of western Zimbabwe
Robert Hitchcock (University of New Mexico)
Some Tshwa San of western Zimbabwe occupy their original territories and others have been relocated as a result of government land reform. This paper considers some complex issues raised by the use of 'indigeneity' in Zimbabwe particularly with regard to social, political, and land rights.

Spaces of indigenous politics: from the Kalahari to the United Nations
Maria Sapignoli (Max Planck Institute for Social Anthropology)
The paper examines the complexities of the social and political situations in the Central Kalahari Game Reserve in Botswana. It assesses the ways in which the peoples of the Kalahari live their indigenousness and the effects these had on the ways in which they are perceived and treated in Botswana.

"Paraje y parajización": the economic and political space of an indigenous community (Chaco-Argentina)
Zelda Alice Franceschi (Università degli Studi di Bologna)
My paper concerns my field work: during the period 2004-2014 I have been working in Chaco (Argentina) in an indigenous wichí community (mataco-maka linguistic family). At the end of the nineties Argentine government has given back to indigenous population 20,000 hectares of land around Franciscan Mission.

Space, language ideologies and linguistic differentiations in Xiangxi Hmong area, China
Lijing Peng (National University of Ireland, Maynooth)
This paper examines the ethnography of space, which contextualizes and differentiates the performances of indigenous language socialization in Hmong communities in central China.

'Being Enlightened' Ncõakwe in Botswana
Jenny Lawy (University of Edinburgh)
The term 'being enlightened' is used by educated Ncõakwe. It reveals how young people conceptualise their contemporary position as marginal to the dominant Tswana language and culture yet they are highly successful within education.

Shape-shifting spirits and genuine fakes: vindicating indigenousness through culinary themes and variations in Hadiya, southern Ethiopia
Valentina Peveri (University of Bologna, Italy)
In Ethiopia the geography of landscapes goes hand in hand with maps of likes and dislikes in terms of politics and food. This paper analyses how the Hadiya people taste modernity in small bites, inside and outside the kitchen, and cleverly cruise through the spatial and eating practices of the State.

The water world of the Orang Suku Laut in Southeast Asia
Cynthia Chou (University of Copenhagen)
This paper will explore how the indigenous Malay roving fishing communities known as Orang Suku Laut perceive the water world in Southeast Asia. The challenge is in developing new ways to conceptualise "water spaces" to widen our academic inquiry into the less understood ways of spatial imaginings.

"Ancestral land" and collective identity among Suku Asli of Sumatra
Takamasa Osawa (University of Edinburgh)
This paper explores some of the ways in which the connection between people and space has changed among the Suku Asli ("Indigenous People") living in Sumatra. As a result of government policies, their day to day living space, banks and river estuaries, has been transformed into their ancestral land.

A town divided: ownership and belonging in Mocimboa da Praia, Mozambique
Ana Santos (University of Oxford)
This paper will address concepts of ownership and belonging in Mocimboa da Praia, Mozambique, by examining the way space and history underscore local political competition.

Spatial perception among the San of the central Kalahari: frames of reference in wayfinding practices
Akira Takada (Kyoto University)
The analysis of wayfinding practices of the G|ui/G||ana showed that neither reliance on human artifacts and natural landforms nor framing experiences in terms of old and new circumstances is mutually exclusive, and they have transformed a new geographical setting into their personal environment.

P32 Perfection: histories, technologies, cosmologies

Convenors: Melissa Demian (Australian National University); David Henig (University of Kent)
Discussant: Nikolai Ssorin-Chaikov (University of Cambridge)
Appleton Tower, Seminar Room 2.11: **Sat 21st June, 09:00-10:30**

This panel draws upon Enlightenment ideas of a human history tending toward perfection through the virtuous action of individual persons and intervention into social institutions. We ask how these ideas continue to affect anthropological work on institutionalised agendas for human perfectibility.

The theft of modernity: rethinking indigenous and colonial histories and their futures
Elizabeth Cory-Pearce (University of Cambridge)
The notion that history tends towards perfection through intervention clearly informed British missionary and colonial agendas. This paper attempts to stimulate a reorientation of our thinking by revealing how indigenous people were directly involved in projects of modernisation.

The perfectible court in an imperfect state
Melissa Demian (Australian National University)
Papua New Guinea's village courts provide a test case in the way agendas of self-surveillance and self-improvement operate within a state that is unable to deliver either oversight or support for its own legal instruments.

From friend/neighbour/lover to perpetrator or victim: the imperfect histories of post-conflict peace-building
Sari Wastell (Goldsmiths College, University of London)
The paper examines the ways in which institutions committed to 'transitional justice' unwittingly invest in a new form of modernisation theory – one predicated on a presumed, shared, progressive chronology and equally shared forms of social responsibility.

'Die before you die', or when the world's perfection begins with ethical life
David Henig (University of Kent)
This paper ethnographically examines the social life of some of the Islamic notions of perfection as a form of everyday ethics, namely the famous hadith 'die before you die' among dervishes in Muslim Bosnia.

P33 Facing outwards: anthropology beyond academia (a panel convened by the ASA's Apply Network)

Convenors: Rachael Gooberman-Hill (University of Bristol); Mary Adams (Kings College London)
Quincentenary Building, Tausend Room: **Fri 20th June, 14:00-15:30**

This panel aims to develop a deeper understanding of and dialogue about the possibilities of anthropological working and co-working outside conventional academic anthropology. The panel is convened by the ASA's Network of Applied Anthropology: 'Apply'.

Suspending the 'academic-applied' divide: my encounter with Barbara
Roxana Morosanu (Loughborough University)
This paper explores the ways in which a focus on ethnographic encounters as resources of anthropological knowledge could open up a discussion about the similarities, rather than the differences, between academic and applied research.

Knowledge, evidence and anthropological thinking in Scottish autism support services: reflections on a programme of practitioner research
Joseph Long (Scottish Autism)
In this paper I explore the ways in which the methodological and theoretical paradigms of anthropology can contribute to and gain from research in autism support services. The paper reflects upon experience coordinating a practitioner research programme in services in Scotland.

Decluttering: a professional ethnographic encounter
Zemirah Moffat (Insightful Moves)
Marilyn Strathern (1988) argued for the anthropologist being like 'an elbow' within the ethnographic encounter, a joint that looks both ways. Visual anthropologist Jean Rouch (1974) advocated a 'shared anthropology', where the ethnographer humbles himself, asking his collaborators, what they think of their representation. Since completing my PhD in shared anthropology I have been working within and outwith of academia, and I now see myself as growing into an elbow that articulates both worlds to and for each other.

P35 Light as material culture, experience and practice

Convenors: Cathy Greenhalgh (University of the Arts, London); Jennifer Deger (James Cook University)
Quincentenary Building, Tausend Room: **Fri 20th June, 09:00-10:30, 11:00-12:30**

Few ethnographies engage light as material, qualia, culture, expression; yet light-based encounters can be fundamental to ritual, place, art, science. This panel aims to inspire observations of light as it matters to the people we study, as part of fieldwork, as material culture or skilled practice.

Wonderful light: affect and transformation in engagements with light and water
Veronica Strang (Durham University)
Focusing on people's engagements with light and water, this paper considers the experience of 'wonder' as the basis for enlightenment. It suggests that enlightenment itself is an emergent phenomenon, in that it has a transformational effect on ideas and values.

Reflections on resplendence: the importance and usage of light as status-enhancement among the Yoruba of western Nigeria
Eni Bankole-Race
An attempt to articulate the aesthetic symbolism inherent in the usage of light as a status-enhancing cultural artefact traditionally and in contemporary customs among the Yoruba of Nigeria,drawing on the extensive vocabulary describing the myriad ways which light is manifested and experienced.

Acts of adding light: digital bling in Arnhem Land
Jennifer Deger (James Cook University)
Yolngu family photos shimmer with downloaded digital effects. The impact is immediate: animation. Viewers become encompassed in a field of luminosity, force and feeling. But how does this application of 'artificial' glow relate to more uncanny sources of flash attributed to ancestors themselves?

"He got lightrayed by the vapour of the fire": everyday knowledge about light among the Yucatec Maya
Catherine Letcher Lazo (Bonn)
Based on theoretical and methodological approaches in cognitive anthropology, the paper examines everyday knowledge about light of the indigenous population of Yucatán in southern Mexico.

Sculpturing shadows: absence as agency in a colonial photograph from Senegal
Thomas Reinhardt (LMU Munich)
The paper explores local Senegalese ideas about light and shadow that break with Western notions of shadows as purely indexical "holes in the light". Drawing on alternative epistemologies of photography, it discusses indigenous concepts of shadows as carriers of symbolic meaning.

Configuring light: ethnographies of professional lighting design
Don Slater (LSE)
Drawing on ethnographies of professional lighting design practices, the paper focuses specifically on the kinds of social knowledges and assumptions about the social spaces to be lit that inform lighting design.

Cinematographers' light as expertise, expression, material and energy
Cathy Greenhalgh (University of the Arts, London)
This paper draws on my ethnography of feature film cinematographers and investigates their beliefs and professional rhetoric about light; lighting as skilled vision and knowledge transfer, creative accident and lighting invention; industrial artistry and ecology-oriented cultural approaches.

P36 What is (religious) Enlightenment? Kant, freedom and obedience in religion today

Convenors: Jon Bialecki (University of Edinburgh); Thomas Boylston (LSE)
Chrystal Macmillan Building, Seminar Room 1: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

Drawing on Kant's influential 1784 essay "What is Enlightenment", this panel takes Kant's thematic of public freedom and private obedience to ask the ethnographic question: what are the spaces and degrees of freedom and restraint in numerous contemporary religious movements, and what work do they do?

Evangelical childhoods, freedom and modernity
Anna Strhan (University of Kent)
This paper examines the formation of children in two evangelical churches in London to address both the norms of autonomy and obedience associated with adults' hopes for these children, and how these children's participation within evangelicalism shapes their everyday senses of freedom and agency.

Mosque hopping around London: changing engagements with Islamic knowledge amongst young Somali Muslim women
Giulia Liberatore (University of Oxford)
This paper explores young pious Somali Muslim women's engagements with Islamic knowledge in London. It investigates how knowledge is acquired and consumed, and explores the mechanisms used to establish, and modes employed to relate to, authoritative knowledge.

'Love? Yes, I've known that': dilemmas of mandatory celibacy among Brazilian Catholic priests
Maya Mayblin (University of Edinburgh)
The paper explores the meanings of personal freedom and religious obedience in the case of mandatory celibacy among the Catholic clergy of Brazil.

Freedom to love? Moral sentiments and the Catholic response to gay marriage in France
Nofit Itzhak (University of California San Diego)
Based on fieldwork among Catholic humanitarian workers and members of a Charismatic community in France, this paper investigates the interplay of freedom and restraint in the Catholic opposition to gay marriage and its reconciliation with the moral sentiments defining the community's ethos.

Freedom in obedience: negotiating religious authority among Syrian Christians
Andreas Bandak (University of Copenhagen)
Syrian Christians have found themselves in increasingly difficult circumstances as the country has been dragged into civil war over the last years. This paper addresses various conceptions of freedom at play among laity and clergy by pondering whether freedom can be found in submitting to authority.

"The clothes don't make the man": religiosity and freedom in Ghana
Girish Daswani (University of Toronto Scarborough)
This paper looks at Pentecostalism and Traditional Religion in Ghana as two models of religiosity that are involved in public debates around "freedom" but that work toward different kinds of self-discovery and accountability.

Private discipline as public critique: Pentecostal asceticism in a self-proclaimed "Christian nation"
Naomi Haynes (University of Edinburgh)
This paper analyzes the relationship between private religious practice, especially ascetic discipline, and political critique among Pentecostal Christians in urban Zambia. I argue that Pentecostal practice produces not only theological debate, but also public engagement with state authority.

From an anthropology of religion to an anthropology of truth
Thomas Boylston (LSE)
When does truth matter, in religious debate or otherwise? Discussing Orthodox Christian preaching movements in Addis Ababa, I ask how much of public discourse is dependent on ascertaining what is true, and in what contexts it even matters.

P38 Moral certainty and ambiguity in research: anthropology's enlightenment legacies and the politics of ethnography

Convenors: Richard Martin (University of Queensland); David Trigger (University of Queensland)
Quincentenary Building, Seminar Room: **Fri 20th June, 09:00-10:30, 11:00-12:30**

This panel addresses moral certainties and ambiguities in relationships between researchers and those occupying their field-sites. We ask how the enlightenment project of a science of society fits with anthropologists' personal political positions, social obligations and career investments.

The emotional, political, and analytical labor of engaged anthropology amidst violent political conflict
Rosa Cordillera Castillo (Freie Universität Berlin)
Researching suffering such as those in contexts of violent political conflict implicates reciprocity and witnessing. It entails at the same time an emotional, political, and analytical labor and troubles the separation of the self and other.

Learning together: field research and inquiries among Capoeira practitioners in Salvador da Bahia and Barcelona
Theodora Lefkaditou (University of Barcelona)
The paper discusses the creative process of carrying out field research and theoretical analysis among Capoeira practitioners. From learning about to learning from, I suggest that anthropology's relevance lies in the possibility of learning with the people we meet in the field.

Moral outrage and anthropological knowledge: what will stop the extermination of native Amazonians in voluntary isolation?
Laura Rival (University of Oxford)
20 'uncontacted' Huaorani were slaughtered and 2 girls kidnapped in retaliation for the killing of two 'civilised Huaorani'. The Ecuadorian state abducted the girls and sent 6 warriors to jail. I analyse my attempts to make sense of the events and end with a reflection on ontological politics.

Ethnography, critique, and the ambiguity of ethical inquiry in the contemporary
Richard Martin (University of Queensland)
This paper asks how critical indigenous theory might develop forms of ethical inquiry in contemporary Aboriginal Australia. I specifically focus on the challenge of writing and the meaning of ethnographic work about northern Australia's Gulf Country, both in the academy and in the context of litigation.

Scholarship, sentiment and strife in Australian anthropology
David Trigger (University of Queensland)
The paper canvasses changing relationships with study participants over several decades of research in northern Australia. What have been the implications of being variously included, excluded, embraced emotionally and confronted? How do such relationships become entwined with research outcomes?

A most consuming ethical dilemma: can anthropology and business coexist?
Adele Millard (University of Western Australia)
It is often perceived that the interests of business and anthropology are diametrically opposed. I argue that if social actors use business language and sensibilities in their social constructions of the world, then business studies methodologies can be used to gather, organise and interpret data.

The consequences of being unqualified: therapeutic interviewing and the vulnerable anthropologist
Karolina Kuberska (University of St Andrews)
This paper explores the unintended therapeutic value of anthropological interviews on intimate and largely unspoken-of topics and the moral consequences for the anthropologist as a recipient of confidential information.

P39 'Alternative' beauty in 'alternative' communities, scenes and subcultures

Convenors: Panagiotis Karampampas (University of St Andrews); Natalia Koutsougera (Panteion University)
Appleton Tower, Seminar Room 2.12: **Sat 21st June, 09:00-10:30, 11:00-12:30**

Cultural representations and conceptualisations of beauty differ amongst different subjectivities and collectivities. This panel will explore the performativity of alternative beauty and how it challenges normative beauty in dance, dress, art, objects, sound, music, selves and fantasies.

"Beating" seconds against "sweet" thirds: revival of Baltic archaic singing as a protest against normality
Valdis Muktupāvels (University of Latvia)
This paper will explore performative practices of Baltic (LV, LT) neofolklore groups in the last decades of the 20th century, challenging normative aesthetic views within dominant music spheres. The conceptualisation of these new practices has certain worldview, social and political implications.

The clash of goth factions: representations and contests of beauty in the goth scene
Panagiotis Karampampas (University of St Andrews)
This paper will challenge the normative representations of beauty and present the social fragmentation that is rooted on different tastes for beauty in bodies, music, dance and dress. In that case, goths create sub-scenes and contests between them, showing the significance of beauty in their scene.

"Beautiful people": collectively performing the psytrance festival ethos
Leandros Kyriakopoulos (University of Thessaly - Greece)
The paper explores exclusion and technical and aesthetic mimetic as a crucial dimension for the enactment of the 'successful' psytrance festival ethos. An ethos that is intelligible through an affect of collective engagement – the product of which is natively recognized as 'beautiful people'.

Feminine beauty as alternative practice in two Greek dance cultures
Natalia Koutsougera (Panteion University)
This paper explores how feminine beauty and performances of charm and attraction, operate as potential destabilizing dynamics to the gendered heterosexual normalities of sensuality and flirting, within the framework of distinct, club and street, dance cultures in Athens, Greece.

Finding balance and harmony and challenging dominant discourses of gender and the body: narratives from the Diné
Dimitra Varvarezou
Metaphors surrounding gender and the body provide fertile ground for the exploration of perceptions of beauty. The example of the Diné challenges dominant discourses, and deconstructs hegemonic ideologies of bipolar gender antitheses.

Performing 'Asian beauty' through make-up artistry: discussion and negotiation of beauty amongst Muslim Pakistani women in Sheffield
Hester Clarke (University of Manchester)
I propose an exploration of how Muslim Pakistani women in Sheffield perform 'Asian beauty' through narratives of race, class, piety, and womanhood in the context of Asian bridal make-up artistry with reference to ugliness, transformation, and perceptions of alternative understandings of beauty.

Pornography for blind and visually impaired people: on sexuality and monstrosity
Elia Charidi (Panteion University of Athens)
This paper explores how the negative concepts of carnal pleasure and sin, of animality and the non-rational, with which the body and sense of touch has been attributed in western contexts, construct the sexual desires and behaviours of blind people as anomalous and monstrous.

"Unforgettable" beauty in cinematic dance: challenging 'economic' crisis through masqueraded choreographies in local rhetoric in Korydallos of Attica (Greece)
Mimina Pateraki (National & Kapodistrian University of Athens)
This paper explores how people challenge the 'normal' crisis in Greece through long lasting 'unforgettable' beauty's dance performances in cinema cultivating a deeper study of the ways people engage dance and especially cinematic dance in their life.

P40 Ethnographies of waiting

Convenor: Manpreet Janeja (University of Copenhagen)
Discussant: Mukulika Banerjee (London School of Economics)
Quincentenary Building, Tausend Room: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel examines: forms of (in)actions/(in)activities, regulatory norms, rituals, notions of productivity, historical inequalities, power configurations, multiple scales, subjectivities and socialities that constitute modalities of waiting; also ethnography as a methodology that rests on waiting.

Waiting and waiting at the edge of the Indian city
Ian Cook (Central European University)
Waiting is a rhythmic relational practice between those who wait and who/what is waited for. This is explored through an analysis of waiting on multiple temporal and spatial scales in the lives of Indian auto rickshaw drivers.

Dhaka jammed: languages of the jam, spaces of the city
Lotte Hoek (University of Edinburgh)
This paper explores the social energies that are created as we wait in traffic jams.

Juggling time(s): waiting for inundation and resettlement in Malaysian Borneo
Liana Chua (Brunel University)
Exploring how four villages involved in a dam-construction and resettlement project deal with their situation by juggling different temporal regimes and modes of waiting, this paper argues for the need to treat waiting as a productive space rather than a transitional state with a clear outcome.

'We sit and wait': labour migration and temporality in Guliston, southern Tajikistan
Diana Ibanez Tirado (University of Sussex)
This paper examines the act of waiting for labour migrants to return to their home-village in southern Tajikistan. Described as a passive act of sitting, waiting was practiced as a set of dynamic and contingent activities that ensured village people did not let time pass unmarked.

The modes and meanings of waiting for asylum in Glasgow
Rebecca Rotter (University of Edinburgh)
This paper explores bureaucratically-induced, long-term waiting for Refugee Status among a group of asylum applicants in the UK. It reflects on some of the processes, actions and perceptions that comprise their waiting, and suggests that waiting is not a passive, empty interlude as is often assumed.

The people wait: elections and violence in contemporary Bangladesh
Delwar Hussain (University of Edinburgh)
This paper explores what it means to periodically wait for national elections in Bangladesh, describing the attendant rituals and socialities that accompany the act of waiting, involving large scale violence, perpetrated by both state and non-state forces.

The reign of terror of the big cat: bureaucracy and waiting in the Indian Himalaya
Nayanika Mathur (University of Cambridge)
This paper examines a series of waiting involved in the management of a man-eating big cat in the Indian Himalaya. Through this ethnography of waiting it shows how a penetrating critique of the operations of the Indian state came to be articulated.

Waiting for food
Manpreet Janeja (University of Copenhagen)
This paper unpacks the dynamics of the entanglements of waiting, immediacy, and expectation that characterise state-sponsored conduits of feeding in India.

P41 Social anthropology and human origins

Convenor: Camilla Power (University of East London)
Appleton Tower, Lecture Theatre 5: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

The recent African origin of modern humans with its short timeframe for the emergence of symbolic culture has not encouraged social anthropologists to engage with human origins research. Why not? What can we learn from debates on these issues over the past half-century?

Forty years on: 'biosocial anthropology' revisited
Hilary Callan
40 years after the 1973 ASA Decennial, the resulting volume 'Biosocial Anthropology' will be revisited in the context of the theoretical and rhetorical climate of the time.

What does current work on ethnobiological knowledge and its management tell us about the deep history of human cultural cognition?
Roy Ellen (University of Kent)
Attempts to reclaim social anthropology for the study of human origins say little about environmental perception, while work on the origins of cultural cognition ignores the ethnography of everyday practice. How might we reconcile these approaches in relation to ethnobiological knowledge systems?

Human sexuality and human origins: the occlusion of sex and the exclusion of social anthropology from the human evolution debate
Robert Thornton (University of the Witwatersrand)
We must include a distinctly human sexuality with tool-making, fire, language, etc., in the original human skill set that made the emergence of Homo sapiens sapiens possible. The lack of an adequately anthropological theory of sex has excluded social anthropology from debates on human origins.

The elephant in the room: sexual egalitarianism and social anthropology
Morna Finnegan
Knight's theory of the origins of symbolic culture holds that coalitions of early modern human females were able to generate the first symbolic concepts. The model relies on a lunar framework, where power is exerted and relinquished periodically. Is this relevant for contemporary African hunter-gatherers?

Toward a theory of everything
Chris Knight (Radical Anthropology Group); Jerome Lewis (University College London)
There can be no solution to the problem of the origins of language considered in isolation. Instead, we need to explain the full range of strategies through which our hunter-gatherer ancestors established a symbolically mediated, ritually structured, egalitarian and cooperative lifestyle.

Towards reconstructing a source cosmology for African foragers
Camilla Power (University of East London)
Given the antiquity of African forager genetic lineages tracing to source populations older than the movement of modern humans outside Africa, and given significant cultural continuity and resilience, what are the prospects of reconstructing archaic structures of early modern human cosmology?

Human origins as represented in Bushman and Australian Aborigine agents of supernatural potency
Ian Watts
The attributes and structural role of 'Rainbow Serpent-type creatures' in southern Africa and northern Australia are analysed. These constructs of supernatural potency constitute a field of identity rather than difference, best understood in the light of a short chronology for symbolic culture.

Bedouin matriliny revisited: from enlightenment conjectural history to modern social anthropology
Suzanne Joseph (Zayed University)
The aim of this paper is to show how conceptual-empirical insights drawn from Bedouin ethnographic and demographic research allow us to newly apprehend proto-anthropological accounts of matrilineal kinship in early Arabia and more broadly engage with contemporary theories on the origin of kinship.

New conversations with the evolutionary scientists: reflections of a social anthropologist
Wendy James (University of Oxford)
Evolutionary scientists are questioning the conventional human/animal divide, emphasizing the early emergence of patterned activity (eg. production and exchange) and structured communication (eg. music, art, language). This is a challenge to social anthropology, and one to which we should respond.

P42 Difference in an interconnected world

Convenors: Keir Martin (University of Manchester); Mattia Fumanti (University of St Andrews)
Quincentenary Building, Wolfson Hall A: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

Anthropology must avoid theorising cultural differences as if they were separate from global processes. Instead our task should be to ethnographically explore the ways in which radical differences emerge and are transformed in the context of such interconnections.

'Oriental despot syndrome' and other imagined illnesses of the Iranian diaspora's body politic: exploring the reductive narratives of Iranian diaspora activism
Pardis Shafafi
If the 1979 Islamic revolution was a test of the totality of modernism, and the reversibility of modernity as we know it, what do academics and intellectuals consider to be the 'innate' cultural traits that facilitated it?

Inventing the rules: moral agency amongst the first Papua New Guinean generation
Karen Sykes (University of Manchester)
This paper explores the experiences of the first generation of Papua New Guineans born after independence in 1975, who attended secondary school during the period of structural adjustment programs of the 1990s, and grew up with expectations to fill jobs and carry adult responsibilities after graduation.

Protest and radical cultural difference
Alex Flynn (Durham University)
Through an ethnographic case study of protest in Brazil, this paper seeks to explore how we can productively theorise cultural differences within the context of interconnections created by global political economic relationships.

An analysis of the concept of solidarity: exploring interconnections between difference, sameness and imagination in political practices in Greece
Yannis Kallianos (CRESC)
The paper will attempt to trace the socio-political codifications that produce the context in which the concept of solidarity is being mobilized at times of 'crisis' in order to consider its significance in an era of continuous social and cultural change in local, national and supranational level.

Two peoples sharing one destiny? The creation of difference among Lebanese and Syrian border residents
Michelle Obeid (University of Manchester)
The paper asks why and how do conceptions of difference emerge among friendly neighbours. Focusing on the Lebanese/Syrian border, the paper analyses how Lebanese residents have come to define Syrians as 'culturally different' in relation to recent political shifts in the region.

The dialectics between ethnic and religious frontiers: the case of Romanian Roma in Liège, Belgium
Stefan Daniel Lipan (University of Liège)
Through this paper I'm trying to bring a clearer picture to the way religion intervenes in the ongoing process of ethnic identification, by analyzing how the Pentecostal religion influences the ethnic identity of a group of Romanian Roma located in the city of Liège, Belgium.

Cultural collaboration in Shetland: coping with and transcending urban-rural radical differences
Rodrigo Ferrari Nunes (University of Aberdeen)
How do sociomusical experiences afford transcending barriers based on perceptions of 'radical' differences? I compare my experiences in two Shetland based projects, 'Ignition' and 'Back from Beyond,' to explore how urban attitudes about rural communities shape perceptions of cultural difference.

Making a difference? Analysing Ni-Vanuatu participation in New Zealand's seasonal migration programme
Rachel Smith (University of Manchester)
Integrating ethnographic insights into Ni-Vanuatu participation in New Zealand's seasonal work scheme, I will argue an analytical approach that comprises complex interconnections and differences can contribute to anthropological theory and political philosophical debates on migration and justice.

Tolai cultural perspectives and global economic relations as differentiated unity
Keir Martin (University of Manchester)
This paper explores how Tolai perspectives on their position with the world economy reveal neither an absolute radical separation from nor an absolute identification with its supposed values, but instead a differentiated unity in which moments of identity and contradiction come in and out of being.

Global cultures of khat consumption: convergence and divergence
Neil Carrier (University of Oxford)
This paper examines the stimulant khat and tendencies to either explain its use through universalising drug discourse, or through relativising perspectives that emphasise difference. It argues that a focus on convergence and divergence in cultures of khat consumption can transcend these tendencies.

"Taramo, where winning is easy": work and self in Namibia's fortunational capitalism
Mattia Fumanti (University of St Andrews)
Recent debates on Africans' engagement with and understanding of neo-liberal capitalism stress their radical difference from those in the West. Instead this paper by stressing both interconnection and difference aims to explore emergent ideas of work and self in Namibia's fortunational capitalism.

P43 A tartan imaginary: cultural identity through the looking glass of the 'Scottish' second sight phenomena

Convenor: Iain Edgar (Durham University)
Quincentenary Building, Wadsworth Room: **Sun 22nd June, 14:00-15:30**

This panel analyses the distinctive historical and contemporary experience of 'Scottishness(es)' through the study of the tradition of the 'second sight' phenomena. There will be cross-cultural reference to vision, dream and divinatory practices studied within other comparable world cultures.

A tartan imaginary: cultural identity through the looking glass of the 'Scottish' second sight phenomena
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The superstitious anthropologist: reflections on fieldwork, teaching and informants' ideas of the future

Gareth Hamilton (University of Latvia)

I consider how my experiences growing up in Scots-settled Northern Ireland, in a superstitious environment, have affected my anthropological career in terms of research & teaching. Part 1: Ulster-Scots upbringing; part 2: fieldwork experiences, informants; part 3: teaching & local superstitions.

Gaucho clothing: a study about regional identities in Rio Grande do Sul, Brasil

Ceres Brum (Universidade Federal de Santa Maria)

In this reflection I intend to show an ethnography about The Gaucho Traditionalist as a cultural movement that worships the historical and mythical figure of the gaucho in the present – a diacritic that potentialize identifications related to the affirmation of the regional.

P44 After development: critical aesthetics of past futures

Convenors: John Manton (University of Cambridge); Paul Wenzel Geissler (University of Oslo); Noemi Tousignant (University of Cambridge)

Playfair Building, Fellows Library: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

This panel blends scholarly and artistic approaches to the aesthetic resonances of colonial and post-colonial development, its material consequences, its projections, and its past futures.

Archivophagy: an excremental politics of the machinery of memory

John Manton (University of Cambridge)

Reflecting on a destroyed archive of postcolonial medical research, this paper considers the aesthetics and politics of archival failure, as a facet of the spectacular abjection at the heart of oil-fuelled political performance in Nigeria.

Speaking the rhythms of the past to life

Sarah Buckler (Robert Gordon University)

Using material gathered over 8 years working in ex-mining villages in N E England I show how past aesthetics are embodied in places and people in a way which keeps them present, physical and experienced by residents yet unimagined and un-engaged by the discourses of policy makers and planners.

Born in "Russia": past futures of modernization and socialist internationalism in post-colonial Kenya

Ruth Prince (University of Oslo)

Focusing on a large public hospital in Kenya, built by the Soviet Union in 1968 and known locally as "Russia", I use photographs, interviews, newspaper reports and observations to explore the institution as a site of struggles about development, its pasts and its futures.

Hut-like stations and station-like huts: the familiar aesthetics of research for development in Niakhar
Ashley Ouvrier (University Paris Diderot/Inserm/IRD); Noemi Tousignant (University of Cambridge); Aïssatou Mbodj-Pouye (CNRS)
We explore the projected aesthetics and affective memories of postcolonial Franco-African research-for-development through three sets of huts (cases) built by scientists in a rural area in central Senegal (Niakhar).

The future in ruins: aesthetic legacies and practices of care in Darjeeling's tea plantation landscape
Sarah Besky (University of Michigan)
This paper explores how colonial aesthetics inform tea laborers' visions of the future. Contextualizing plants and people within an inherited landscape of "imperial ruins," I highlight how historical practices of cultivation inform local frameworks for understanding development.

Kidevu[Beardie]'s return: re-enacting an historical threshold in African science
Paul Wenzel Geissler (University of Oslo); Ann Kelly (University of Exeter)
This paper describes a series of historical-ethnographic re-enactment experiments with elderly scientific workers, intended to excavate aesthetic and affective dimensions of the 'past futures' of mid-20th century bioscientific research in an East African research station.

P46 Global Christianity: remaking social worlds in South and Southeast Asia

Convenor: Arkotong Longkumer (University of Edinburgh)
Discussant: Alexander Chow (University of Edinburgh)
Quincentenary Building, Seminar Room: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

This panel will discuss issues surrounding enlightenment ideals of human agency and their relationship with Christianity. It will investigate how these ideas have travelled, examining some of the challenges that the cross-cultural investigation of Christianity presents.

"Along kingdom's highway": the proliferation of Christianity and the emergence of national identities in Northeast India
Arkotong Longkumer (University of Edinburgh)
Christianity has become a powerful tool for articulating identity in Northeast India. This paper seeks to address its impact by examining its interaction with historical and geopolitical forces in the Northeast.

Proliferation of Christianity: a case of tribes in north-east states of India
Thanglianmung Tonsing (Tata Institute of Social Sciences)
This paper will discuss the proliferation of Christianity amongst the indigenous population of the north-eastern states of India highlighting the politics of conversion, process of constructing new ethnic identity and the emerging world-view of the tribes.

Westernisation, modernity and Christian conversion among the Naga of NE India
Vibha Joshi (Tuebingen University/University of Oxford)
Taking the example of the Naga of NE India, the paper describes the changing and ambivalent relationship of Christianity to their modernist aspirations and their shift from so-called 'enchantment' to 'disenchantment'.

From millets to rice: missionary evangelism and the politics of the new faith in the Naga Hills
Debojyoti Das (Birkbeck, University of London)
The paper looks at social change in Naga life worlds through the prism of syncretic religious adaptations that has transformed their belief system as well as their way of life.

'Even if we are Christian, we have to keep our culture, our identity': Baptist Protestantism and the practice of cultural revival in the Indo-Burma borderlands (the case study of the Sumi Naga)
Iliyana Angelova (University of Oxford)
The paper will present some of the most important ways in which a Sumi Naga community is trying to revive and preserve aspects of its traditional pre-Christian culture while maintaining Baptist Protestantism as their primary identity marker.

Development of local ecclesiology of the Zomi (Chin) assemblies of god (AG) in Myanmar: a case study in contextualization
Denise Ross (University of Birmingham)
This research investigates how Chin Pentecostalism has contextualised their theology to their socio-economic context, using a case-study of the ecclesiology of the Zomi AG.

P47 Risk, value, ethics: the political logics of transnational finance and medicine

Convenor: Philip Grant (University of Edinburgh)
Appleton Tower, Seminar Room 2.04: **Sat 21st June, 14:00-15:30**

Ethnographic work identifies forms of and debates over value, risk and subjectivity common to finance and biomedicine. Despite transnational flows of expert rationalities, the entanglement of health and wealth in various locations is shaped by radically divergent ethico-political stakes.

What is left of Adam Smith? Enlightenment, wealth and well-being: a reading of contemporary financial markets
Philip Grant (University of Edinburgh)
Exploration of the relevance and limits of Adam Smith's work for anthropological study of contemporary financial markets emphasises the unavoidably social and ethical character of investment and speculation, meaning that finance ought to be a central concern of moral philosophy.

Prozàk diaries of Tehran: psychiatric subjectivities, medicalization from below, and possibilities for theory
Orkideh Behrouzan (King's College London)
An investigation into emerging psychiatric mindsets vis-a-vis sociopolitical change in post-war Iran.

Costa Rica as experimental battlefield: pesticides, economics, and public health
Kees Jansen (Wageningen University)
This paper examines pesticide regulation in Costa Rica, where the business conflict between generic pesticide producers and research-based companies has caused dramatic swings in risk regulation, intensified social struggle and undermined state performance. The paper analyses actor strategies and contrasting views on nature, risks, and regulation.

P49 Commercialization, experimentation and health in low-resource countries: pharmaceuticals, collaborations and global philanthropy

Convenor: Salla Sariola (University of Oxford)
Quincentenary Building, Seminar Room: **Sun 22nd June, 14:00-15:30**

In the 21st century publicly funded health services have come under challenge from commercialization of various forms. This panel will explore experimentation and health care in global contexts, welcoming papers that critically explore ethnographic accounts of these processes.

Austerity and neoliberalism in Greece: a "sickening" combination for public health
Angeliki Kerasidou (The Ethox Centre); Patricia Kingori (The Ethox Centre, University of Oxford)
This paper examines the effects of austerity and neoliberal policies on the healthcare system of Greece and the health profile of its population. It argues that austerity and neoliberalism adversely impact on the health and wellbeing of the Greek population.

Community engagement in neo-liberal biopolitics: health care and clinical research in Kenya
Salla Sariola (University of Oxford)
Community Engagement is an increasingly common requirement in international medical research. It builds direct relationships between research institutions and patients, by-passing the state. This paper explores such relationships and the role of community engagement in health research in Kenya.

Pharmaceuticals in daily lives: biomedical drugs and the marketing behind its effectiveness
Silvana Matassini (University of Southampton)
This paper suggests a causal relationship between the widespread usage of biomedicine and its efficaciousness. Two topics of debate are discussing: Are biomedical drugs the most widely used form of healing? Why do people use biomedical drugs around the globe?

P50 Social animals and us: anthropomorphism and animal utopias

Convenor: Rebecca Marsland (University of Edinburgh)
Discussant: Matt Candea (University of Cambridge)
Appleton Tower, Seminar Room 2.11: **Sun 22nd June, 11:00-12:30, 14:00-15:30**

Social animals are an exception to the Enlightenment separation of humanity from nature. Both political and natural scientists draw on metaphors of animal political organisation and community. In this panel we seek to unpack how this shapes our beliefs about what it means to be human.

Critical anthropomorphism: looking for an animal-Daisen
Roberto Marchesini (Centre Study for Posthuman Philosophy)
The paper wants to investigate the role of critical anthropomorphism in order to delve into deep animal awareness. Using it whit the rights coordinates, we can speak of an animal-Dasein or animal as creator-of-worlds.

Livestock species as companion species: revisiting the place of the 'good to think' and the 'good to eat' in the anthropological imagination
Samantha Hurn (University of Exeter)
The contemporary treatment of animals categorised as 'livestock' in the UK owes much to post-Enlightenment systems of classification. Cows, pigs and sheep are good to eat, but are not deemed appropriate companion animals. This paper seeks to challenge such a speciesist distinction.

Wolf
Christopher Davis (SOAS)
In this paper, I would like first to observe the transition of the wolf from predacious "matter of fact" to contemporary "subject of concern". Then, I'd like to ask what happens to us if we take wolves as subjects seriously.

Chimeras, monsters, and friends: GMOs as metaphors for contemporary global health
Alex Nading (Franklin & Marshall College)
As monsters, animal and microbial chimeras shock us into looking afresh at old relations. In particular, their novelty forces us to ask what is not new about animal-borne diseases.

Apotheosis of the snake: structures of fantasy in the South African lowveld
Isak Niehaus (Brunel University)
My presentation seeks to provide insight into these diverse meanings by deploying the concepts of 'structure' and 'fantasy', and by drawing upon the results of ongoing fieldwork in the Bushbuckridge region of the South African lowveld.

The elephant as a holographic condensation of social change in Sri Lanka
Wim Van Daele (University of Oslo)
I argue how for the rural inhabitants of Sri Lanka the elephant constitutes a holographic condensation of issues of development, inter-species competition, and ultimately excessive desire as components of social change.

Industrial anthropomorphism and the American "factory" farm
Alex Blanchette (Tufts University)
Based on workplace ethnography in American "factory" hog farms, this paper traces dimensions of class politics underlying efforts to industrialize animal instincts in a post-industrial United States.

Beenotes: the national hive and the top bar hive
Rebecca Marsland (University of Edinburgh)
What is it about honey bees that causes us to reflect on, and draw inspiration for, our own social organisation? In this paper, I will explore this question by examining how humans collaborate with bees to produce different kinds of beehive, and alternative ideal societies.

P51 When means and ends coincide: beyond 'utility'

Convenor: Evangelos Chrysagis (University of Edinburgh)
Chrystal Macmillan Building, Seminar Room 1: **Sat 21st June, 09:00-10:30, 11:00-12:30**

By drawing upon Adam Smith's critique of Hume's utilitarianism this panel focuses on everyday ethical conduct and the intrinsic virtuous nature of practices rather than their effects. In doing so, we aim to interrogate the role of anthropology in the study of ethics, but also 'as ethics'.

The sharing economy hoax
Thomas Widlok (University of Cologne)
The "sharing economy" discourse presents itself as a moral solution to the current and future problems of human economic relations and for sustainable human-environment relationships. On the basis of the anthropology of sharing and of ethics this paper argues that the "sharing economy" trend is a hoax.

Eating (others) well: reflections on activist ethics
Fiona Wright (University of Cambridge)
This paper draws on a Levinasian approach to ethics in an ethnography of Israeli left-wing activism, arguing that ethical relations involve a certain objectification of others, revealing the imperfect and even violent nature of the ethical.

Invisibility as ethics: play and the making of relatedness in Maranhão
Matan Shapiro (UCL)
I focus on the emotional dimensions of ethical personhood as they manifest through forms of play in the Brazilian state of Maranhão. I argue that through play persons 'bend' moral boundaries and constitute the public invisibility of certain actions as an ethical practice in its own right.

Ecological art as ethical praxis
Jennifer Clarke (University of Aberdeen)
This paper aims to show how environmental art connects with issues of general anthropological concern, and proposes that particular ethical positions and ethical action can be conveyed as a praxis response to environmental crisis, through art.

Music practice as ethics
Evangelos Chrysagis (University of Edinburgh)
The recent resurgence of interest in ethics within anthropology lacks an ethnographic focus on music practices. This paper argues that studying the ethical in terms of the musical provides empirical credence to the idea that ethical means should not necessarily be distinguished from ends.

P52 Art, politics, ethnography

Convenor: Roger Sansi (Goldsmiths)
Chair: Isaac Marrero
Chrystal Macmillan Building, Seminar Room 1: **Fri 20th June, 11:00-12:30, 14:00-15:30**

The aim of this panel is to move the discussion forward on the relation between anthropology and art, by focusing more specifically on how ethnography is used as a political device in art interventions and art activism, and how art activism, practice and theory can inform anthropological practice.

Ethnographic conceptualism: gift/knowledge relations at the exhibition of gifts to Soviet leaders

Nikolai Ssorin-Chaikov (University of Cambridge)

This paper discusses methodological and aesthetic implications of using conceptual art projects as tools of research into this art's multiple audiences. What kind of interventions and ethnographic experiments are such projects? What kind of exchanges they perform, and what kind of exchanges they describe?

How to decorate the interior of an ethnographic episteme

Alberto Corsin Jimenez (Spanish National Research Council (CSIC))

The paper describes a collaborative project between anthropologists, artists and architects in developing an open-source urban pedagogy. Open-sourcing the ethnographic method, it is suggested, makes it confront its epistemics as an architectural and interior design challenge.

Ethnographies of the artistic device

Roger Sansi (Goldsmiths)

The concept of "device" is pervasive both in the social science and in contemporary art. In the field of art, the notion of "device" often implies a mechanism of political action. In this paper I will discuss some artistic "devices", how they work, and which notions of politics they articulate.

Walking the borderland: artistic interventions in rural Germany

Ragnhild Freng Dale (University of Cambridge)

How do artists position themselves to intervene in social life? This paper explores how artists in rural northern Germany cast themselves in an ambiguous role to make community-building interventions. It also casts a light back on the practice of ethnographic research to ask what crossings exist.

The double and its realities: an anthropological analysis of the aesthetics of independent media in Brazil's 2013 popular protest

Adolfo de Oliveira (UESC - Universidade estadual de Santa Cruz)

I propose an anthropological analysis of the aesthetics of Independent Media's broadcasting of Brazilian popular protest of June 2013.

"It really helped me to take a good look at myself": exploring the transformative and politically meaningful power of arts-based research with HIV positive men and women

Treena Orchard (University of Western Ontario); Tricia Smith; Warren Michelow (University of British Columbia)

Using qualitative data from a body mapping project with HIV positive men and women in two Canadian cities, this paper explores the innovative theoretical and methodological contributions this arts-based approach offers ethnographers seeking to use art in their research design and practice.

P53 Educated youth in search of enlightenment in South Asia (and beyond)

Convenors: Jonathan Spencer (University of Edinburgh); Craig Jeffrey (University of Oxford)
Chair: David Gellner (*University of Oxford*)
Discussant: Dennis Rodgers (University of Glasgow)
Quincentenary Building, Wadsworth Room: **Sun 22nd June, 09:00-10:30, 11:00-12:30**

What are the political and cultural consequences of the rise of "educated unemployed youth" in the different regions of South Asia, and what can South Asia contribute to a comparative understanding of "youth" as an anthropological problem?

The alienated graduate? Youth social action in India
Craig Jeffrey (University of Oxford); Jane Dyson (University of Oxford)
This paper draws upon field research in north India to examine the social actions of educated un/under-employed youth and emergence of a self-styled 'go-between generation' (beech ki pithi).

Positive thinking for postwar youth: the politics of leadership training in Sri Lanka
Jonathan Spencer (University of Edinburgh); Harini Amarasuriya (Open University of Sri Lanka)
Our paper examines the controversial Leadership Training for University Entrants introduced by the Ministry of Higher Education in Sri Lanka in collaboration with the Ministry of Defence. This is explored in the context of the history of youth politics in Sri Lanka and post-war developments.

What is it all for? Educational distinction in Nepal's precarious labor market
Amanda Snellinger (University of Oxford); David Gellner (University of Oxford)
Educational attainment is viewed as the key to a more secure life. But what happens when young people are unable to secure stable positions? This paper examines the meanings young Nepalis give to their education as they struggle to structure their lives amidst a grim employment environment.

Navigating educated youth unemployment in Sri Lanka
Dhana Hughes (University of Oxford)
The proposed paper is based on ethnographic fieldwork conducted with educated unemployed youth in Sri Lanka. It examines the perspectives and experiences of educated young Sri Lankans as they attempt to 'transition' from education to work in post-war Sri Lanka.

What's at stake? Frustrations with achieving adulthood around the globe
Deborah Durham (Sweet Briar College)
The paper examines frustrations with achieving adulthood around the globe.

Literacy activism and the politics of Enlightenment in Tamil India
Francis Cody (University of Toronto)
This paper is about the contradictions that arise in youth literacy activism in southern India.

Escaping 'faltu': political practices of educated unemployed youth in Nepal
Jeevan Sharma (University of Edinburgh)
This paper offers discussion on how these young men deal with uncertainties arising from shortage of salaried jobs in the country and struggle they go through in their attempt to find salaried employment (jagir).

P54 Road biographies

Convenor: Tanya Argounova-Low (University of Aberdeen)
Discussants: Arnar Arnason (University of Aberdeen); Andrew Dawson (University of Melbourne)
Appleton Tower, Seminar Room 2.12: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This session draws attention to the life histories of roads and the social, cultural, economic and political complexities of human engagements and interactions with roads.

The road to Palestine(?): the story of the Israel/Palestine road no. 5
Yarden Enav (Open University of Israel)
This paper analyzes the history, culture and social reality of road no. 5 that runs from Tel-Aviv to the settlement Ariel in the West-Bank of Israel/Palestine.

The long way home: on the road to Armenia
Salim Aykut Ozturk (UCL)
This paper presents an ethnographically rich description of the journeys on migrants' buses between Istanbul and Armenia.

The bad road: an anthropological analysis of some hidden dynamics of motorway A28 (north-east Italy)
Nadia Breda (Università degli studi di Firenze (Italy))
Some hidden dynamics of motorway A28 (Italy): the undervaluing of the landscape, the cannibalization and criminalization of the environmental messages, the farmers' pain for land's loss, the emotional involvement of anthropologist herself, who experienced the method of the perduzione.

Nation, tourism and the road along Norway's national tourist routes
Roger Norum (University of Oxford)
Exploring a massive, 26-year national road building project in Norway, this paper questions how road biographies make explicit discrepancies between state and local ideas of the nation. I ask how 'national' roads constructed for international tourists are experienced by locals who live on/near them.

The problematized life of urban roads in Nairobi
Tae-Eun Kim (Arizona State University)
This paper examines the history of roads and road experts in Nairobi to reveal the causes and states of chronic problems of the city's road space.

"Camino a Baru": road-, place- and community-making in an island of Cartagena Bay, Colombia
Cristina Basso (St Andrews University)
In the island of Baru, Colombia, the construction of a road kindled various expectations and conflicts. Negotiations for the road fostered the re-emergence of distinct memories and materialized often competing ideas of place, community and identity.

Crossroads: social transformation and crisis in an egalitarian society
Cathryn Townsend (University College London)
Elders of a Baka community in Cameroon remember an egalitarian life spent in the forest hunting and gathering. Now an iron mine has opened, a road has arrived, and the old ways are changing. With its capacity to both empower and subject the Baka, the road is part of a deeper social crisis.

The urban chronotope
Giovanni Spissu (University of Manchester)
In this panel, my aim is to explore a particular chronotopic form of observation based on urban movement in which a traveling viewpoint on the city is taken.

The road that took its time: Nepal's Kosi-Lhasa Highway along the Arun River
Matthäus Rest (Nepa School of Social Sciences and Humanities Kathmandu)
The road that recently arrived at the village of Num in Nepal's Arun valley was 20 years late. I will trace its biography and how people in the area have been coping with the uncertainty connected to a road that has been as elusive as the promise of development that its announcement had implicated.

Fragments of the state: a rhizomatic ethnography of the Karakora Highway between China and Pakistan
Alessandro Rippa (University of Aberdeen)
This paper employs Deleuze's concept of rhizome and the idea of "fragments" in order to address the multiplicity of histories, objects and activities of which the Karakoram Highway is made.

P55 Ruined bodies and aging buildings: architecture, oblivion, decay

Convenors: Laura Major (University of Edinburgh); Alberto Goyena (Federal University of Rio de Janeiro / University of Aberdeen); Norman Prell (University of Aberdeen)
Appleton Tower, Lecture Theatre 2: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel links current debates around materials and their properties with studies of the ruin, decay or restoration of buildings and bodies, in order to critically consider enduring Enlightenment notions of time, change and duration.

Cracks in Enlightenment certainties: dealing with seismic forces of ruination in Van (Turkey)
Marlene Schäfers (University of Cambridge)
This paper argues that earthquakes, through their forces of ruination, can cause (literal) cracks in enlightenment certainties about the passivity of material objects, and investigates how residents may seek to reestablish an attitude of modernist superiority over the materialities surrounding them.

Deliberate debris: strategies of spacial repulsion in a Beirut neighborhood
Samar Kanafani (University of Manchester)
This paper attests to the ways a neoliberal urban regime co-mingles with religious identity in the socio-political configuration of a post-colonial Arab city, where the deliberate ruination of urban properties by their owners serves to repel a religious other deemed encroaching and unwanted.

Bodies, bricks and Rwandan memorial architecture: an analysis of the merging of architectures of brick building and transformed bodies of the dead in the creation of the Rwandan genocide memorial
Laura Major (University of Edinburgh)
This paper considers the Rwandan genocide memorial as a structure given meaning by the merging of the architectures of brick building and of bodies of the dead. Understanding how these things work together to produce the memorial is important in understanding why and for whom this form is pursued.

Negotiating decay: exploring the temporal and material paradoxes of heritage conservation
Sian Jones (University of Manchester); Thomas Yarrow (Durham University)
This paper explores the temporal and material paradoxes of heritage conservation. It is shown to be a complex process involving diverse temporalities of practice and competing visions of the object of conservation 'in' and 'out' of history.

A pilgrimage to Ipswich
Richard Irvine (University of Cambridge)
What would it mean to be on pilgrimage to Ipswich in the 21st century? Taking a major medieval pilgrimage destination as my focus, I explore the impact of ideals of progress, reflecting on urban continuity after attempts to change the order of things have succumbed to decay and abandonment.

Lord Glasgow gets a Brazilian: graffiti as a restoration procedure for historic buildings
Alberto Goyena (Federal University of Rio de Janeiro / University of Aberdeen)
Though frequently considered as merely brutal, the task of destroying or vandalizing a national "heritage" is here explored in its material and symbolic complexity. This paper brings considerations of an anthropological research conducted on the grounds of a Scottish medieval castle, considering its most recent and polemic interventions.

'Ana al Hay': living with the ruins of modernity on the margins of Casablanca
Cristiana Strava (SOAS, University of London)
This paper investigates the intimate link between a mythical neighborhood of Casablanca and its inhabitants through a phenomenological approach that brings together humans and buildings, by exploring the mutual traumas through which lives and the spaces in which they unfold become textured.

The politics of decay: materiality and regeneration in a Nairobi council estate
Constance Smith (UCL)
Taking decay as a political as well as material process, this paper interrogates the affective properties of decaying architecture in a Nairobi council estate. Threatened with demolition, its materiality generates practices of history-making which provoke alternative visions of urban regeneration.

The language of material ruin in the former Gulag periphery of Magadan
Norman Prell (University of Aberdeen)
The isolated region of Magadan has experienced the end of the Soviet Union as a historic breakdown, separating the region's heroic construction in the past from its chaotic post-Soviet decline. This paper tries to understand the experience of historical collapse through the language of material ruin.

P56 Towards a gendered economic anthropology/ towards a gendered critique of political economy

Convenors: Victoria Goddard (Goldsmiths College, University of London); Frances Pine (Goldsmiths College, University of London)
Discussant: Barbara Bodenhorn (University of Cambridge)
Appleton Tower, Seminar Room 2.11: **Sun 22nd June, 09:00-10:30**

This workshop explores the potential of a gender-aware economic anthropology to articulate a vigorous critique of current economic models, in the context of the ongoing crisis of market models, austerity and debt.

Making humans, making people: the under valuation of biological and social reproduction in social and economic theories
Christine Oppong; Amma Oppong-Odiseng
This paper addresses the ultimate gender bias in economic models, that is the undervaluation (or complete neglect) of biological and social reproduction or economies of care, using evidence on human development outcomes from Ghana and Botswana.

Care and career among young people in the Czech Republic and Norway
Haldis Haukanes (University of Bergen)
The paper explores processes of naturalization and denaturalization of gendered work and divisions of labour through a focus on (possible) tensions emerging between care work and professional success in the life-scripts of young women and men in the Czech Republic and Norway.

'Credit apartheid', property and gender in South Africa
Deborah James (LSE)
Credit apartheid has complex determinants and effects, from intimate domestic struggles to state policy/ law. Custom, conjugal instability, and constitutional rights interlock, preventing the establishment of a free market in property, and disadvantaging single women in particular.

The solidarity economy of Greece: gender-aware critiques to crisis in the realm of distribution?
Theodoros Rakopoulos (University of Pretoria)
Enlightenment-deriving solidarity economy is gendered; this ethnographic-based analysis of food distribution and the new social economy of Greece, reviews how crisis rearranges people's priorities and poses alternative political imagination, arranged across class and gender lines for many.

P58 The enlightening museum: anthropology, collecting, encounters

Convenors: Sandra Dudley (University of Leicester); Howard Morphy (Australian National University)
Appleton Tower, Seminar Room 2.14: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

What effects do and did ethnographic collections have in Britain, now and in the past? How might established histories of museum anthropology and ethnographic collecting be rethought? What multiple agencies were involved in making collections? This panel addresses these and related questions.

'I became in large measure Tibetanised': collecting and knowing Tibet in the Anglo-Tibetan borderlands
Emma Martin (National Museums Liverpool)
Charles Bell not only built a collection of Tibetan curios, but a lasting reputation as a Tibetan scholar. This paper will examine how he collected objects and knowledge, focusing on an elite group of Himalayan men who taught Bell how to know Tibet.

Enlightening British ideas of Burma: Richard Carnac Temple's and James Henry Green's collections in the Pitt Rivers Museum
Sandra Dudley (University of Leicester)
This paper explores the creation and use of collections. Examining artefacts collected by Richard Carnac Temple and James Henry Green, now in the Pitt Rivers Museum, it looks at the potentialities of the artefacts, and the effects of those potentialities, at particular historical moments.

Collecting a colony: the Sir William MacGregor Collection of British New Guinea
Anna Edmundson (Musėe du quai Branly)
This paper explores the formation of the Sir William MacGregor Collection of British New Guinea, with particular reference to how differential concepts of shared patrimony influenced its assembly and ongoing history.

Historical Scottish museum collections of argillite carving: Haidas, the Hudson's Bay Company and trade and exchange on the northwest coast, 1830s-1860s
Kaitlin McCormick (University of Edinburgh)
What multiple agencies contributed to the production, exchange and circulation of indigenous northwest coast ethnographic collections in the mid 19th century? This paper addresses this question through an examination of historical collections of Haida argillite carvings in three Scottish museums.

Colonial encounters, cross-cultural alliances and enlightenment: the foundation of the Museum of Archaeology and Anthropology, University of Cambridge
Anita Herle (University of Cambridge)
Focusing on the founding ethnographic collections at the Museum of Archaeology and Anthropology in Cambridge, this presentation explores the nuances of early colonial encounters with powerful Fijian chiefs as well as the impact of the new museum on the development of anthropology in Cambridge and beyond.

Engaging objects: emerging encounters between the British Museum and Australian indigenous communities
John Carty (Australian National University)
This paper examines how the British Museum's Australian Aboriginal collections are being activated, and their history and meaning interpreted and challenged, through the process of developing two major Australian exhibitions.

First Story Toronto: from collection to community to collections again
Cara Krmpotich (University of Toronto); Heather Howard (Michigan State University)
This paper traces a collection from the Anglican Church to one of Canada's oldest and largest urban aboriginal organizations. Reconnecting aboriginal seniors with this community collection has sparked interest in museums and encourages museums to explore notions of "access" and "source community".

'The treasure of our collection': the disruptive wonder of the Yirrkala crayon drawings
Howard Morphy (Australian National University)
Crayon drawings from Yirrkala collected in 1947 by Ronald Berndt were exhibited in 2013 at the AGNSW. Viewers found the drawings challenging in part because they appeared to be so contemporary. The disrupted viewing was the culmination of a process whereby Yolngu contemporary fine art became possible.

Museum stores, genetic junk, experimental art: conversations on a train
Chris Dorsett (Northumbria University)
An artist meets geneticists on a train and falls into conversations about non-coding genes, a kind of 'reserve collection' known as 'junk' DNA. Audio-visual recordings of their discussions are used to explore the importance of archival material held off-display in British anthropological museums.

Kaxuyana artifacts: memory and dialogue from ethnographic collections
Adriana Russi Tavares de Mello (Universidade Federal Fluminense - UFF)
In Museums, Kaxuyana artifacts reveal other times. I discuss the dialogue between these Amerindian people and researchers about such objects. These people were almost decimated and abandoned their territory in 1968 (Lower Amazon/ Brazil). Since 2003 they returned there to value their culture.

P59 The place of 'place' in wellbeing scholarship

Convenors: Juan Pablo Sarmiento Barletti (University of St Andrews); Emilia Ferraro (University of St Andrews)
Discussant: David Napier (University College, London)
Appleton Tower, Lecture Theatre 2: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel will critically engage conventional and contrasting approaches and understandings of wellbeing through the concept of place as an empirical and ontological category.

Wellbeing, well-beings, and being well
Emilia Ferraro (University of St. Andrews)
This introductory paper summarizes the main debates in wellbeing scholarship and policy debates, and their underpinning premises.

Das Kind mit dem Bade ausschütten? Gadamer's concept of 'health' within contemporary discussions on (subjective) well-being and place
Fionagh Thomson (University of St Andrews)
Contemporary discussions around Well-being and Place have been criticised for being formed and controlled by the medical model of care. This paper explores the role of Gadamer's concept of 'health', that is notably absent within current debates.

Place attachment, ascetic topophobia, and self-transcendence
Neil Thin (University of Edinburgh)
This paper will seek to enrich our analytical approaches to place-wellbeing links by exploring how place-transcendence is promoted as an implicit or explicit wellbeing strategy through ascetic theories and practices, collective rituals, and myths worldwide.

Place of birth and concepts of wellbeing
Christine McCourt (City University London); Juliet Rayment (City University London); Jane Sandall (Women's Health Academic Centre); Susanna Rance (King's College London; Plymouth University); Camilla Schneck
Based on a series of ethnographic case studies of birthcentres in the UK and Brazil, this paper discusses the conceptual and practical associations between place of birth and wellbeing in childbirth for women, families and professionals, as well as the use of place as a metaphor for wellbeing.

Towards a spatial anthropology of wellbeing: marshlands as liminal and transformative spaces
Les Roberts (University of Liverpool)
This paper explores the affective cartographies of marshlands as liminal spaces. Combining historical and auto-ethnographic modes of enquiry, the paper examines the potential of these landscapes in terms of enhancing, cultivating and 'giving space' to embodied cultures of wellbeing and creativity.

Sacred places and human well-being in contemporary Shimla
Jonathan Miles-Watson (Durham University)
This paper engages theoretical ideas about wellbeing that I developed in 'Ethnographic Insights into Happiness' with ideas generated through fieldwork in Shimla. Through this process I demonstrate the complex range of ways that place is central to wellbeing in a contemporary postcolonial city.

The angry earth: the Ashaninka pursuit of wellbeing in times of war and extractivist industries (Peruvian Amazonia)
Juan Pablo Sarmiento Barletti (University of St Andrews)
Building on notions of the agential and transformative qualities of land in indigenous Amazonia, this paper posits that some of these groups see land as a living entity but also see a parallel between land and themselves as moral agents that is key to their understanding of wellbeing.

La "selva es nuestra madre y el origen de la vida": Siona notion of wellbeing
Emilia Ferraro (University of St. Andrews); Sandro Piaguaje
This paper relates Siona's concept of wellbeing "from the inside" through the words of the Siona's spokesperson. Siona people believe that healing their wounded territory (la Selva) and thus restoring its wellbeing is the only possible way to human survival and wellbeing.

Wellbeing, health and ancestral knowledge for sustainable futures
Emilia Ferraro (University of St. Andrews); Oscar Dario Forero Usma
Drawing on years of work with indigenous peoples of the Amazon, and of practice as a medical doctor, in this paper the author will discuss and propose a novel way of looking at wellbeing, health and the body, one which also puts forward a new mode of humanity for a sustainable future.

P60 Between the mediation of diversity and the diversity of mediations: considerations on contemporary world circulations, belongings and contours

Convenors: Marta Rosales (Universidade de Lisboa); Maria Inês David (CRIA/FCSH-UNL)
Appleton Tower, Seminar Room 2.11: **Fri 20th June, 14:00-15:30**

It aims the widening of the anthropological gaze on present-day relationships between media and mobility. It seeks original contributions on the potentialities of integrated approaches in that field, while exploring its aptitudes to illuminate the discussions on identity, placement and belonging.

Mobility as place? The use of virtual networks and social media within constant movement
Anna Lisa Ramella (Universität Bremen)
This paper reflects on the use of social media of a touring band. While digital networks and social media provide an infrastructure to connect with ‚home', they are also used to engage with the audience. The paper explores this doubling of space and the notion of a mobile place.

Stigmatization, connections and remembrances: mediation and Romani mobilities across the Atlantic
Esteban Acuña C. (Freiburg University)
The paper analyzes how trans-Atlantic movements of Romani groups are presented in media and how their members cope with these representations. In this context, it proposes theoretical exchanges between mediation and mobilities as a way to avoid generalizations that mask their diverse realities.

Imagining the West: tourism, media and indigenous youth in Chiapas
Marie Hermanova (Charles University Prague)
The paper is based on a long-term field research in a south Mexican city and explores the relationship between mobility, media and imagination from the standpoint of those who never move, but have to deal with both real and virtual images of their dream destination.

Media for and by "expatriates": a pertinent category?
Maria Inês David (CRIA/FCSH-UNL)
This paper explores an under-researched case in the media and minorities field: initiatives concerning privileged populations (EBU, 2011: 20-22). It examines the specificities of a locally produced radio station founded by, and catering to, self-designated 'expatriates' residing in the south of Portugal.

P61 In the name of progress, disease control and elimination: medical research, global funds and local people

Convenor: Sarah O'Neill (Institute of Tropical Medicine)
Discussants: Paul Wenzel Geissler (University of Oslo); Koen Peeters (Institute of Tropical Medicine)
Chrystal Macmillan Building, Seminar Room 5: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel invites papers on biomedical research and trials in 'wealthy nations' and the 'developing world'. Themes like progress, poverty and wealth will be discussed in conjunction with topical themes in public health like disease control and elimination, mass drug treatment and patient adherence.

Health seeking behavior among urban slum women in Rawalpindi, Pakistan
Muhammad Naveed Noor (Arjumand And Associates)
The study provides insights pertaining to seeking healthcare among urban slum women. It aims to explain both the hindering and supporting factors which are influencing the poor dispossessed women in the wake of seeking maternal healthcare.

Transnational medical research and development: a productive contextual entanglement?
Birgitte Bruun (LSHTM)
People living in a high density area in Lusaka often engage in transnational medical research projects as they do in development interventions. The paper examines aspects of this entanglement and discusses some social and political implications of it.

Material engagement: a critical expression of solidarity in community relations
Tracey Chantler (University of Oxford)
This paper argues that those involved in international health research must address questions of inequalities and social justice openly and directly in community engagement activities, and attempt to engage materially, through a broader distribution of resources and by means of health advocacy.

Biomedical research and the making of scientific research institutes in Africa
Ferdinand Okwaro (University of Cambridge)
This paper examines the challenges, processes and frameworks within which biomedical research and scientific research institutions are constituted in the 'neoliberal' era in Africa from the vantage point of African scientists.

Biomedical evangelism and African parasites
Tim Allen (LSE); Melissa Parker (Brunel University)
Millions of Africans have been targeted for mass drug administration (MDA) to control parasitic infections. This paper explores ways in which the purported beneficiaries respond to what has been occurring.

Rejecting research in the name of progress: living kidney donation
Natascha Sánchez Hövel (Complutense University, Madrid)
This paper presents ethnographic research on living donation in Spain, the "world leader in transplantation". Although substantial amounts of money are invested in the improvement of renal replacement therapy and immunosuppression, research on the health of living donors is inexistent.

P62 Religious life and medical traditions

Convenor: Don Duprez (University of Edinburgh)
Chair: Magnus Course (University of Edinburgh)
Chrystal Macmillan Building, Seminar Room 2: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel wishes to examine the engagements between religious perspectives and practice, and how these matters intersect with various medical traditions in order to address issues of health, healing, and notions of efficacy.

Social class, cosmology and religious-healing practices
Ioannis Kyriakakis (Independent researcher)
In this paper I am presenting four different stories of sickness and religious healing extracted from my doctoral ethnographic research in southwestern Ghana, and I examine their social-class relatedness and cosmological implications.

Interrupted reproduction and 'inauspiciousness': faith healing and the challenge to notions of reproductive health in NW India
Maya Unnithan (University of Sussex)
Hindu notions of inauspiciousness characterise childlessness in Rajasthan. The paper suggests that for infertile women 'reproductive health' is a quest to gain auspiciousness, and healers have a greater hold over concepts of reproductive well-being.

Spiritual and faith based approaches to health and healing in a Denver Hmong community
Don Duprez (University of Edinburgh)
This paper seeks to examine how the various contours of Hmong spiritual and religious practices and cosmologies affect how issues of health and healing are approached, understood, and experienced within the contemporary social and cultural milieu of a Hmong community in Denver, Colorado.

Disease, health and religious therapies: a comparative perspective between candomble and neopentecostalism
Érica Jorge (UAB); Ana Keila Pinezi (Universidade Federal do ABC)
It´s not new the idea that religious worldviews direct perspectives and practices that are social and culturally shared. This paper aims to present, in a comparative perspective, the notions of disease, health and some therapeutics practices used by candomble and neopentecostalism religions.

The devil and the holy water… and the archangel Michael: mediation, materiality and cosmology in Ethiopian orthodox exorcism
Diego Maria Malara (University of Edinburgh)
This paper explores practices of mediation, sacred materiality and cosmological hierarchy in the context of Ethiopian Orthodox exorcism. I focus on the sensorial dimension and the material instantiation of the relationships between the different human and non-human beings taking part to the exorcism ritual.

Health and spirituality in post-secular societies: the particular case of the Hare Krishna movement
Néstor Nuño Martñinez (ARESIMA)
This paper draws a first approximation to the issue of Hare Krishna's health perceptions. This construction employs dimensions interrelated which aim to improve the spiritual practice. This perception needs to be considered carefully, because some conflicts with biomedical practitioners can emerge.

P63 Economic wealth and mental health: questioning the paradoxes

Convenors: Sumeet Jain (University of Edinburgh); Stefan Ecks (University of Edinburgh); Hanna Mantila (University of Edinburgh)
Appleton Tower, Seminar Room 2.14: **Fri 20th June, 09:00-10:30, 11:00-12:30**

How are mental health and economic wealth related to each other? This panel invites papers questioning wealth/health relations. We are particularly interested in how the methods used by anthropologists can, or cannot, provide a critical vantage point onto global mental health.

Poverty, untouchability and mental health: some initial explorations
David Mosse (SOAS); Sushrut Jadhav (University College London)
Ethnography and mental health disciplines combine to investigate the significance of caste identity in the pursuit of opportunity and mental well-being, and how caste humiliation (for Dalits) is constituted through routes which are psychological(self-worth), social (exclusion) and economic (poverty).

Breaking the vicious cycle: mental illness and poverty in global mental health
Doerte Bemme (McGill University)
This paper explores the ways in which the movement for Global Mental Health engages and intertwines the discourses on mental health and poverty reduction.

Glocal mental health: community psychiatry and the services reform agenda in Lima
Juan Claux (University of Edinburgh)
By taking a look at community mental health programmes in Lima where the scaling-up of services agenda is being carried out, I will examine the ways in which this approach, which relies more on technical knowledge than local experience and participation, is disseminating "mental health" in the community.

Worried sick: food insecurity and mental health in the Ghanaian savanna
Jessica Ham (University of Georgia)
I explore the causality of a condition in rural Ghana known as worry sickness. I present contextualized data that not only establishes how wealth is understood to relate to mental health in a subsistence economy, but exposes how such a relationship is often deleterious.

The more severe the illness, the better you're off in the public system: economic wealth and mental health care in Hong Kong
Hanna Mantila (University of Edinburgh)
Drawing on recently completed fieldwork in Hong Kong, this paper examines the role of psychiatrists in both dismantling and re-enforcing the paradoxes of the mental health/economic wealth relation.

Social capital, altruism and well being, in low income communities of Pune city
Bhargavi Venkatasubramaniam Davar (Bapu Trust for Research on Mind & Discourse)
CAMH, Pune, provides comprehensive mental health services in urban slums. The paper argues that social capital, altruism and the pursuit of happiness through community participation keeps communities resilient in the face of socio-economic adversity and consequent mental illness.

Poverty and mental health: contextualizing 'access' and 'care' in northern India
Sumeet Jain (University of Edinburgh)
Ideas about 'access to care' and 'treatment gap' are central to 'global mental health' discourses. This paper explores the relationship between poverty and mental health by examining how individuals and their families deploy notions of 'access' and 'care' in everyday life.

P64 The failed utopia: 'enlightening' the contradictions of christianisation, secularisation and civilisation in the Americas

Convenors: Juan Rivera Acosta (University of St Andrews); Victor Cova (University of St Andrews); Christopher Hewlett (University of St Andrews)
Playfair Building, Main Hall: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel critically engages with the Enlightenment utopian projects as envisioned by colonial, missionary, state and Amerindian worldviews.

The shifting ground of 'civilization': Amahuaca people's engagement with missionation and modernity in lowland Peru

Christopher Hewlett (University of St Andrews)

This paper examines connections between Amahuaca people in the Peruvian lowlands and the Summer Institute of Linguistics from the early 1950s until the mid 1990s with particular focus on changing notions of political personhood and civilization.

Dios y libertad: the separation of Church and State in the political imaginary, Mexico 1821-1857

Melissa Boyd (University of St Andrews)

This paper will look at different political views on the church in the early national period, examining socio-historical analyses of church participation in the conquista process and the colony, and how these were used by politicians, to defend or attack the various 19th century political proposals.

Comparative utopias in the conquered Bolivian lowlands

Francis Ferrié (St Andrews and UPO Nanterre)

This ethnohistorical paper questions competing colonization utopias in the lowlands between Bolivian Andes and Amazonia. The multi-ethnic Missions followed by the rubber boom during the Republic allow us to understand ethnic reconfigurations and highlight contemporary ethnical resurgences.

Their gods our customs. native Catholic practices among the Tepehuan people of northern Mexico

Antonio Reyes (University of St Andrews)

I explore how the Tepehuan people of northern Mexico have actively incorporated aspects of Catholicism in their lives under their own conceptions and conditions. In this paper I present from an ethnographic perspective, the place they assign to 'Catholic gods' in the sphere of relations of alterity.

"Tell your countrymen not to run, I have come to conquer them": an intersection of utopias in eastern Peru

Łukasz Krokoszyński (University of St Andrews)

An image of the external leader is a common theme in social thought and histories on the Lower Ucayali in Peru. It could be conjectured that the SIL Project in the area has been invited to embark on this idea, filling an important position in the community life.

"The time of civilization": failed utopias of intercultural imagination in Amazonia

Casey High (University of Edinburgh)

This paper explores the utopian visions of "civilization" and "community" that emerge at the interface of colonial imagination, evangelical missions and indigenous experiences of social transformation in Amazonian Ecuador.

Culture and its discontents: the complicit work of missionaries, policy makers and indigenous intelligentsia in Amazonian schooling

Natalia Buitron Arias (London School of Economics and Political Science)

This paper explores the uses of 'culture' as a category of knowledge-making by indigenous intellectuals in an attempt to understand the legacies of missionary and state education in the Ecuadorian Amazon.

La sifilización: modernity and the Andean ayllu
Jonathan Alderman (University of St Andrews)
This paper will be an examination of the meaning of civilisation for the Kallawayas, traditional healers in the North of Bolivia, and the effect that the social organisation of the state-imposed peasant union has had on the relationship between the Kallawayas and the ancestor spirits in the ayllu.

The priest and the difference: a theological controversy among the Ayoreo (Paraguayan Chaco)
Leif Grunewald (Universidade Federal Fluminense)
This paper focus on a theological controversy that would come to view of the interplaying of the Ayoreo' and the Salesian missionaries' thoughts about difference. as well as on the audacious innovations Ayoreo people had done with the historical circumstances they had endured after contact.

The messianic work of translation in lowland Ecuador
Victor Cova (University of St Andrews)
In the evangelical mission town of Macuma, in lowland Ecuador, missionaries and Shuar people have been translating the Old Testament for over 30 years. This paper will look at the messianic politics that make this work meaningful and distinguish it from both settler colonialism and indigenous politics.

Freedom, liberty and humanity: the contradictions justifying war
Juan Rivera Acosta (University of St Andrews)
This paper will look at the interplay of ethical and moral categories missionaries espoused, based on Middle Ages Catholicism, and its failure to provide an adequate framework to understand indigenous culture in the Tarahumara colonization and conversion process in the context of northern Mexico.

Aesthetics and encounters: American Indian and European conversions in early America
Elizabeth Hurst
This paper will engage with Alfred Gell's work on aesthetics and the anthropology of art as a point from which to approach and theoretically explore aspects of the encounter between European settlers and Native American groups in North America.

P65 Linking the moral and the political economy in the European periphery

Convenors: Jaime Palomera (Universitat de Barcelona); Theodora Vetta (Universitat de Barcelona)
Chair: Victoria Goddard (Goldsmiths College, University of London)
Discussant: Frances Pine (Goldsmiths College, University of London)
Appleton Tower, Lecture Theatre 1: **Sat 21st June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel will focus on the current 'remaking' of the European periphery, with its accelerated processes of dispossession, to explore how moral arguments around provisioning are simultaneously linked to economic models, forms of regulation, and actual everyday practices of livelihood.

The morals in the models: southern Europe in historical perspective
Jaime Palomera (Universitat de Barcelona); Theodora Vetta (Universitat de Barcelona)
This presentation will explore the role that different schools of thought have historically accorded to moral economies in their analyses of political-economic developments in southern Europe. Moreover, it will highlight the moral frameworks that emerge in different models and political projects.

On the moral economy of European integration: debt and obligation among Greek technocrats
Dimitrios Gkintidis (Princeton University)
This paper aims to underline the moral premises on which pro-EU and pro-austerity discourses currently addressed by Greek technocrats to the national audience are structured.

'Honest and successful Serbia': reconfiguring moral economy at the time of neoliberal reform
Marek Mikuš (Comenius University, Bratislava)
The moral rhetoric employed by politicians in present-day Serbia is analysed as a way of tapping into, and reconfiguring, the established moral economy in order to legitimate the emergent neoliberal state form and politico-economic model.

The moral and ideological foundations of austerity welfare: an ethnography of bureaucratic regulation in Portuguese job centres
Patrícia N Alves de Matos (CRIA)
Based on ethnographic fieldwork conducted in Portuguese job centres, focusing on the bureaucratic transactions between unemployed benefits recipients and front-line staff, this paper reflects on the moral and ideological foundations underpinning the current austerity-led welfare state regime.

The moral economy of subsistence: an ethnography of every-day life in post-soviet Russian countryside
Glenn Mainguy (Université Bordeaux Segalen)
From an ethnographic study of every-day life in post-soviet rural Russia, I argue that the moral sentiments structure the household production and explain, following the concept of moral economy of subsistence, how individuals experience and negotiate the economic changes that happened in Russia.

Solidarities and tensions among workers: household, kinship and intimacy across and beyond the production line
Dimitra Kofti (Max Planck Institute for Social Anthropology)
In the context of flexibilisation of labour, this paper explores the ways in which work relations inform and shape household and relations of intimacy and vice versa.

The glittering meaning of shadows: goldsmiths and informal economy in Valenza
Michele Fontefrancesco (University of Gastronomic Sciences and Durham University)
An informal economy is a sphere of exchange existing in the shadow of the law. This approach overlooks the social meaning of this form of economy. Considering the case of Valenza, Italy, the paper investigates an informal economy as a particular form of moral economy based on the idea of resistance.

Family strategies and social restructuring in historical perspective: the case of Greece
Anastasios Grigorakis (Université Paris 8)
This paper aims to explore the shifts in historically dominant family practices and strategies in Greece within the context of the current radical economic depression and deregulation.

"Why should we eat the buttocks every day? Just because we are poor!?" Informal credit, poverty and competing grounds of belonging
Alexandra Szőke
The paper examines the ways in which informal credit and every-day consumption is utilized in local claims and negotiations of belonging in a remote Hungarian village and its connection to the broader phenomena of 'rescaling of insecurities', a concomitant of neoliberal reforms.

Who does Trepča work for? Ethnicity and property regime in northern Kosovo
Marko Balazevic (Central European University)
Built on the ruins of socialist modernization and contested sovereignty claims, the social reproduction of life in northern Kosovo is articulated through a moral economy of ethnic homogenization through which an unstable appeasement of a dispossessed and disenfranchised class is maintained.

Local worlds, state subsidies and external resources: moral expectations and economic practices in a Transylvanian village
Árpád Töhötöm Szabó (Babes-Bolyai University, Cluj-Napoca)
This paper presents the everyday economic practices of the different local groups in a multiethnic Transylvanian village in the light of the marketisation and investigates how they interpret their successes and failures and formulate moral expectations in relation to each other and the state.

Articulating 'capitalism', 'socialism' and 'crisis' among Cuban migrants in Spain
Valerio Simoni (Centre for Research in Anthropology (CRIA-IUL), Lisbon)
The paper considers how Cuban migrants suffering the effects of current economic transformations in Spain articulate different values and frameworks of expectation associated with living in 'capitalist' Spain and 'socialist' Cuba, and are led to reassess possible life projects in the two 'systems'.

P66 Community, belonging and moral sentiment: is to belong to be a moral person?

Convenors: Leila Sinclair-Bright (University of Edinburgh); Sebastien Bachelet (University of Edinburgh)
Quincentenary Building, Tausend Room: **Sun 22nd June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

This panel calls for papers that examine the relationship between ideas of moral sentiment, moral norms and notions/senses of belonging and the ways these are or are not defined in relation to one another in different contexts and situations.

'Do I turn up and help others?': weddings and the making of a moral community among Kenyan Pentecostals in London
Leslie Fesenmyer (University of Oxford)
I approach the 'community weddings' of Kenyan Pentecostal migrants in London as a form of moral discourse and practice and consider what these occasions can tell us about the 'community' invoked by the term.

Irregular belonging and adventurous morality
Sebastien Bachelet (University of Edinburgh)
Drawing on fieldwork with migrants in Morocco, this paper analyses the interplay of belonging and morality. It explores tensions between reciprocity and selfishness, individual and collective, by engaging with the problematic notion of adventurers – as irregular sub-Saharan migrants self-identify.

Return to tradition: morality and belonging in 'Little Mogadishu'
Lucy Lowe (University of Edinburgh)
As a pivotal hub for many people leaving and returning to Somalia, the 'Little Mogadishu' area of Nairobi is a site where perceptions of morality and what it means to be a 'true Somali' converge. This paper will examine the importance of belonging and 'Somaliness' among those that do not belong.

"It's not a nice job but if God provides then I am not wrong": exploring notions of belonging, exclusion and of being "immoral" amongst migrant sex workers in inner city Johannesburg
Rebecca Walker (University of Witwatersrand)
This paper explores experiences of belonging, exclusion and notions of morality amongst migrant sex workers in Johannesburg. Recognizing that such lives are marked by notions of mobility, temporality and 'otherness' the paper asks what it means to belong in hostile and moralizing environments.

The morality of being Mapuche: contested epistemologies and shared values in southern Chile
Marcelo Gonzalez Galvez (Universidad de Chile)
Different understandings of the impact humans have on the environment, are both promoted and informed by notions of what it means to be a proper person among the Mapuche. Concurrently, personal views on these epistemologies and moral notions are employed in construing contested senses of belonging.

Zimbabwean land reform: the negotiation of sympathy and recognition in farmworkers claims to belong
Leila Sinclair-Bright (University of Edinburgh)
Focusing on a disputed land claim made by farmworkers, this paper investigates appeals to moral entitlement and the negotiation of sympathy between new farmers, farmworkers and traditional and local government authorities in a new resettlement area in Zimbabwe.

Righteous activism as moral reproach: 'belonging requires active involvement in public affairs'
Raul Gerardo Acosta Garcia (Universität Konstanz)
Urban activists in Guadalajara seek to influence government policies and convince others of joining their ranks. In recent campaigns to improve transport and cycling facilities, middle class activists have expressed a sense of righteousness that appears to reproach those not involved in political affairs.

Shame and moral work around health: examining the experience of young people
Louise Laverty (University of Liverpool)
This paper will discuss the moralities of health in the lives of young people. Data from an ethnographic study of a youth club in the north west of England will be used to illustrate the significance of shame to young people's experiences of health and belonging.

Child's play: childhood in the global ethics of consumption
Laura Suski (Vancouver Island University)
The paper explores how ethical consumption practices of toys produced in the Global South are affected by how we approach childhood as a site of innocence, and how ethical obligations to "our" children may affect moral orientations to distant others.

Anomalous children: the problems faced by children falling between two contrasting social constructions of belonging
Elaine Donovan (Massey University)
This paper explores how, in Malawi, children of matrilineal fathers and patrilineal mothers are rendered vulnerable following their father's death due to falling between two contrasting social constructions of belongingness. The discussion examines moral sentiments and the effects of colonialism.

P67 Anthropology in and of education: implications for representations of human nature

Convenor: Brian Street (King's College, University of London)
Chair: Hilary Callan
Discussant: Joy Hendry (Oxford Brookes University)
Quincentenary Building, Wadsworth Room: **Sat 21st June, 14:00-15:30**

Anthropology in education and the anthropological study of education: including 'the distinctiveness of sociocultural anthropology vis-à-vis the science of human nature', and the way Enlightenment ideas influenced the education systems imposed on Indigenous peoples.

Communicating anthropology in educational contexts
Brian Street (King's College, University of London); Hilary Callan
We will look at 'anthropology in education', drawing on the UK experience of developing a new GCE A level; and 'anthropology of education' looking at the implications of this for international policy on education. Conclusions make connections with the Western Enlightenment tradition.

Indigenous education puts the human back into nature
Joy Hendry (Oxford Brookes University)
Indigenous education systems around the world are putting the human back into nature and the environment by offering and introducing modifications to the Enlightenment-based science that was imposed on their peoples by governments and teachers originally sent out from Europe.

Reflections on disability in the relationships of a special school of secondary education in Greek society
Lazaros Tentomas (Greek Ministry of Education)
This ethnography examines the sociocultural and political influences in a special education school in Greece.

The end of the affair? Anthropology can initiate new methods for understanding
Salma Siddique (Edinburgh Napier University)
Is it the end of the affair for teaching alternative discourses of understanding and treating ill-health in higher education? Anthropology can offer creative ways of blurring the boundaries of dualistic education to challenge this assertion.

P68 Made to measure: measurement, anthropology and the enlightenment

Convenors: Alice Street (University of Edinburgh); Jamie Cross (University of Edinburgh)
Discussant: Steven Shapin (Harvard University)
Quincentenary Building, Wolfson Hall B: **Fri 20th June, 09:00-10:30, 11:00-12:30**

The continued legacy of enlightenment ideas of measurement, rationality and progress, the materiality of measurement, and the relationship between local and universal systems of measure.

Measuring lived worlds: forest carbon, biodiversity and the governance of the 'biocultural'
Marc Brightman (University College London)
Large-scale assessments of the value of 'natural capital' are being carried out around the world to attribute exchange values to the living environment for the purpose of rational governance based on economic calculation. What work does this require and what are its consequences?

Lumens, enlightenment and the low-carbon future: getting the measure of light in the global solar industry
Robinson Jude (University of Edinburgh)
What work does the measure of light do in making markets?

The art of envisioning climate change
Cristián Simonetti (University of Aberdeen)
Although climate scientists seem to sensorially engage with the past, knowledge about climate is regarded as being beyond the senses. Relying on ethnographic and historical research this article suggests that scientists depend on sensory experience for understanding climate.

Governing the gap: measuring health in Papua New Guinea's 'fragile state'
Alice Street (University of Edinburgh)
How do modes of governance that depend upon routinized systems of measurement operate in places where those measures are absent or chronically unreliable?

Categorisation, measurement, and Australia's 'indigenous population'
Frances Morphy (Australian National University)
The universalising definitions of family and household in the Australian census obscure the dynamics of Aboriginal sociality and spatial organisation. While the Enlightenment project of measurement cannot be abandoned by the state, it could be disentangled from the hegemony of 'mainstream' categorisations.

Measuring time and matter: women's cooking practices in Marrakech's medina
Katharina Graf (School of Oriental and African Studies)
In Marrakech's medina, the preparation of food relies on measurement: of foodstuffs and of time. None of these measurements rely on devices, but on a cook's sensing body. I aim to show how cooking defies enlightenment ideas of knowledge quantification without falling back on Eurocentric binaries.

P69 Designing death: fashioning ends of life and beyond

Convenors: Hannah Rumble (University of Aberdeen); Arnar Árnason (University of Aberdeen)
Discussants: Liz Hallam (University of Oxford); Douglas Davies (Durham University)
Chrystal Macmillan Building, Seminar Room 4: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel presents research from across disciplines and cultures to discuss the many ways in which the legacy of the Enlightenment endures or is challenged in funerary practices and expectations surrounding end-of-life.

The "good" dying
Margaret Souza (SUNY/Exmpire State College)
This presentation will describe the impact of Enlightenment ideas on the dying process as it occurs in the 21st century in the United States. Tracing the historic precedents that underpin the present ideology of dying on "our own terms" it examines how Enlightenment provides a foundational way of understanding the ways in which scientific knowledge informs medical practitioner to respond to those who are dying.

Autonomy at the end of life: choosing where and how to die
Renske Visser (University of Bath)
This paper will discuss the autonomy and agency of elderly at the end of life. How do elderly and their social network make it possible to die at home?

Achieving a good death with dementia: deconstructing values at the end of life
Natashe Lemos Dekker (University of Amsterdam)
In this research I study the values that frame what is considered a good death in Dutch society by looking at the process of dying with dementia.

Departed among the living: an investigative study of afterlife encounters
Erlendur Haraldsson (University of Iceland)
Research into experiences of the deceased suggests the importance of questioning the Enlightenment inspired separation between life and death.

Urban working-class funerary customs in Britain, c.1850-1930
Helen Frisby (University of the West of England)
This paper explores the creative mixture of the modern and magical which characterised the urban working-class funeral in Victorian and early C20th Britain.

P70 Virtue in the marketplace

Convenors: Laia Soto Bermant (Arizona State University); Ammara Maqsood (King's College London)
Quincentenary Building, Wadsworth Room: **Fri 20th June, 09:00-10:30, 11:00-12:30**

This panel examines how 'the moral' and 'the economic' are produced through everyday practices as separate spheres of action and thought by bringing together papers that examine the connections between moral values, consumption practices and economic exchange in the marketplace.

Transactions with God: finance and remembrance in Karachi's marketplace
Noman Baig (Max Planck Institute for the Study of Religious and Ethnic Diversity)
This research investigates the relationship between everyday financial practices, and the formation of economic and metaphysical senses of success and progress among merchants in Karachi, Pakistan.

Veiled designer-entrepreneurs, virtues and markets
Elena Magdalena Craciun (University College London)
This paper draws upon an ethnographic study of the ways in which veiled designer-entrepreneurs position themselves on the competitive market for fashionable Islamic dress in Turkey in order to illustrate how and why morality and economy can continuously be articulated and disarticulated.

Ghostly trade: morality, markets and the unfortunate dead in contemporary Viet Nam
Marina Marouda (SOAS)
The paper is concerned with the relation between morality and the market through exploring the tensions and strains inhabiting a series of ritual practices that centre on providing relief to hungry ghosts as carried out in contemporary Viet Nam.

To pay and not to pay: moral regimes of debt economies in Russian towns
Ivan Pavlyutkin (National Research University Higher School of Economics); Greg Yudin (National Research University - Higher School of Economics)
In this paper we suggest that debt plays an ambiguous and context-dependent role in reproducing the borderline between private interests and communal virtue.

Architecture and ethics in Dongdaemun Market , Seoul
Raymond Lucas (University of Manchester)
This paper considers the morality felt to underly architecture and urban design interventions in central Seoul. The city's markets can be described as resisting the gentrification intended by the city government with the rendering of spaces as 'sacred' rather than usable.

"Like playing a game where you don't know the rules": investing meaning in intercultural cash transactions
Michelle MacCarthy (University of Bergen)
Cross-cultural cash transactions can become morally ambiguous sites of encounter, wherein differing understandings of money's agency lead to misunderstandings about the very nature of the exchange, both as material fact and as social act.

Goodwill, free will, and the labour market as a site of ethical action in the Japanese animation industry
Tomohiro Morisawa (Stockholm School of Economics)
Based on 12-months fieldwork, this paper examines the mutual indebtedness of moral sensibilities and paid labour in the context of commercial animation making in Tokyo, Japan.

Monozukuri and Machizukuri: crafts and community in contemporary Japan
Stephen Robertson
A case study of a Japanese shopping district (shōtengai) in Nagano Prefecture suggests that partnerships between private enterprise and civil society can draw on traditional patterns of exchange to realize new forms of succession for moral economies of neighbourhood sociality.

P71 Anthropologies of Buddhism and Hinduism

Convenor: David Gellner (*University of Oxford*)
Quincentenary Building, Wolfson Hall A: **Sat 21st June, 09:00-10:30, 11:00-12:30**

Do traditions of scholarship continue to determine how Buddhism and Hinduism are studied and represented? Are the anthropology of Buddhism and the anthropology of Hinduism coherent sub-fields? Is the category 'Asian religions' a viable sub-division of 'natural religion' (opposed to the 'Abrahamic')?

The Mariyamman cult in Puducherry, south India: an anthropological perspective on the social heterogeneity of Hinduism
Javier Gonzalez Diez (University of Turin)
Goddess Mariyamman is one of the most popular deities among non-Brahmin castes in south India. Neglected by scholars and scorned by religious elites, the cult offers some insights on the internal heterogeneity of Hinduism and on the connections between beliefs and social structure.

Beyond conversion: a comparative study of political experiences of Dalits in India and Burakumin in Japan
Aya Ikegame
Discrimination based on the idea of untouchability is found both amongst Hindus in India and Buddhists in Japan. This paper compares the experiences of Indian Dalits and Japanese Burakumin by looking at how discrimination was perceived within their liberation movements.

An anthropology of Buddhisms? The case of Japan
Dolores Martinez (SOAS)
What happens if we consider the political and economic conjunctures that frame Buddhism and make it local? This is a valid question to ask of Japanese Buddhism, which has in the last 150 years been subject to a number of political and economic changes ending in the decline of Institutional Buddhism.

The denominationalisation and conglomeratisation of Chinese Buddhism
Adam Yuet Chau (University of Cambridge)
This paper will examine factors contributing to two particular trends in the development of Buddhism in today's Taiwan and China: denominationalisation and conglomeratisation. I will also make comparisons to religious developments in other Asian contexts to draw out broader theoretical lessons.

The horned skull and the incombustible heart: the cult of relics in contemporary Eastern Tibet
Magdalena Maria Turek (Institute of Oriental and Asian Studies, University of Bonn)
The hermitic movement in contemporary Eastern Tibet utilizes a number of strategies to harness the charisma of its leaders. The paper will look into this economy of charisma, illustrated by the veneration of relics of modern saints.

From the anthropology of Buddhism to a Buddhist anthropology
Will Tuladhar-Douglas (University of Aberdeen)
On the basis of fieldwork with Buddhist scholars, I propose a Buddhist anthropology and ask: who are its participants, what are its presuppositions and methods, and what are its goals?

P72 Anthropology of storytelling

Convenors: Jessica Symons (University of Manchester); Rodolfo Maggio (University of Manchester)
Discussant: Alexander King (University of Aberdeen)
Appleton Tower, Seminar Room 2.12: **Fri 20th June, 09:00-10:30, 11:00-12:30, 14:00-15:30**

We invite contributions that explore the capacity of storytelling to convey anthropological insight, including ethnographically rich descriptions, fictional stories inspired by ethnography, or playful interventions.

Lines of reverie
Amanda Ravetz (Manchester Metropolitan University)
I am engaged in a project about reverie using poetics as a method. How do daydreams guide anthropological understanding? Can daydreams lead to anthropology? What is the communicative potential of reverie?

Uluru Inverted: shock value in desert storytelling
David Brooks (Ngaanyatjarra Council (Aboriginal Corporation))
A film has apparently been made puncturing the valued but precarious official meaning of Australian tourist icon Uluru as an Aboriginal site. But far from being outraged or hurt, Desert men relate the tale with relish. In fact it turns out to be largely their invention. What is going on?

There is no tail to the story: performative traditions in a ritual in Meitei community
Debanjali Biswas (King's College London)
This paper explores a performative tradition in the ritual Lai Haraoba as a story-telling method that are instruments for seeing history and social life of a north-east Indian community.

A love letter
Mihirini Sirisena (University of Edinburgh)
Presented in the form of a letter, this work uses the twists and turns of a relationship of two informants to illustrate the course through which romantic relationships gain meaning in the lives of students at the University of Colombo, Sri Lanka.

The watermelon
Eva van Roekel (Utrecht University)
Research on feelings suggests structural or constructivist models and evokes person-centred affective experiences very limited. Exploring boundaries between ethnography and fiction offers insights as both employ methodologies and narrative styles that embrace individual affective experiences inclusively.

The genie of Pig Wood
Emma Parfitt (University of Warwick)
My PhD involves the potential of narrative in terms of emotional and behavioural management. In this creative piece I explore what happens when three boys discover a genie in aluminium can. What could they wish for and does this differ from what they should wish for?

A dog story from Newfoundland (revisited)
John Harries (University of Edinburgh)
I will be telling a story from Newfoundland about a man who had to shot his favorite hunting dog. It was told many years ago. I have told it again many times when teaching and now will speak to what issues the ways this story has lived on raises what we, anthropologists, make of stories once told us.

Sanctifying human experience in terms of social communication
Marilena Papachristophorou (University of Ioannina - School of Philosophy)
The paper discusses storytelling practices in terms of everyday communication that convey human experience as part of the local cosmology in a small insular community in Greece.

“Once upon a time...”: a story of ethnographic exploration
Juliet Rayment (City University London)
Weaving a traditional story with ‘true life’ tales from an ethnography of midwives’ work, this paper will explore the potential of performance storytelling to present ethnographic findings.

Documenting unheard voices: the power of stories in endangered indigenous languages
Alexander King (University of Aberdeen)
This paper uses a project to document Koryak (Russia) to theorise storytelling with an attention to the interconnectedness of form & content. Writing oral narratives in indigenous languages moves across three frames: from one code to another, from one culture another, and from orality to literacy.

P74 Power, desire and social contract: power's aftermath in the contemporary world

Convenors: Galina Oustinova-Stjepanovic (University of Edinburgh); Maya Mayblin (University of Edinburgh)

Chrystal Macmillan Building, Seminar Room 2: **Fri 20th June, 11:00-12:30, 14:00-15:30**

What is it like to be someone who once had, who actively desires, or currently has power over others? Inspired by Jean-Jacques Rousseau's belief in the supremacy of 'The General Will', the panel aims to illuminate the actual experiences of having power and being at the apex of a collective tide.

Love and fear: 'power among the powerful' across India and Venezuela
Lucia Michelutti (University College London)
Tracing various political careers in their formative stages in a rural village in Venezuela and in a provincial town in North India the paper enquires into the ways in which local powerful people construct the reputations necessary for their work by through 'love' and through 'fear'.

Power and legitimacy in the new China: the case of Bo Xilai
Yuecheng Ding
In the Chinese single-party political system, leaders acquire and exercise power by joining or organising a hierarchical faction. By examining the factional struggles surrounding Communist Party politician Bo Xilai, this paper illuminates the dynamics of power in early 21st century China.

Political power now and then in Trinidad
Dylan Kerrigan (University of the West Indies)
This paper looks at political power and techniques of old and new elites in Trinidad. It describes and examines the norms, ideologies and language of political power under colonialism and compares these element to political power today.

Seeing like a father: the Ba'thist panorama of Hafiz al-Assad
Bethany Honeysett
To understand the currently beleaguered Syrian regime's entrenchment I explore the terms of its legitimacy. By contextualising the hyperbolic imagery of power in a monument to former Syrian President Hafiz al-Assad with ethnography of kinship and political ideology, I address the regime's popularity.

Who tells a princess what to do?
Stefanie Lotter (SOAS)
Where within and beyond male dominance can we locate female agency in a patriarchal society? This paper discusses the dependent status of a princess opposing personal freedom and political influence.

Fear and loathing in red state America: race, sexuality, and the declining religious right
Jennifer Curtis (University of Edinburgh)
Public support for LGBT rights surfaced abruptly in the post-Bush US. Republican evangelicals see this shift as an existential threat, and appropriate Enlightenment ideals to preserve their power. These efforts are a window on historic US struggles to expand, or restrict, the rights of citizens.

P75 Postcolonial perspectives on the Enlightenment and ethics (World Council of Anthropological Associations Ethics Taskforce)

Convenors: Raminder Kaur (University of Sussex); Soumendra Patnaik (University of Delhi)
Chrystal Macmillan Building, Seminar Room 4: **Fri 20th June, 11:00-12:30, 14:00-15:30**

The panel considers the contradictory tensions, effects and/or resolutions of the 'light 'and 'dark' strands of 'Enlightenment missions'. We ask how ethical discourses manifest themselves in articulation with specific cultures, politics and intellectual traditions.

Ethical debate in development discourse in guidelines India: the impossibilities and possibilities of universal ethics
Soumendra Patnaik (University of Delhi)
The paper seeks to explore the contradictory tensions emerging out of the search for universal ethics by development practitioners and the denial of it by academic professionals.

Enlightenment, imperialism and the 'exotic' other: ideological domination and cultural agency in colonial Calcutta
Urmi Bhattacharyya (Jawaharlal Nehru University)
This paper critically engages with the notion of the imagined 'exoticized' Orient, and its projection as the powerless, less-civilized Other, to bring to light its contradictory relation to the idea of ethical benevolence and reason in the Enlightenment era.

Adoption and enlightenment
Nayanika Mookherjee (Durham University)
The paper seeks to explore the relationship between adoption and principles of enlightenment in order to address its humanitarian foundation.

Cultural citizenship and ethical concern in formal education in post colonial India
Richa Joshi (University of Delhi)
Considering the experiences from various institutionalised forms of ethical and value education, the paper seeks to examine the contesting nuances and tensions they generate in realising a kind of cultural citizenship in postcolonial India.

Gift circulation between the world of the living and the world of the dead among migrants in Portugal: old ways, neo-colonialism or wrong ethics?
Clara Saraiva (IICT Tropical Research Institute)
We will see how migrants invest in relations built in several real and symbolic spaces: the diaspora site, the home grounds, but also the crossing between the world of the living and the world of the dead, and how such relations have been looked upon by the Portuguese, from colonial times to the present.

Sami culture and laws in the light of Scandinavian Enlightenment in Lapland
Dawid Bunikowski (University of Eastern Finland)
The paper focuses on how Sami people as indigenous people have been depreciated by Scandinavian states that brought with it Enlightenment ideas to do with the nation state, progress, and Protestantism, and destroyed the traditional way of life of so-called "dark", "dirty" people.

P77 Anthropology and the post-enlightenment person

Convenor: Martin Mills (University of Aberdeen)
Quincentenary Building, Seminar Room: **Sat 21st June, 14:00-15:30**

How should anthropologists think about and theorise the cultural perception of personhood in all its diversity?

Relatedness, legality, and the heterogeneous ontologies of personhood among the Rukai of Taiwan
Weining Cheng (Academia Sinica)
This paper proposes that the question of what post-enlightenment personhood looks like should be ethnographically constructed and then philosophically scrutinized, as the case of the Rukai shows that the nature of personhood is simultaneously an epistemological question and an ontological category.

Perceiving or constructing personhood? Deities and persons in Tibetan Buddhism
Martin Mills (University of Aberdeen)
The anthropology of persons has generally been based either the psychology of person-perception or on the cultural construction of persons. Using Tibetan ethnography on tantric practices, I argue that personhood is certainly interpretively constructed, but by perceiving individuals, and in the manner that a house is constructed, using culturally available supplies, and in stages.

The new domestic order: pets as persons and the post-humanist man
Vintila Mihailescu (National School of Political and Administrative Studies)
Beyond recessive trends of human-animal ties in (western) history, (some) animals have been turned recently to "persons", thus figuring a "new domestic order". Complementary, the very concept of man was challenged and theorized by rather anti-enlightenment post-humanist thinkers and activists.

P79 The best of 'Ideas in Movement': papers from the RAI Postgraduate Conference

Convenors: Cristián Simonetti (University of Aberdeen); Donald Lyon (University of Aberdeen)
Discussant: Tim Ingold (University of Aberdeen)
Quincentenary Building, Seminar Room: **Sat 21st June, 09:00-10:30, 11:00-12:30**

This panel gathers some of the best papers from the 2013 RAI Postgraduate Conference, held at the University of Aberdeen, entitled 'Ideas in Movement'. These papers address the paradox that in our disciplinary questioning, even as new ideas supplant the old, perennial tensions continue to resurface.

When the spirit speaks: anthropology from within alternative knowledge systems
Jamie Barnes (University of Sussex)
This paper asks what an anthropology from within 'alternative knowledge' systems – in this case non-secular – could actually look like. Positioned in a world in which the "Spirit Speaks" the author proposes moving beyond the secularist roots of the discipline towards more nuanced, and engaged, ethnographic explorations and representations of other worlds.

Coexistence and difference in a medical convention
Theodoros Kyriakides (University of Manchester)
I begin by briefly providing some information on thalassaemia. I then describe my experience in a thalassaemia conference which took place in Cyprus last October. I pay particular attention to an encounter I had with a patient. I proceed by connecting my findings to a conceptual discussion of relationality. I conclude by addressing political, organizational and ethnographic ramifications.

Jumping into and off the flow
Emilio G. Berrocal
By analysing Hip-Hop MC's awareness of "flow", intended as the rhyming skill of the rapper, the paper reflects on Socrates' famous statement ("I know that I know nothing") to indicate a move anthropology can claim to exit from the margins of the public debate.

The marriage between designers and craft makers
Chih-I Lai (University College London)
The interactions between Taiwanese craft makers and designers during the process of bringing out the new bamboo designs in the Yii project revealed the tension and conflicts between them due to their different working patterns. This paper discussed their two major differences: firstly, Concept and conceptualisation; secondly, their ability and understanding of drawing.

Walking knowledge: traversing from ethnographic details to universal patterns
Shuhua Chen (University of St Andrews)
Based on an ethnographic account of a walk in Longtian village in south China, this paper attempts to address the tension between grounded ethnographic details and imagined universal patterns by exploring the concept of 'walking knowledge', in the sense of knowing details through experience within and across space and time.

Sensations from the field: barefoot ethnography in the Sahara Desert
Konstantina Isidoros (University of Oxford)
This paper revisits six years of ethnographic research in the Sahara Desert to experiment with the 'writing back in' of contextual sensations that are conventionally disregarded in the pursuit of science. It explores how 'barefoot' data may instead be rich in ethnographic significance.

List of convenors, chairs, discussants and presenters, alphabetical by surname, giving panel number

Abram, Simone -- P14
Achilli, Luigi -- P21
Acosta Garcia, Raul Gerardo -- P66
Acuña C., Esteban -- P60
Adams, Mary -- P33
Ahlin, Tanja -- P28
Alderman, Jonathan -- P64
Alexander, Catherine -- P14
Allen, Tim -- P61; Plen01
Al-Mohammad, Hayder -- HAU Roundtable
Alves Cardoso, Francisca -- P20
Alves de Matos, Patrícia N -- P65
Amarasuriya, Harini -- P53
Andersen, Barbara -- P11
Anderson, David -- P24
Anderson, Paul -- P21
Andrade Ciudad, Luis -- P18
Andrade Neves, Marcos -- P16
Angelova, Iliyana -- P46
Annist, Aet -- P09
Anstett, Elisabeth -- P20
Anton, Lorena -- P22
Aragon, Beatriz -- P22
Argenti, Nicolas -- P23
Argounova-Low, Tanya -- P54
Árnason, Arnar -- P20; P54; P69
Austin-Broos, Diane -- Plen06
Bachelet, Sebastien -- P66
Bähre, Erik -- P01
Baig, Noman -- P70
Balazevic, Marko -- P65
Balzani, Marzia -- P10
Bandak, Andreas -- P36
Bankole-Race, Eni -- P35
Barber, Karin -- P07
Barnard, Alan -- P31
Barnes, Jamie -- P79
Barrett, Tristam -- P19
Basso, Cristina -- P54
Baxstrom, Richard -- Film Programme
Beatty, Andrew -- P07
Beeler, Dori -- P28
Behrouzan, Orkideh -- P47
Bell, Kirsten -- P08
Bemme, Doerte -- P63
Ben-Yehoyada, Naor -- P23
Berglund, Eeva -- P14
Berrocal, Emilio G. -- P79
Besky, Sarah -- P44
Bhattacharyya, Urmi -- P75
Bia, Jesse -- P12
Bialecki, Jon -- P04; P36; Plen05
Bille, Mikkel -- P03
Bisht, Ramila -- P11
Biswas, Debanjali -- P72
Blaikie, Piers -- P29
Blanchette, Alex -- P50
Bodenhorn, Barbara -- P56
Bolton, Maggie -- P24; Plen03
Bonea, Amelia -- P28
Boskovic, Aleksandar -- P05
Bouysse-Cassagne, Thérèse -- P18
Bowles, Ben -- P23
Boyd, Melissa -- P64
Boylston, Thomas -- P36
Bray, Francesca -- Plen01
Breda, Nadia -- P54
Brightman, Marc -- P68
Brittain, Christopher -- Plen04
Brooks, David -- P72
Brown, Hannah -- P14
Brum, Ceres -- P43
Brumann, Christoph -- P14

Bruun, Birgitte -- P61
Buckler, Sarah -- P44
Buhr, Franz -- P10
Buire, Chloé -- P19
Buitron Arias, Natalia -- P64
Bunikowski, Dawid -- P75
Bunn, Stephanie -- Plen02
Caimbeul, Seon -- P25
Calla, Ricardo -- P18
Callan, Hilary -- P41; P67
Campbell, Ben -- P25
Candea, Matt -- P50
Cant, Alanna -- P30
Carrier, Neil -- P42
Carroll, Timothy -- P12
Carsten, Janet -- P07
Carty, John -- P58
Castillo, Rosa Cordillera -- P38
Chantler, Tracey -- P61
Chappatte, André -- P21
Charidi, Elia -- P39
Chatzipanagiotidou, Evropi -- P26
Chau, Adam Yuet -- P71
Chen, Shuhua -- P79
Cheng, Weining -- P77
Chou, Cynthia -- P31
Chow, Alexander -- P46
Christensen, Bodil Just -- P17
Chrysagis, Evangelos -- P51
Chua, Liana -- P40
Ciubrinskas, Vytis -- P09
Clarke, Hester -- P39
Clarke, Jennifer -- P51
Claux, Juan -- P63
Cody, Francis -- P53
Cohn, Simon -- P17
Conklin, Beth -- P16
Cook, Ian -- P40
Cook, Joanna -- P02
Copeman, Jacob -- P02; P20
Corsin Jimenez, Alberto -- P52
Cory-Pearce, Elizabeth -- P32
Course, Magnus -- P62; Plen05
Cova, Victor -- P64
Craciun, Elena Magdalena -- P70
Cross, Jamie -- P04; P68; Plen05
Curtis, Jennifer -- P74
Da Col, Giovanni -- HAU Roundtable
Dahal, Kapil -- P11
Daillant, Isabelle -- P18
Dale, Ragnhild Freng -- P52
Dalsgård, Anne Line -- Plen06
Das, Debojyoti -- P46
Das, Veena -- P07
Daswani, Girish -- P36
David, Maria Inês -- P60
Davies, Douglas -- P69; Plen04
Davis, Christopher -- P50
Dawson, Andrew -- P01; P54
Day, Sophie -- P07
de Oliveira, Adolfo -- P52
De Souza Santos, Andreza Aruska -- P09
De Zordo, Silvia -- P22
Deacon, Terrence -- Plen03
Deger, Jennifer -- P35
Degnen, Cathrine -- P13
Demian, Melissa -- P32
Dennis, Simone -- P08
Ding, Yuecheng -- P74
Dirlikov, Emilio -- P11
Dixon, Justin -- P11
Donovan, Elaine -- P66
Dorsett, Chris -- P58
Douglas-Jones, Rachel -- P20
Dransart, Penelope -- P24
Dudley, Sandra -- P58
Duprez, Don -- P62
Durham, Deborah -- P53

Dyson, Jane -- P53
Dzenovska, Dace -- P26
Ecks, Stefan -- P63; Plen01
Edgar, Iain -- P43
Edmonds, Alexander -- P12
Edmundson, Anna -- P58
Egert, Gerko -- P03
Ellen, Roy -- P41
Enav, Yarden -- P54
Engel, Nora -- P11
Engelke, Matthew -- Plen04
Espirito Santo, Diana -- P16
Evans, Gillian -- P14
Fagan Robinson, Kelly -- P12
Farquhar, Judith -- P17; Plen01; Munro Lecture
Fechter, Anne-Meike -- P06
Ferrari Nunes, Rodrigo -- P42
Ferraro, Emilia -- P59
Ferrié, Francis -- P64
Fesenmyer, Leslie -- P66
Finnegan, Morna -- P41
Flikke, Rune -- P03
Flynn, Alex -- P42
Fontefrancesco, Michele -- P65
Fontein, Joost -- P15
Forero Usma, Oscar Dario -- P59
Franceschi, Zelda Alice -- P31
Frangella, Simone -- P16
Frankland, Stan -- P29
Frisby, Helen -- P69
Froerer, Peggy -- P29
Fumanti, Mattia -- P42; Film Programme
Geissler, Paul Wenzel -- P44; P61
Gellner, David -- P53; P71
Gershon, Ilana -- HAU Roundtable
Gibbon, Sahra -- P17
Gilberthorpe, Emma -- P29
Giraldo Herrera, César Enrique -- P12
Gkintidis, Dimitrios -- P65
Glave Testino, Luis Miguel -- P18
Goddard, Victoria -- P07; P56; P65
Gomez, Silvia -- P01
Gonzalez Diez, Javier -- P71
Gonzalez Galvez, Marcelo -- P66
Gooberman-Hill, Rachael -- P33
Gow, Peter -- Plen02
Goyena, Alberto -- P55
Graeber, David -- P04; HAU Roundtable
Graf, Katharina -- P68
Graham, Gordon -- P05
Grant, Philip -- P47
Green, Maia -- Plen04
Greenhalgh, Cathy -- P35
Grigorakis, Anastasios -- P65
Grill, Jan -- P30
Groke, Veronika -- P29
Grønseth, Anne Sigfrid -- P10
Grunewald, Leif -- P64
Gruppuso, Paolo -- P03
Guerrero, Andres -- P18
Gunn, Wendy -- Plen02
Guyer, Jane -- P01
Hallam, Elizabeth -- P20; P69
Ham, Jessica -- P63
Hamilton, Gareth -- P43
Hampshire, Kate -- P28
Haraldsson, Erlendur -- P69
Harkness, Rachel -- P03
Harper, Ian -- P11; Plen01
Harries, John -- P15; P72
Harris, Mark -- P18
Harvey, Penny -- P30
Haukanes, Haldis -- P56
Haynes, Naomi -- P36
Hendry, Joy -- P67
Henig, David -- P32
Herle, Anita -- P58
Hermanova, Marie -- P60

Hewlett, Christopher -- P64; Film Programme
Hidalgo Lehuedé, Jorge Alfredo -- P18
High, Casey -- P64
Hitchcock, Robert -- P31
Hoek, Lotte -- P40; Film Programme
Holtrop, Tjitske -- P29
Homs, Patricia -- P01
Honeysett, Bethany -- P74
Howard, Heather -- P58
Howard, Rosaleen -- P18
Howell, Signe -- Plen03
Hughes, Dhana -- P53
Hurn, Samantha -- P50
Hurst, Elizabeth -- P64
Hussain, Delwar -- P40
Huttunen, Laura -- P16
Hyland, Sabine -- P18
Ibanez Tirado, Diana -- P40
Ikegame, Aya -- P71
Ingold, Tim -- P03; P79; Plen03
Irvine, Richard -- P55
Ishimatsu, Hiroyuki -- P26
Isidoros, Konstantina -- P79
Itzhak, Nofit -- P36
Jadhav, Sushrut -- P63
Jain, Sumeet -- P63
Jakimow, Tanya -- P06
James, Deborah -- P56
James, Wendy -- P41
Janeja, Manpreet -- P40
Jansen, Kees -- P47
Jaoul, Nicolas -- P04
Jara Gomez, Fabiola -- P24
Jeffery, Laura -- P02
Jeffrey, Craig -- P53
Jepson, Anne -- P02
Jerstad, Heid -- P25
Jones, Sian -- P55
Jorge, Érica -- P62
Joseph, Suzanne -- P41
Josephides, Lisette -- P26
Joshi, Richa -- P75
Joshi, Vibha -- P46
Judd, Ellen -- P21
Jude, Robinson -- P68
Kallianos, Yannis -- P42
Kalshoven, Petra Tjitske -- P15
Kanafani, Samar -- P55
Karampampas, Panagiotis -- P39
Kastrinou, Maria -- P26
Kaur, Raminder -- P75
Kavedzija, Iza -- P04
Keenan, Bernard -- P14
Kehr, Janina -- P11
Kelly, Ann -- P44
Kelly, Tobias -- P04
Kerasidou, Angeliki -- P49
Kerrigan, Dylan -- P74
Khatri, Rekha -- P11
Kienitz, Sabine -- P15
Kierans, Ciara -- P20
Killick, Evan -- P29
Kilshaw, Susie -- P17
Kim, Kwanwook -- P08
Kim, Tae-Eun -- P54
King, Alexander -- P72
Kingori, Patricia -- P49
Kirtsoglou, Elisabeth -- P26
Knight, Chris -- P41
Kockel, Ullrich -- P10
Kofti, Dimitra -- P65
Korjonen-Kuusipuro, Kristiina -- P25
Koutsougera, Natalia -- P39
Krmpotich, Cara -- P58
Krohn-Hansen, Christian -- P30
Krokoszyński, Łukasz -- P64
Kuberska, Karolina -- P38
Kubes, Tanja -- P13

Kuechler, Susanne -- Plen02
Kuldova, Tereza -- P03
Kuutma, Kristin -- P09
Kyriakakis, Ioannis -- P62
Kyriakides, Theodoros -- P79
Kyriakopoulos, Leandros -- P39
Lai, Chih-I -- P79
Lamp, Nicolas -- P14
Lamprakopoulou, Catherine -- P01
Laverty, Louise -- P66
Lawy, Jenny -- P31
Le Bigre, Nicolas -- P10
Lefkaditou, Theodora -- P38
Lemos Dekker, Natashe -- P69
Lems, Annika -- P10
Letcher Lazo, Catherine -- P35
Levin, Nadine -- P17
Levine, Amy -- P14
Lewis, Jerome -- P41
Lewis, Sue -- P08
Liberatore, Giulia -- P36
Lipan, Stefan Daniel -- P42
Loddo, Stephanie Anna -- P10
Long, Joseph -- P33
Longkumer, Arkotong -- P46
Loovers, Jan Peter Laurens -- P24
Loperfido, Giacomo -- P26
Lotter, Stefanie -- P74
Lowe, Lucy -- P66
Lucas, Jessica -- P30
Lucas, Raymond -- P70
Lynch, Rebecca -- P17
Lynteris, Christos -- P18
Lyon, Donald -- P79
MacCarthy, Michelle -- P70
Macdonald, Helen -- P11
Macnaughton, Jane -- P08
Magee, Siobhan -- P27
Maggio, Rodolfo -- P10; P72
Mainguy, Glenn -- P65
Major, Laura -- P55
Malara, Diego Maria -- P62
Mandel, Ruth -- P27
Mantila, Hanna -- P63
Manton, John -- P44
Maqsood, Ammara -- P70
Marchesini, Roberto -- P50
Markkula, Johanna -- P23
Marouda, Marina -- P70
Marovelli, Brigida -- P23
Marrero, Isaac -- P52
Marsden, Magnus -- P21
Marsland, Rebecca -- P50; Plen01
Martin, Emma -- P58
Martin, Keir -- P42
Martin, Richard -- P38
Martindale, Anne-Marie -- P15
Martinez, Dolores -- P71
Matassini, Silvana -- P49
Mathur, Nayanika -- P40
Mattalucci, Claudia -- P22
Mayblin, Maya -- P36; P74
Mbodj-Pouye, Aïssatou -- P44
McConnachie, Stephen -- P21
McCormick, Kaitlin -- P58
McCourt, Christine -- P59
McDonald, Maryon -- P17
McManus, John -- P03
Melcer-Padon, Nourit -- P10
Melhuus, Marit -- P30
Merli, Claudia -- P20
Michelow, Warren -- P52
Michelutti, Lucia -- P74
Mihailescu, Vintila -- P77
Mikuš, Marek -- P65
Miles-Watson, Jonathan -- P59
Millard, Adele -- P38
Mills, David -- P14

Mills, Martin -- P77; Plen03
Milosavljevic, Kate -- P02
Mishtal, Joanna -- P22
Mitakou, Eleni -- P23
Moderbacher, Christine -- P10
Moffat, Zemirah -- P33
Mookherjee, Nayanika -- P75
Moolenaar, Elisabeth -- P09
Moreno Figueroa, Monica -- P13
Morgan, Jennie -- P03
Morisawa, Tomohiro -- P70
Morosanu, Roxana -- P33
Morphy, Frances -- P68
Morphy, Howard -- P58
Mosse, David -- P63
Mottin, Monica -- P29
Muktupāvela, Rūta -- P10
Muktupāvels, Valdis -- P39
Nading, Alex -- P50
Nahar, Papreen -- P28
Napier, David -- P59
Narotzky, Susana -- P01
Neumark, Tom -- P04
Nic Craith, Máiréad -- P09
Nicholas, Lydia -- P12
Niehaus, Isak -- P50
Nielsen, Morten -- P14
Noor, Muhammad Naveed -- P61
Norum, Roger -- P54
Nouvet, Elysee -- P06
Nuño Martñinez, Néstor -- P62
Obeid, Michelle -- P42
Ødegaard, Cecilie Vindal -- P30
Okwaro, Ferdinand -- P61
Olejaz, Maria -- P20
O'Neill, Sarah -- P61
Oppong, Christine -- P56
Oppong-Odiseng, Amma -- P56
Orchard, Treena -- P52
Osawa, Takamasa -- P31
Oustinova-Stjepanovic, Galina -- P74
Ouvrier, Ashley -- P44
Ozturk, Salim Aykut -- P54
Paganopoulos, Michelangelo -- P05
Palomera, Jaime -- P65
Pálsson, Gísli -- P12; Plen03
Panagiotopoulos, Anastasios -- P16
Papachristophorou, Marilena -- P72
Papadopoulou, Chryssanthi -- P23
Parfitt, Emma -- P72
Parker, Melissa -- P61
Parkhurst, Aaron -- P12
Pateraki, Mimina -- P39
Patnaik, Soumendra -- P75
Paul, Tawny -- P09
Pavlyutkin, Ivan -- P70
Peluso, Daniela -- P30
Peng, Lijing -- P31
Peveri, Valentina -- P31
Phillimore, Peter -- P28
Pia, Andrea Enrico -- P01
Piaguaje, Sandro -- P59
Pickering, Lucy -- P21
Pine, Frances -- P56; P65
Pinezi, Ana Keila -- P62
Poleykett, Branwyn -- P30
Porath, Nathan -- P05
Porter, Gina -- P28
Pottage, Alain -- P14
Power, Camilla -- P41
Prawirosusanto, Khidir Marsanto -- P23
Prell, Norman -- P55
Prince, Ruth -- P44
Putnina, Aivita -- P15
Qureshi, Ayaz -- P29
Rainho Brás, Oriana -- P11
Rakopoulos, Theodoros -- P01; P56
Ramella, Anna Lisa -- P60

Rance, Susanna -- P59
Rapport, Nigel -- Plen06
Rasanayagam, Johan -- Plen04
Ravalde, Liz -- P21
Ravetz, Amanda -- P72
Rayment, Juliet -- P59; P72
Redfield, Peter -- P04
Reed, Adam -- P14
Reinhardt, Thomas -- P35
Reinsch, Stefan -- P17
Rest, Matthäus -- P54
Retsikas, Kostas -- P21
Reyes, Antonio -- P64
Reyes-Cortez, Marcel -- P16
Riedel, Friedlind -- P03
Rippa, Alessandro -- P54
Rival, Laura -- P38
Rivera Acosta, Juan -- P64
Roberts, Les -- P59
Robertson, Stephen -- P70
Robinson, Jude -- P08
Rodgers, Dennis -- P53
Rollason, Will -- P29
Romberg, Raquel -- P16
Rosales, Marta -- P09; P60
Ross, Denise -- P46
Rotter, Rebecca -- P02; P40
Rozakou, Katerina -- P01
Rumble, Hannah -- P69
Russell, Andrew -- P08
Russi Tavares de Mello, Adriana -- P58
Salomon, Frank -- P18
Sanabria, Emilia -- P12
Sánchez Hövel, Natascha -- P61
Sandall, Jane -- P59
Sansi, Roger -- P52
Santos, Ana -- P31
Sapignoli, Maria -- P31
Saraiva, Clara -- P16; P75
Sarantopoulou, Stergia -- P23
Sariola, Salla -- P49
Sarmiento Barletti, Juan Pablo -- P59
Saunders, Mark -- Film Programme
Sautchuk, Carlos -- P24
Schäfers, Marlene -- P55
Schmitt, Susanne -- P03
Schneck, Camilla -- P59
Schneider, Katharina -- P21
Schober, Elisabeth -- P30
Schroer, Sara Asu -- P03
Schubert, Jon -- P19
Sedgwick, Mitchell W -- P07
Senior, Louise Rebecca -- P25
Seremetakis, C. Nadia -- P16
Severi, Carlo -- HAU Roundtable
Shafafi, Pardis -- P42
Shah, Alpa -- P04
Shankland, David -- Plen06
Shapin, Steven -- P68, Plen01
Shapiro, Matan -- P51
Shapiro, Samuel -- P14
Sharma, Jeevan -- P53
Shi, Tian -- P13
Siddique, Salma -- P67
Simonetti, Cristián -- P68; P79
Simoni, Valerio -- P65
Simpson, Bob -- P20
Simpson, Edward -- P23
Sinclair-Bright, Leila -- P66
Siniscalchi, Valeria -- P01
Sirisena, Mihirini -- P72
Slater, Don -- P35
Smith, Constance -- P55
Smith, Katherine -- P26
Smith, Rachel -- P42
Smith, Tricia -- P52
Snellinger, Amanda -- P53
Soto Bermant, Laia -- P70

Souza, Margaret -- P69
Speirs, Jennifer -- P27
Spencer, Jonathan -- P53
Spissu, Giovanni -- P54
Ssorin-Chaikov, Nikolai -- P32; P52
Stade, Ronald -- Plen06
Stafford, Charles -- P07
Stepusaityte, Vitalija -- P10
Stewart, Charles -- HAU Roundtable
Straight, Bilinda -- P16
Strang, Veronica -- P35
Strathern, Andrew -- P26
Strathern, Marilyn -- P14; Firth Lecture
Strava, Cristiana -- P55
Street, Alice -- P68; Plen01
Street, Brian -- P67
Strhan, Anna -- P36
Sumich, Jason -- P19
Suski, Laura -- P66
Swann, Natalie -- P09
Sykes, Karen -- P42
Symons, Jessica -- P72
Szabó, Árpád Töhötöm -- P65
Szőke, Alexandra -- P65
Takada, Akira -- P31
Tantchou, Josiane Carine -- P11
Tegos, Spyridon -- P05
Tentomas, Lazaros -- P67
Thiel, Alena -- P27
Thin, Neil -- P59
Thiranagama, Sharika -- P07
Thirlway, Frances -- P08
Thomson, Fionagh -- P59
Thornton, Robert -- P41
Thorshaug, Ragne Øwre -- P10
Tonsing, Thanglianmung -- P46
Tousignant, Noemi -- P44
Toussaint, Yann -- P02
Townsend, Cathryn -- P54
Trigger, David -- P38
Tuladhar-Douglas, Will -- P71
Turek, Magdalena Maria -- P71
Unnithan, Maya -- P62
Vaisman, Noa -- P26
Van Daele, Wim -- P50
van Roekel, Eva -- P72
Vartabedian, Julieta -- P13
Varvarezou, Dimitra -- P39
Vasconi, Elisa -- P11
Venkat, Bharat -- P11
Venkatasubramaniam Davar, Bhargavi -- P63
Vergunst, Jo -- P02
Verma, Ritu -- P29
Vetta, Theodora -- P65
Visser, Renske -- P69
Vitebsky, Piers -- P16
Vogel, Else -- P17
Waldstein, Anna -- P08
Walker, Rebecca -- P66
Wardle, Huon -- Plen06
Wastell, Sari -- P32
Watts, Ian -- P41
Webster, Joseph -- P23
Wesser, Grit -- P07
Weston, Kath -- P07
Whitaker, Robin -- P22
Widlok, Thomas -- P51
Willis, Andre -- P05
Wishart, Robert -- P24
Wright, Fiona -- P51
Yadav, Smita -- P06
Yang, Shu-Yuan -- P21
Yarrow, Thomas -- P02; P14; P55
Yates-Doerr, Emily -- P17
Yaya, Isabel -- P18
Yazici, Berna -- P28
Young, Diana -- P30
Yudin, Greg -- P70
Zidaru, Teodor -- P12

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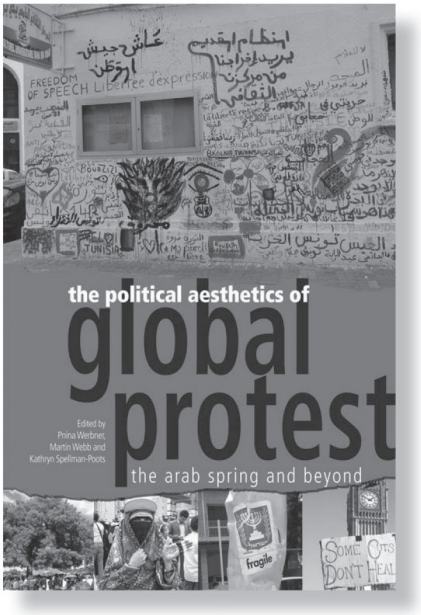
The Political Aesthetics of **Global** Protest



A remarkable feature of the protests from the Arab Spring onwards has been the salience of images, songs, videos, humour, satire and dramatic performances. This edited collection explores the central role the aesthetic played in energising the mass mobilisations of young people, the disaffected, the middle classes, the apolitical silent majority, as well as enabling solidarities and alliances among democrats, workers, trade unions, civil rights activists and opposition parties.

FEATURING CONTRIBUTIONS FROM:
Hazim Al-Eryani, Rayman Aryani, Steven C. Caton, Igor Cherstich, Christine Garlough, Simon Hawkins, Tamar Katriel, Oren Livio, Christopher Pinney, John Postill, Hanan Sabea, Paula Serafini, Kathryn Spellman-Poots, Claire Tancons, Dimitrios Theodossopoulos, Dalia Wahdan, Martin Webb and Pnina Werbner.

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Location: University of Exeter, 13th-16th April 2015

Symbiotic Anthropologies:

Theoretical Commensalities and Methodological Mutualisms

What can – or should – anthropologists do and with whom? Who are our messmates; our bedfellows; our parasites? Anthropology has always been a discipline 'in the midst' – balanced between scientific method and literary craft; theoretical elaboration and practical application. For some that epistemic tangle provides a 'trading zone' for collaboration across disciplinary boundaries, an opportunity for experimentation with new knowledge practices and cross-pollination of theories and roles: anthropologists as advocates, political campaigners, film makers, musicians, legal advisers and commercial consultants. For others, the 'betwixt and between-ness' of anthropology acts as our disciplinary anchor; its precarious liminality sharpens our ethnographic eye.

This conference will explore the shifting borders and boundaries of anthropological work today. Symbiosis describes processes of differing types of beings and organisms living together, over short or long periods of time, in close or loose contact, it encompasses relations that are mutually beneficial and those potentially harmful to one or more parties involved. By symbiotic anthropologies we want to suggest close examination of precisely those occasions and relationships when in response to institutional pressures, or ethnographic demands, we are forced, obliged or fortunate enough to depend upon others for our institutional survival, for our theoretical and methodological innovations.

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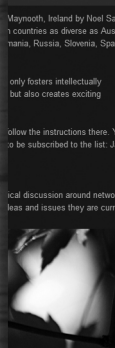

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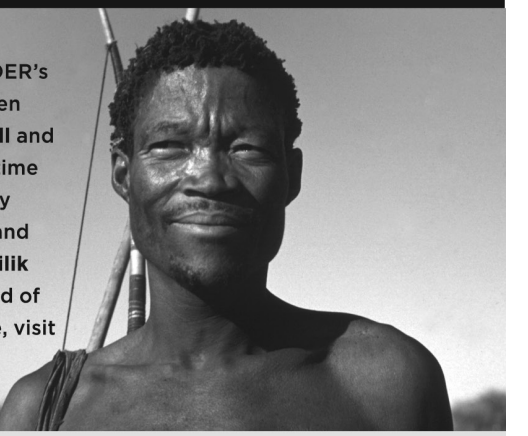

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NEW RELEASES

A LIFE WITHOUT WORDS

directed by Adam Isenberg, 71 min, 2011

In Nicaragua, deaf siblings Dulce María and Francisco have lived their entire lives without any access to language – spoken, written, or signed – until a deaf sign-language teacher arrives determined to teach them their first words.

FRAMING THE OTHER

directed by Ilja Kok and Willem Timmers, 25 min, 2011

Posing for tourist photos has become a main source of income for the Mursi of Southern Ethiopia. *Framing the Other* is an intimate and complex portrayal of an encounter between one Mursi women and a Dutch ethno-tourist.

GODS AND KINGS

directed by Robin Blotnik, 87 min, 2012

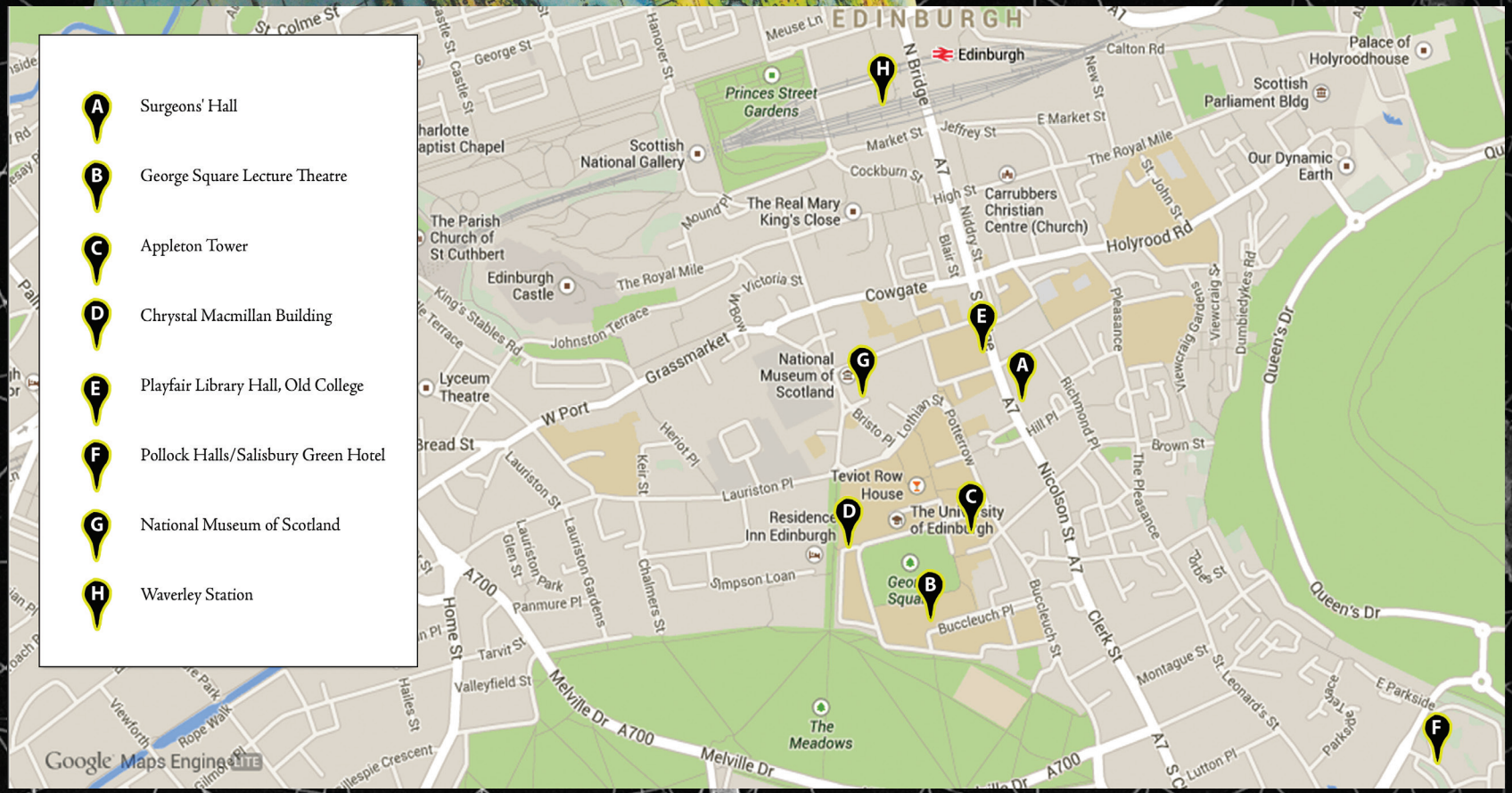
In the market square of Momostenango, Guatemala, shamans burn offerings in the shadow of the Catholic church, and prehispanic gods dance beside horror movie monsters and dictators from the Cold War.

THE CHAIRMAN AND THE LIONS

directed by Peter Biella, 46 min, 2012

Political, social and economic changes in East Africa have forced many Maasai herders to adopt a sedentary lifestyle. This ethnography features 33-year-old Frank Kaipai Lkoyo and his duties as a Maasai leader in a Tanzanian village.

THESE FILMS AND MORE ARE AVAILABLE AT WWW.DER.ORG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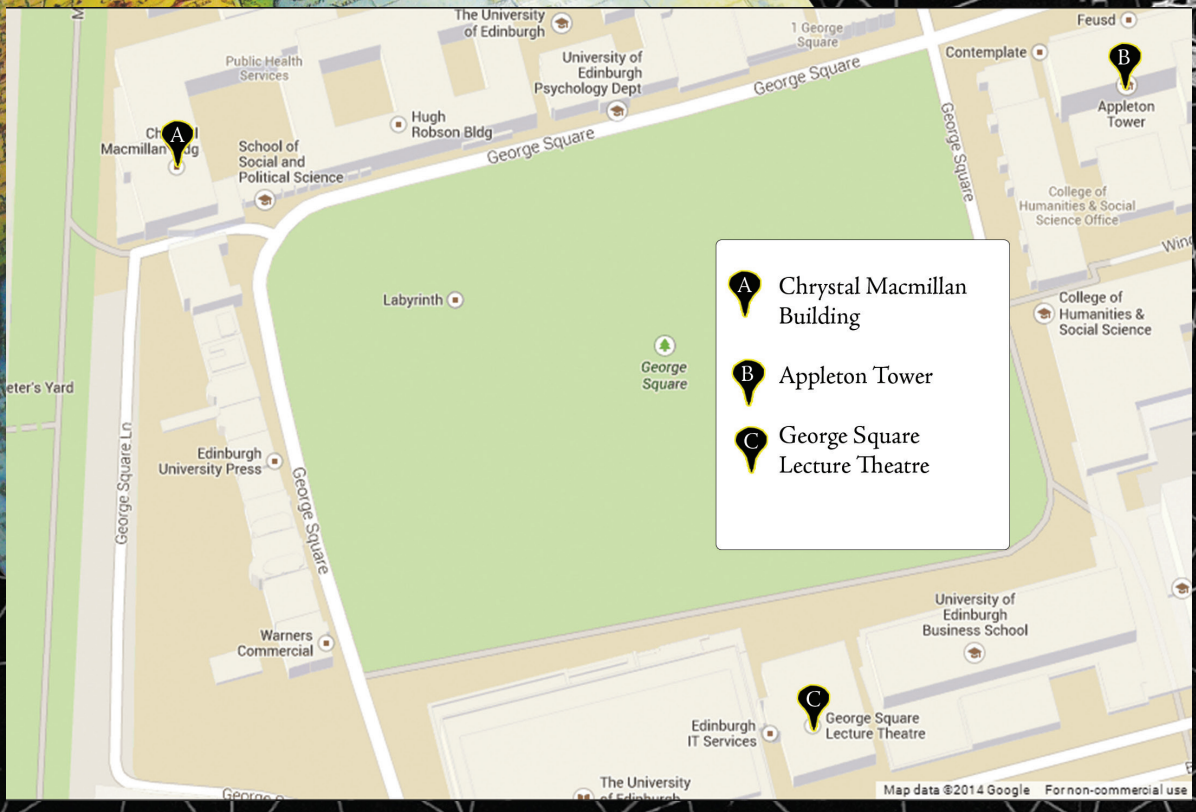
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