

## ANTHROPOLOGICAL PERSPECTIVES ON GLOBAL CHALLENGES



UNIVERSITY OF EAST ANGLIA, NORWICH 3 - 6 SEPTEMBER 2019

# ASA19 TIMETABLE

Events / meetings    Plenaries  
Panel sessions    Fun and food after hours

## TUESDAY 3TH SEPT

11:30 - 18:00      Reception desk open (*Thomas Paine Study Centre*)  
13:00 - 14:30      Panel session 1  
14:30 - 15:00      Refreshments  
15:00 - 16:30      Panel session 2  
16:30 - 16:45      Break  
16:45 - 18:30      Firth lecture by Ann Stoler (*Lecture Theatre 1*)  
19:00 - 19:30      Magdalene Odundo's address (*Sainsbury Centre for Visual Arts*)  
19:00 - 21:00      Welcome reception  
18:45 - 22:00      Zest open for pizza (*UEA Main Square, Catering building*)

## WEDNESDAY 4TH SEPT

08:00 - 16:15      Reception desk open (*Thomas Paine Study Centre*)  
09:00 - 10:30      Panel session 3  
10:30 - 11:00      Refreshments  
11:00 - 12:30      Panel session 4  
12:30 - 14:00      Lunch  
12:30 - 14:00      HODs meeting (*Thomas Paine Study Centre 2.01*)  
12:30 - 14:00      APPLY network meeting (*Julian Study Centre 1.02*)  
12:30 - 14:00      Redesigning Conferencing (*Julian Study Centre 0.01*)  
12:30 - 13:45      Brown Bag Session on Ethics (*Thomas Paine Study Centre 0*)  
14:00 - 15:30      Plenary: Katy Gardner & Jafari S.Allen (*Thomas Paine Study Centre 0*)  
15:30 - 16:00      Refreshments  
16:00 - 17:30      Panel session 5  
17:30 - 17:45      Break  
17:45 - 19:15      Keynote: James Ferguson (*Thomas Paine Study Centre 0*)  
19:45 - 22:00      A respectful conversation about migration (*UEA Drama Studio (DRA 0.01)*)  
19:15 - 21:45      STREAT streetfood open for buddha bowl dinners (*UEA Main Square*)

## THURSDAY 5TH SEPT

08:00 - 16:15      Reception desk open (*Thomas Paine Study Centre*)  
09:00 - 10:30      Panel session 6  
10:30 - 11:00      Refreshments  
11:00 - 12:30      Panel session 7  
12:30 - 14:00      Lunch  
12:45 - 13:45      Workshop: Anna Mudeka (*UEA Drama Studio 0.01*)  
12:45 - 14:00      ASA's AGM (*Julian Study Centre 0.01*)  
12:45 - 14:00      The New Ethnographer meet-up lunch (*Julian Study Centre 1.02*)  
14:00 - 15:00      (Un)Named Maker: a tour of Sonny Assu's exhibition (*SCVA, East End Gallery*)  
14:00 - 15:30      Panel session 8  
15:45 - 16:15      Refreshments  
16:00 - 17:15      Architectural tour of the UEA campus (*SCVA, Gallery Reception*)  
16:15 - 17:45      Plenary: Sharon Macdonald (*Thomas Paine Study Centre 0*)  
19:00 - 21:00      'Alternative banquet' (*Haggle or The Last Wine Bar*)  
19:00 - 21:00      Conference dinner (*St.Andrew's Hall*)  
21:00 - 23:30      Conference dance (*St.Andrew's Hall*)

## FRIDAY 6TH SEPT

08:00 - 14:00      Reception desk open (*Thomas Paine Study Centre*)  
09:00 - 10:30      Panel session 9  
10:30 - 11:00      Refreshments  
11:00 - 12:30      Roundtable: Traditional art practice and indigenous knowledge (*Thomas Paine Study Centre 0*)  
12:30 - 14:00      Lunch  
14:00 - 15:30      Panel session 10

# ASA19

ANTHROPOLOGICAL PERSPECTIVES ON GLOBAL CHALLENGES

Association of Social Anthropologists of the UK  
and Commonwealth Annual Conference

UNIVERSITY OF EAST ANGLIA,  
NORWICH 3 - 6 SEPTEMBER 2019



**ASA COMMITTEE IN 2019:**

Chair: Prof. Nigel Rapport  
Hon. secretary: Dr Jon Mair  
Hon. treasurer: Dr Soumya Venkatesan  
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Conference liaison officer: Dr Emma Gilberthorpe  
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**ASA19 Conference convenor: Dr Emma Gilberthorpe****ASA19 Local Committee:**

Dr Sheila Aikman (International Development)  
Dr Ferdinand de Jong (World Art Studies)  
Dr Emma Gilberthorpe (International Development) (Chair)  
Prof. Steven Hooper (Sainsbury Research Unit)  
Prof. Cecile Jackson (International Development)  
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Prof. John Mack (Sainsbury Research Unit)  
Dr Daniel Rycroft (World Art Studies)

**Conference administrators:**

NomadiT: Eli Bugler, Kirsten El, Neil Hamilton, James Howard, Rohan Jackson, Saskia Lillepuu, Kristjan Lorentson, Triinu Mets, Elaine Morley, Hugh Swann

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**Many thanks to our volunteers:**

Alejandra Nadine Hart, Amelia King, Bolaji Owoseni, Charlotte Daisy Cartwright, Claire McGee, Elin Jonsson Cederhag, Evangeline Monk, Greine Jordan, Hannah Lewin, Imogen Coulson, Isobel Martin, Jaan Eerik Sõmermaa, Josh Doble, Kara Sheppard, Laura Ewok, Lily Rice, Louise Nicholls, Mariko Obari, Megan James, Megan Pay, Michelle Thorp, Qudra Goodall, Rachel McNair Smith, Rodrigo Ferrari Nunes, Sachi Tanaka, Sara Leigh Acedo, Yasmina Belabid, Zoë Elizabeth Boyce

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## WELCOME FROM THE ASA CHAIR

Welcome to the ASA19 conference, Anthropological Perspectives on Global Challenges, jointly hosted by the School of International Development, the Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas, and the Department of Art History and World Art Studies, at the University of East Anglia.

Since 1946, the ASA has represented the interests of professional social anthropologists in the United Kingdom and the Commonwealth. It is an association funded entirely by its membership's subscriptions for the representation of its members' interests on a wide range of fronts, and promoting the discipline in all public arenas. The ASA embodies a vital professional network through which anthropologists can exchange ideas and foster the intellectual debates and developments that maintain the lifeblood of our discipline.

One of the most enjoyable and important aspects of the ASA's rubric is to hold an annual conference on a theme suggested by its members; and to publish conference proceedings in an edited collection that enters an esteemed ASA series (currently published by Bloomsbury) for distribution to the membership. The idea for the present conference is to provide a forum to discuss questions of anthropology's relationship to global agendas of development. Sustainable human development and social change appear to be increasingly modelled in terms of centristic, problem-led, policy-relevant, and impact-driven interventions.

Since Immanuel Kant first formulated the idea of anthropology as a modern social science (in the later 1700s) it has been the supposition that knowledge gained concerning the universal nature of human being might give onto political engagement: an ethical application of that knowledge so that human beings might everywhere be hospitably and peaceably recognized and supported. How then might anthropology practically and ethically engage with currently dominant imaginaries of global development? How, in the context of intense environmental, technological and social change, should anthropology apply a critical, enquiry-driven approach to visions of human progress? The 2019 ASA conference aims to stimulate an open conversation about global agendas of development.

I look forward to our significant deliberations over the coming days. Also, on behalf of the ASA Committee, I'd like to thank the local organisers—Emma Gilberthorpe and her team: Sheila Aikman, Ferdinand de Jong, Steven Hooper, Cecile Jackson, Karen Jacobs, Ben Jones, John Mack and Daniel Rycroft—for putting in the work to offer such an exciting, diverse and full package of events.

Again: welcome!

Professor **Nigel Rapport** (*University of St Andrews*)  
Chair of the ASA

## WELCOME FROM ASA19 CONFERENCE CONVENOR

On behalf of the UEA local organising committee, I am delighted to welcome you to the University of East Anglia for the ASA19 conference, Anthropological Perspectives on Global Challenges.

The conference has four simple aims. First, to bring together anthropologists working across disciplinary and institutional boundaries to collectively examine the ways we perceive, interpret, respond to and challenge the agendas embedded in the Global Challenges. The response to this has been emphatic and the richness of papers and panels that fill the next few days are testament to the diversity of perspectives and engagements within the discipline.

Second, to provide a forum for debating what is going on behind global agendas and research frameworks through four main themes – displacements of power; identities and subjectivities; utopias and temporalities; the future of 'traditional' art practices and knowledge – and drawing out new perspectives on how anthropology might shape and be shaped by them. The plenaries and keynotes will, in particular, provide a space for collective reflection and discussion about future directions in anthropology.

Third, to provide an inspirational environment in which to reflect, contemplate and forge new research ideas. Stroll through the Sculpture Park and marvel at works by Henry Moore, Liliane Lijn and Antony Gormley (look up to see those teetering on the edge of buildings); pore over the Sainsbury ethnographic collection; savour the Odundo exhibition and the Firth collection; enjoy an architectural tour of the campus; take a walk around the 350 acres of beautiful UEA parkland; dip your toes in the River Yare; or dive into the Sportspark swimming pool.

And finally, to celebrate both this wonderful discipline and you, the anthropologists that make it what it is. Let's take this time to engage, participate and debate so we can, together, explore the parameters and possibilities of what it is to be an anthropologist today.

Enjoy!

**Emma Gilberthorpe** (*University of East Anglia*)

Chair, local organising committee

ASA19, Norwich

### Acknowledgements:

I would like to offer special thanks to the Wenner Gren Foundation for their financial contribution to the conference, to NomadIT, with special thanks to Triinu Mets, to our Head of School, Laura Camfield and to our faculty Deans, Frances Bowen and Sarah Barrow, for their support, to Vanessa Tarling, Nicki Stead and Ann-Marie Moody for their help with organisation, and special thanks to Katharine Trott and Val Skipper for the great support they've provided, especially over the last few months. And last but not least, to our wonderful volunteers and my fellow committee members. Thank you!

### WHEN IS THE NEXT ASA AND WHAT WILL IT BE ABOUT?

ASA2020 on the subject of "Responsibility" will be held at the University of St Andrews between August 24 and 27 2020. The conference invites participants to debate responsibility as a category that unsettles and at the same time entangles political, ethical and epistemological questions, and faces anthropological theory, ethnographic practice, interdisciplinary and collaborative research, and applied engagement with key challenges. The call for panels will be open in early October 2019, with the call for papers opening in January 2020. For more details please contact the conference's lead conveners, Drs Melissa Demian and Christos Lynteris at [md240\(at\)st-andrews.ac.uk](mailto:md240(at)st-andrews.ac.uk) and [cl12\(at\)st-andrews.ac.uk](mailto:cl12(at)st-andrews.ac.uk).

## **ASA19 CONFERENCE THEME:**

### **ANTHROPOLOGICAL PERSPECTIVES ON GLOBAL CHALLENGES**

Following on from conversations in Oxford (ASA2018), ASA19 asks how, in the context of intense environmental, technological and social change, a renewed anthropology perceives, interprets and responds to the global agendas embedded in the Global Challenges. The 2030 Agenda for Sustainable Development, which articulates the universal vision of the 17 Sustainable Development Goals, advocates a model of sustainable 'human development' and social change that reflects on the proposition that there are 'global' challenges requiring multilateral response and world-wide academic or 'scientific' cooperation. The Agenda has recently seeped into the international research environment through the Global Challenges, a framework for enquiry that compels research to be problem-led, policy-relevant, interdisciplinary and impact-driven, a roll-call of characteristics that jar with the classical theoretical and methodological approach of anthropologists.

Whilst anthropologists work beyond the orbit of development objectives and frameworks and across the diverse cultural contexts of contemporary societies, the Global Challenges raise critical questions and offer new areas of enquiry for the discipline. How, for example, might we explore creative responses to global agendas and new forms of identity and relatedness, and what issues might the global challenges pose to the manifestation/realisation of this creativity? How might we challenge the substantive nature of the Agenda by applying our critical, enquiry-driven approach to its vision of progress?

ASA19 aims to draw out new perspectives on how anthropology might shape and be shaped by global agendas, to open up anthropological debate about dominant imaginaries, social justice, and the hazards of both engagement and disengagement with how pasts and futures are envisaged and materialised. Whether we are concerned with the social, political, material, aesthetic or medical, we aim to stimulate an open conversation about what is going on behind global agendas and research frameworks, and the epistemology, ethical claims and utopian visions of the Global Challenges framework. There is a critical need for us to come together more effectively as a discipline and to think of how a collective and connected Anthropology might engage afresh with global development agendas. Over the next few days we will share theoretical musings, practical insights and methodological reflections on the role of anthropology and anthropologists in engaging with and affecting these challenges.

The conference is organised around four thematic areas, listed below together with the panels addressing that thematic area.

#### **1. Displacements of Power**

- A01: Provincial challenges: making sense of political cultures in towns and trading centres
- A02: Anthropological contributions to humanitarian intervention
- A03: Entangled engagements: anthropology's holistic approach to the Global Challenges
- A05: Global agendas: rumors, resistance and alternatives
- A06: Contested claims: land in difficult socio-political contexts
- A07: Shaking grounds. Strategies for urban resilience when homes make no safe havens
- A08: Recognizing diasporas: transnational struggles for voice and visibility
- A09: 'Left behind places': unequal social trajectories of progress
- A10: The radical politics of alterity: towards a unified analysis of 'crisis', migration and the workings of power.



- A12: Global capital as a local challenge: the anthropology of corporations
- A13: Ethics, power, and consent in ethnographic fieldwork
- A14: Neoliberalization and the ambivalent role(s) of the state in transnational energy companies

## **2. Identities and Subjectivities**

- B01: Is it time for an anthro-materiality?
- B02: Smartphones and ageing: a global anthropological perspective
- B03: A home of one's own: gender and property in global cities
- B04: The production, uses and meaning of identity documents for people on the move
- B05: Anthropological contributions to understanding the Global Cancer Divide
- B06: Anthropology of mathematical modeling
- B07: The new ethnographer: facing challenges in contemporary fieldwork
- B08: Generosity and analysis
- B09: Inaccessible access: confronting barriers to epistemic inclusion for people with disabilities in the academy and beyond
- B10: Education and young migrants' 'return' mobilities
- B11: Indigenous childhoods and the environment
- B12: Ethico-digital relationships amid uncertain futures: mobile technologies, ethical reproduction, and uncertainty
- B13: Adding to the air
- B14: Anthropology and antimicrobial resistance
- B16: Future jeopardised: socialities and creations of the fear of climate change
- B17: Problematising 'social interventions' in global mental health: what can ethnography offer?

## **3. Utopias and Temporalities**

- C01: Fertility and fidelity: conservation as a space of social reproduction
- C02: Anthropology, museums and art: collaborative methodologies in migration research
- C03: Perspectives on arts and decolonisation: enabling knowledge/multiplying epistemologies
- C04: Ethnography, traditional art practices and culture based development
- C05: Climart: imagining and communicating climate change through artistic practice
- C06: Experimental modes of anthropology: spatial investigations
- C07: Questioning the (un)sustainability of Artisanal and Small-scale Mining

## **4. The Future of 'Traditional' Art Practices and Knowledge**

- D01: Streetscapes: affective encounters between People and Things
- D02: Promise for the future: temporalities of religious heritage
- D03: Utopia and the future: anthropology's role in imagining alternatives
- D04: Knowledgeescapes: the city as information infrastructure
- D05: Fractal time: thinking through utopian futures
- D06: Religious heritage spaces: disputes and convergences
- D08: The global challenge of decolonising anthropology: how do our critical pedagogies lead to shifts in research praxis?
- D09: Shadows of the present: generative ambivalences across art, heritage, and materiality

## PRACTICAL INFORMATION

### USING THIS PROGRAMME

This *Practical information* chapter is the key to using the conference programme as quickly and efficiently as possible, providing essential information concerning the conference, but also introducing you to the venue and campus of the University of East Anglia, as well as the beautiful town of Norwich.

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

The full academic programme is detailed in the *Daily timetable* section which shows what is happening, and where, at any given moment in chronological sequence. The *Panel and paper abstracts* section provides the actual panel and paper abstracts, in panel reference number order. There is a similar abstract section for the labs, with an introduction to the format.

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

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

### WHAT ARE LABS?

Labs (short for laboratories) are spaces for producing and presenting ethnographic works that are not exclusively based on text-based conventions, but constituted through visual, acoustic, performative, and other forms of experience-based knowledge, the term "laboratories" referencing experimental practices and activities. Labs aim to explore the methodological and epistemological possibilities of carrying out and presenting anthropological research using non-text based form and by having an interactive and collaborative component.

### TIMING OF PANELS

Panels have been allocated one to four ninety-minute sessions, depending on the number of accepted papers (there may be up to four papers per session). There are panels of all sizes on Wednesday and Thursday while Tuesday and Friday only contain two-session panels. We are using 8 to 15 panel rooms at a time, so any one panel/laboratory is up against that number of alternatives. The times of each panel/lab are shown in the respective abstract section and are also indicated in the *Daily timetable*.

### TIMING OF INDIVIDUAL PAPERS

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

## **ASA19 CONFERENCE VENUES: PANELS, LABS, CATERING, REGISTRATION**

ASA19 academic activities will take place on the campus grounds of the UEA. The Reception desk (where one checks in to the conference) and the Book exhibit will be located on the ground floor of the Thomas Paine Study Centre, which is also one of the locations where lunches and refreshments will be served, the other being the Julian Study Centre. All panel sessions and most of the labs will run in the Thomas Paine Study Centre, Julian Study Centre and Elizabeth Fry building and all plenaries (except for the Firth lecture), as well as the AGM will take place in Lecture Theatre 0 in the Thomas Paine Study Centre. Two labs and two workshops will take place in the UEA Drama Studio (DRA 0.01).

## **ASA FIRTH LECTURE VENUE**

The 2019 ASA Firth lecture will be delivered by Professor Anne Stoler at the great Lecture Theatre 1 (see the map on the back cover for further details).

## **OPENING DRINKS RECEPTION VENUE: TAKE TIME TO VISIT THE SAINSBURY CENTRE FOR VISUAL ARTS**

The Welcome drinks reception on Tuesday at 19:00 will take place at the wonderful Sainsbury Centre for Visual Arts. This inspirational public art museum is a world-class Norman Foster building (one of his early works before he became an architectural superstar) at the University of East Anglia (UEA). Set in acres of countryside by the River Yare, it presents spectacular outdoor art by Henry Moore and a sculpture garden as well as modern art donated by Lord and Lady Sainsbury, including works by Pablo Picasso, Francis Bacon and Edgar Degas, and world art spanning 5,000 years of human creativity. It holds regular special exhibitions and a programme of events day and night.

The permanent collection and the East End Gallery are free, and all delegates will receive half-price admission to the special exhibitions on presentation of their ASA19 conference badge (reducing the entrance fee to £6.50). The East End Gallery currently houses a display by leading Canadian (Kwakwaka'wakw) artist Sonny Assu. The Magdalene Odundo exhibition will be running for the duration of the conference and there will be an address by the artist in the Sainsbury Centre Foyer at 19:00 on Tuesday evening.

Opening times for the building are 09:00-18:00 Tuesday to Friday and 10:00-17:00 Saturday and Sunday. Special exhibitions (such as Odundo) open at 10:00 with last entry at 17:00 during the week and 16:00 at the weekend. The permanent collections and the East End Gallery will be open until 21:00 on Tuesday 3rd September for conference delegates.

**Please read in the Events and meetings section of Odundo's presentation on Tuesday evening, and of the special tours on Thursday at 14:00 and at 16:00.**

## **RECEPTION DESK, ASA19 CONFERENCE TEAM, NOMADIT OFFICE**

On arrival at the Reception desk (located in the ground floor foyer of the Thomas Paine Study Centre) you will have been given this book and your conference badge. Tickets for the conference dinner on Thursday night (if you booked to attend the conference dinner) are printed on the badge as a cutlery icon.

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

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office located at Room 0.1 Thomas Paine Study Centre, close to the Reception area/catering/book exhibit in the Thomas Paine Study Centre.

**Reception desk opening hours:**

Tue 11:30-18:00; Wed 08:00 -16:15; Thu 08:00-16:15; Fri 08:00-14:00

**NomadIT office opening hours:**

Tue 11:30-18:00; Wed 08:00 -18:00; Thu 08:00-18:00; Fri 08:00-16:00

Please note that the NomadIT office will close occasionally during the day for 10-20 minute breaks.

**CERTIFICATES OF ATTENDANCE, RECEIPTS OF PAYMENT**

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 ('Cocoa'), 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 during a quieter moment to request a printed and pen-signed certificate, and we will be happy to supply one. Same goes for Receipts of payment.

**PRINTING**

If you need to print your conference paper, a boarding pass or other short text-based documents, this can be done for 50p per page at the NomadIT office.

**QUIET ROOM**

We have booked room 2.02 at Thomas Paine Study Centre to be the Quiet Room for the conference. If you need a room for breastfeeding, or to calm down from the general excitement of the conference, to say a quiet prayer or to meditate, please head there. N.B. The main purpose of the quiet room is to give refuge for those looking for quiet. This is not the space for working on your laptop or for holding a meeting – please be respectful of the needs of your fellow delegates and head for cafés or the breakout meeting spaces in the Julian Study Centre (JSC) foyers for work purposes.

**LUGGAGE AND LOST-AND-FOUND**

You can leave your luggage at the NomadIT office until closing times Tue-Fri. All lost items will be brought to the NomadIT office where you can retrieve them within the office hours.

**RECYCLING**

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

### EMERGENCY CONTACT DETAILS

During the conference, emergency messages should be sent to **conference(at)theasa.org**. Triinu Mets and Rohan Jackson from NomadIT can be contacted at all times on their UK numbers (+447482613951 and +447866 425805 respectively), but please only call outside of conference hours if it's an emergency.

### FOOD ON CAMPUS IN THE EVENINGS

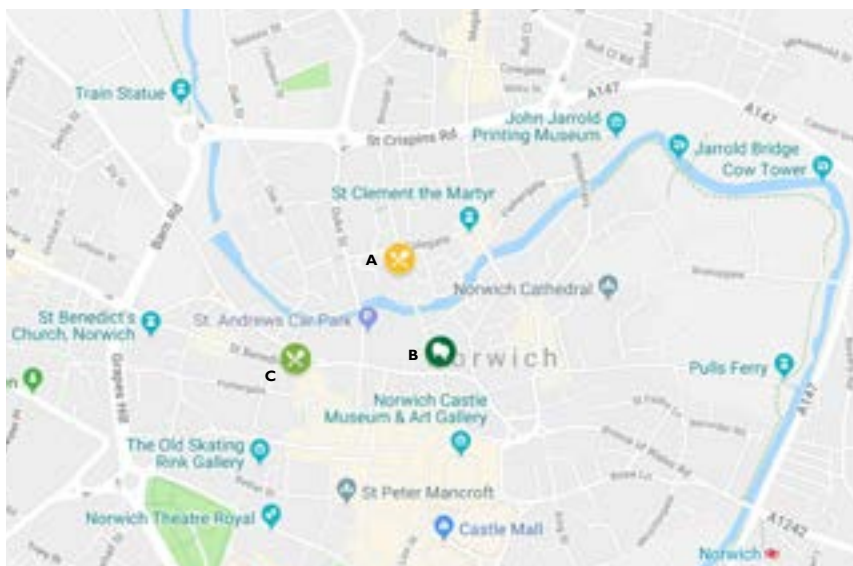
While most campus cafés are closed for the summer break, we have organised to have University of East Anglia catering service providing food on campus both on Tuesday and Wednesday evenings. On Tuesday, from 18:30 to 19:00 and again later 21:00 to 22:00 pizza, pasta and salad, and a few sweet options will be available at the student eatery Zest, just off the main Square in the UEA campus. On Wednesday, from 19:15 onwards, there will be delicious buddha bowls served at UEA Street Food hut - STREAT, which you will find outside in The Square if weather permits (or served inside Zest if it's raining).

### SHUTTLE BUSES TO DINNER VENUES

To facilitate travel from the UEA Campus to the dinner venue of St Andrew's Hall and the alternative dinner venues of Haggie and The Last wine bar on *Thursday evening*, we have ordered a few buses to take you there. The buses will leave at 18:30 from the parking lot on University Drive and drop everyone off at St. Andrew's Hall. At 23:30 the same buses will pick up those who have danced their fill and want to go back to the campus. The pick-up location will be St. Andrews's Hall. Please ensure you arrive promptly, as the buses will not wait for latecomers!

### MAP OF NORWICH CENTRE

**A** Last Wine bar & Restaurant    **B** St Andrew's Hall    **C** Haggie



## **GOATS FOR GARDENERS, OR HOW WE AT NOMADIT ARE TRYING TO ORGANISE ENVIRONMENTALLY FRIENDLY CONFERENCES**

In Estonian, there's a phrase for people put in charge of something they in fact are keen to deteriorate, and that is *kits kärneriks* - getting a goat to be the gardener. There is no doubt that the conference business is not a particularly environmentally friendly one: food and drink go to waste, disposable dishes, bottles and cutlery pile up in bins, the air travel leaves an elephantine carbon footprint and delegates print hectares of forest into their presentation papers and documents. What can we do to contribute less (in fact as little as possible) to suffocating Planet Earth?

For many years now, the ethos of NomadIT has been to reduce the amount of 'goodies' given out at conferences: we try to avoid the production and dissemination of conference-related memorabilia like pens, bags, cups, notebooks, water bottles knowing full well that most people already have their own and those items end up in thrift stores or just garbage. We ask publishers to provide us with adverts for the printed programme to reduce the waste generated by leaflets being added to conference packs. We recycle badge pouches and lanyards. At UEA in Norwich, the local caterer and the Events team have been wonderfully cooperative with our requests for aiming at environmentally friendly solutions, ensuring all packaging is biodegradable and that crockery is used whenever possible. Lunch menus have been produced with an eye for vegan/vegetarian cooking. We know that while all these efforts do not erase the damage conferencing does to the environment, hopefully there's less of it.

We also hope that you will all join us in our efforts by bringing your own water bottle, sorting waste according to type, walking and cycling (and/or using public transport) rather than driving and joining in the discussion led by Hanna Knox on Wednesday at 12:30 in Julian Study Centre 0.01 on redesigning conferencing.

## **GETTING AROUND IN NORWICH**

The university is located 3.5 miles/5.6 kilometres outside the Norwich city centre (where Norwich Rail Station and Bus Station are located) and 4.3 miles/6.9 kilometres away from Norwich International Airport, easily accessible by public transport, bike and car (Post-code for sat nav: NR4 7TJ).

### **Public transport**

FirstBus buses 25 and 26 (the Blue Line on FirstBus website) connect the UEA campus with Norwich railway station, *Castle Meadow* and *Red Lion Street*, which is close to the bus station in Norwich city centre. These buses travel onto campus (there are a number of stops on campus) and run into the early hours of the morning. For the bus timetables, journey planner and online tickets go to First Group's website: <https://www.firstgroup.com>

### **Cycling**

UEA and Norwich have invested a lot of money in the past years to encourage cycling, fixing the roads and facilitating care and services. There are 3,600 cycle parking spaces on campus. There are clearly marked cycle routes on approach to the campus and throughout the university. View cycle parking map: <https://tinyurl.com/y3vlnyet>

### Taxis and rideshare

There are various local taxi firms who charge approximately £6.50 to £8.00 for a single journey to the UEA from the city centre, or approximately £10 to/from the Norwich airport. Here are some of them:

Goldstar Taxis: +44 (0)1603 700 700

ABC Taxis: +44 (0)1603 666 333 (download the ABC app to place bookings and to pay using your debit or credit card)

Courtesy Taxis: +44 (0)1603 446 664

Five Star Taxis: +44 (0)1603 555 555

Uber does work in Norwich, but there are usually not many cars available, so you may have to revert to taxis.

### If you have come by car

Because parking spaces on campus are limited, UEA provides a free, sustainable park and ride alternative. Journey time is 15 minutes (approx). The service runs Mon-Fri, with a bus every 15 minutes. The first/last departures are 07:20 (Costessey Park & Ride) and 20:15 (UEA, University Drive). See: <https://www.norwichparkandride.co.uk/times/511>

### FOOD GUIDE: BARS AND RESTAURANTS IN NORWICH

Norwich has a wide range of places to eat. Below we will recommend some of the best places. In terms of the geography of the city, you can think of three areas for eating out. For proper dining and some of the best restaurants, St. Benedicts and Upper St. Giles Street are the place to go. For familiar franchises – Wagamama, Café Rouge, Nandos, Byrons – the area around Chapelfield Mall works well. For cheaper restaurants, including curry houses, Magdalene Street would be a good place to start.

TripAdvisor and other sites offer useful lists of where to eat, including website information. We also found the following Timeout page useful, when compiling these recommendations: <https://www.timeout.com/norwich/restaurants/best-restaurants-in-norwich>

Also note that Norwich is famous for having a (medieval) church for every week of the year and a pub for every day. The numbers do not quite add up these days, though Norwich still has 43 pubs. A full list and some walking tours can be found here: <https://www.cityofale.org.uk/pubs>

A useful website listing the 31 remaining medieval churches of Norwich can be found here: <https://norwichmedievalchurches.org> and a recent initiative by the National Centre for Writing where authors create their own trails through Norwich can be found here <https://nationalcentreforwriting.org.uk/walking-norwich/>. This is in part celebration of Norwich as a UNESCO City of Literature.

### Some recommendations from the committee on where to eat

**New Sole Place**, 27 Suffolk Square (via Vauxhall Street), <https://www.facebook.com/Newsoleplace/> It does not look very prepossessing but is really the best for fish and chips.

Another popular haunt in the city is the **Grosvenor Fish Bar** <http://www.fshshop.com>

**The Workshop**, 53 Earlham Road, great for small plates of middle eastern food. A bit of a local institution, but closes by 7pm.

**Benedicts**, 9 St Benedicts Street, <http://restaurantbenedicts.com> Probably the best fine restaurant in Norwich.

**Brick**, Market Square (behind the Sir Garnet pub) <http://www.brick.pizza> Absolutely fantastic pizza (wood fired oven, limited selection, proper ingredients). Very reasonably priced.

**Blue Joanna** <http://www.bluejoanna.co.uk> A very nice, lively place. A nice wine selection and food that fuses Asian and American cuisines.

**Les Garrigues**, 81 Upper St. Giles, <http://www.lesgarrigues.co.uk> A good French wine bar with light bites. Described as being 'as close to France as you can get'. They are about right.

### And for drinks

A nice microbrewery pub is **The Plough** <http://www.theploughnorwich.co.uk/> on St Benedicts Street. And has a nice big garden at the back that is open until 10pm in the summer months.

Beer aficionados may prefer **The Fat Cat** <http://www.fatcatpub.co.uk/> (off Dereham Road).

**The Playhouse bar** <http://www.norwichplayhouse.co.uk/> also has a friendly atmosphere, good selection of draught beers and nice open-air space at the rear.

**Cinema City** has a good selection of wines by the glass, and a decent restaurant. It is also a good place to watch a film: [http://www.picturehouses.co.uk/cinema/Cinema\\_City/](http://www.picturehouses.co.uk/cinema/Cinema_City/)

For late opening, **Franks Bar** <http://www.franksbar.co.uk/> and **The Bicycle Shop** <http://thebicycleshopcafe.com/> are nice friendly places.

Also please note that some evenings you may find yourself on campus without wanting to head into the city. As most eateries that normally would be open during term time are either closed or working limited hours during the break, one can order food in and, weather permitting, perhaps taking yourself to the lake (or what we call a "broad") to sit and enjoy your supper. Food can be ordered from most restaurants in Norwich (for good or ill) from <https://deliveroo.co.uk>

### VISITOR ATTRACTIONS

General information can be found in the Tourist Information Office in the main Library at the Forum, or sought here: <https://www.visitnorwich.co.uk/> <https://www.visitnorfolk.co.uk/>

Do spend time at the Sainsbury Centre for Visual Arts <http://scva.ac.uk> while on campus. See our Events and meetings section for tours and events there during the conference.

The most famous landmark in Norwich is Norwich Anglican Cathedral (go to a sung evensong service, if you get the chance) <http://www.cathedral.org.uk>. Norwich, as an indication of its importance in the Middle Ages, has more medieval churches than any other city in northern Europe: <https://norwichmedievalchurches.org>, <http://www.norwich-churches.org>. Also have a look at the Castle and other museums: <https://www.museums.norfolk.gov.uk/norwich-castle>

A very good arts cinema in the form of Cinema City [http://www.picturehouses.com/cinema/Cinema\\_City](http://www.picturehouses.com/cinema/Cinema_City)



The Theatre Royal is showing *Romeo and Juliet* (Prokofiev's ballet reworked by Matthew Bourne) <https://secure.theatreroyalnorwich.co.uk>. You can also check out what is on at The Playhouse and at Norwich Arts Centre <http://www.norwichplayhouse.co.uk/> <http://norwichartscentre.co.uk>

Norwich is also a UNESCO City of Literature, and you might want to inquire at the national Centre for Writing about talks and events: <https://nationalcentreforwriting.org.uk>

For those staying for longer we would recommend a trip on the Broads, most people rent a boat from Wroxham, but you might be better off in my view getting one from Sutton Staithe (much less busy, much more atmospheric). You can rent a boat from the Boatyard <http://www.suttonstaitheboatyard.co.uk> (best to call in advance +44(0)1692 581 653).

Houghton Hall (perhaps the most remarkable of the stately homes - <http://www.houghtonhall.com>) is also quite extraordinary and can be combined with a visit to Castle Acre or the seaside. Blickling Hall is nearer to Norwich and very popular (one time home to the Boleyn family).

Holkham and Wells Next-the-Sea have great beaches on the North Norfolk Coast. On the east coast, Walcott, Waxham, Sea Palling are good for swimming (and walking). The east coast is about a 35-40 minute drive, the north coast at bit further at over an hour.

For those coming by public transport the gentle seaside towns of Cromer and Sheringham on the north Norfolk Coast can be a nice day out. Of greater interest to historians, architects, and those with an interest in extraordinary, if decaying Victorian promenades, is Great Yarmouth on the east coast.

A good read to get to know the lie of the land in East Anglia is W.G. Sebald's *The Rings of Saturn*. You may also like to read some writers who have studied on our Creative Writing MA: Anne Enright, Kazuo Ishiguro, Tash Aw, Ian McEwan. The most recent historical best-seller set in Norwich that definitely deserves the long read is *Tombland* by C.J. Sansom.

## FITNESS

For those who like to have some daily exercise beyond walking/cycling, we recommend going to the Sportspark in UEA that boasts two 25m pools (that join to form a 50m competition pool) and a 125-station fitness centre, climbing facilities etc. The fitness centre is open Monday to Sunday 06:30-22:20 - for more detailed information, see <http://www.sportspark.co.uk/opening-times>

Ben Jones (*University of East Anglia*)  
Local organising committee  
ASA19, Norwich

## EVENTS AND MEETINGS

### TUESDAY 3<sup>TH</sup> SEPTEMBER

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19:00-19:30

**Address by Magdalene Odundo, Sainsbury Centre for Visual Arts, Gallery Reception**

Magdalene Odundo OBE is one of the world's most acclaimed artists working in the field of ceramics. The Journey of Things positions her work alongside a large selection of objects chosen by Odundo from across the globe and spanning over 3,000 years. She will discuss how this rich and diverse range of objects and making traditions have informed the development of her own work. Odundo was made OBE in 2008, is Chancellor for the University for the Creative Arts, Farnham and received the 2019 Pottery crafts Lifetime Achievement Award. She will be introduced by Professor Paul Greenhalgh, Director of the Sainsbury Centre.

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19:00-21:00

**Welcome drinks reception, Sainsbury Centre for Visual Arts, Modern Life Café**

We recommend starting the evening with Odundo's speech and then move into the drinks reception area at the Modern Life Café to celebrate the start of the conference with wine and some light nibbles.

### WEDNESDAY 4<sup>TH</sup> SEPTEMBER

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12:30-14:00

**(HODs) Heads of Departments meeting, Thomas Paine Study Centre 2.01**

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

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12:30-14:00

**Hannah Knox (UCL) leads a session on Redesigning Conferencing, Julian Study Centre 0.01** in collaboration with the Tyndall Centre for Climate Research.

This Workshop invites participants to talk openly and frankly about the role of air travel in anthropological practice, and in particular conferencing. We will set out to collectively design an alternative format for anthropological conferencing in the face of climate change. Potential topics for discussion include: the possibilities of virtual conferencing; decolonising anthropology through new geographies of participation; the value of slow scholarship; offsetting - solution or sop?; the social status of the cosmopolitan scholar; celebrating indigenous anthropology; and, devising new materialities of participation.

Conferences are arguably the most ecologically unsustainable aspect of academic work. Flying across the world to give a fifteen minute paper, to what are often relatively contained social networks of scholars is a rarely discussed aspect of the academic practice of Euro American anthropologists. Yet the carbon emissions created by academics flying to conferences constitutes an infringement of the core ethical commitments of anthropology as a discipline. For anthropologists, flying is not just matter of personal responsibility but also constitutes a disciplinary responsibility to those with whom anthropologists most frequently do research. How can we justify our high-carbon emitting lifestyles, or fail to speak of the infrastructures and agents of air travel, when those upon whom our discipline relies tend to have the lowest contribution to climate change, whilst they risk facing its most catastrophic consequences. This Workshop will begin to explore practical ways to confront this dilemma starting with a rethinking of the conference format.

**12:30-14:00****APPLY network meeting, *Julian Study Centre 1.02***

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

**12:30-14:00****Brown Bag Session on Ethics with Ben Jones & Hailing Zhao, *Thomas Paine Study Centre 0***

This workshop is aimed at postgraduate students pre- and post-fieldwork. It explores the narrowing of the distance between the 'desk' and the 'field' and the challenges and opportunities this presents to us as anthropologists and ethnographers. In particular the workshop offers the chance for postgraduate students to explore the 'everyday ethics' of doing and being in a particular site, and also the, often political, ways in which those sites loop back into our lives elsewhere. Part of the session reflects on the experience of working in 'development landscapes', where experiences of NGOs and aid workers, defines the lens through which the ethnographer is viewed. Part of the session draws on the experience of a PhD student conducting fieldwork in China. As a Chinese citizen, the speaker, discusses what ethics means in a context where challenges of surveillance and political interference are found, both in the field, and also at the desk.

**THURSDAY 5<sup>TH</sup> SEPTEMBER****12:45-13:45****Kure Kure/Faraway: A tale of Ancestors, Identity, Atavism, Migration and DNA The Arts Journey from Past to Future with Anna Mudeka, musician and festival organiser, *UEA Drama Studio (DRA 0.01)***

This interactive workshop showcases Anna's work as a Zimbabwean artist living in the UK. It draws on the show that Anna is currently touring, a one-woman theatre show called KURE KURE/FARAWAY. The show is hailed as "An epic story of migration, atavism, DNA and the ancestors" origins which speaks of the challenges and opportunities of starting a new life in a different country. Anna's work considers the threads that link the ancient and the modern and asks questions around history, politics, time, place & identity.

**12:45-14:00****The ASA's Annual General Meeting, *Julian Study Centre 0.01***

All members of the ASA are invited to attend the association's AGM. Come and have your say on ASA business.

**12:45-14:00****The New Ethnographer meet-up lunch, *Julian Study Centre 1.02***

This meet-up is designed to offer a safe space for PhD students and junior scholars to debrief about challenging fieldwork experiences. Colleagues are invited to join us to discuss these experiences to the extent they would like to, to meet like-minded individuals and

build a supportive network within ASA. It is also an opportunity to find out more about contributing to The New Ethnographer's blog, workshops, and forthcoming publications. Bring your lunch along, and we look forward to seeing you there.

14:00-15:00



**(Un)Named Maker: a tour of Sonny Assu's exhibition at the Sainsbury's Centre for Visual Art, Sainsbury Centre for Visual Arts, East End Gallery**

During an artistic residency in the summer of 2019, First Nations Kwakwaka'wakw artist Sonny Assu curated an exhibition exploring his encounter with Britain at the Sainsbury's Centre for Visual Art entitled (Un)Named Maker.

Combining the historic collections with his own artistic responses, Sonny explores the transcultural relationships involved in museums and contemporary art, particularly exploring the notions of identity and value, drawing on the themes of global interconnectedness and colonial/post-colonial reconciliation.

Tour provided by Dr. Jack Davy of the AHRC-funded project Beyond the Spectacle.

16:00-17:15

**Architectural tour of the UEA campus, Sainsbury Centre for Visual Arts, Gallery Reception (enter using the east end doors)**

The architectural tour of the UEA campus will explore how the modernist ideas that informed Denys Lasdun's designs are experienced by residents and users of the university. It will bring to visitors and conference delegates an understanding of the spatial and material qualities of the campus, and look into how and why Lasdun's designs have either been disrupted or accommodated by later building complexes. Given the evolving role of the university in relation to the region, the city, and the planet, we will look into architectural responses to issues of sustainability and social engagement. The tour will be led by Prof Stefan Muthesius, of the Department of Art History and World Art Studies at UEA. Prof Muthesius is the co-author, with Peter Dormer, of *Concrete and Open Skies: Architecture at the University of East Anglia 1962-2000* (London: Unicorn Press, 2001), a study of the UEA campus. There will be a maximum of twelve in the tour group, so booking is essential. Please book via here: <https://forms.gle/CTGnseALE1IsAJqo9>

19:00-21:00

**'Alternative banquet',**

*Haggle restaurant, 13 St Benedicts St, Norwich NR2 4PE*

OR

*The Last Wine Bar, St Georges St, Norwich NR3 1AB*

Those not attending the formal conference dinner might wish to avail of the tables reserved for ASA participants at either Haggle or The Last Wine Bar restaurants close to the Conference dance in the centre of Norwich. Both have reasonable prices and good food! Haggle is a Middle Eastern Restaurant offering a unique combination of aromatic

and vast flavouring that caters for every palate. The Last Wine Bar offers locally-sourced food and over 60 wines. Why not go along to network with other delegates to discuss anthropology over an economic dinner? Then take a short stroll to St Andrews Hall for the conference dance. See further <http://hagglerestaurant.com> and <https://www.lastwinebar.co.uk>.

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**19:00-21:00**

**Conference dinner, St Andrews Hall, The Halls, St Andrew's Plain, Norwich, NR3 1AU**

The Halls in Norwich, Norfolk is the most complete medieval friary complex surviving in this country and has been welcoming visitors since passing into civic hands in 1538. St. Andrew's Hall is the centrepiece of The Halls and is the name by which many people refer to the whole complex of buildings. It has a fine, high-beamed ceiling, beautiful stained glass windows, limestone columns and a large polished maple floor. It was originally the nave of the friary and was completed in 1449. The size and beauty of its proportions are impressive without elaborate decoration in keeping with the friars' rule of simplicity. The stained glass, stone carving and deeply-coloured portraits add richness to the simple backdrop of the building, adding a contemporary feel to this incredibly historical building of civic tradition - the best of both worlds. The nave was intended as a great preaching hall for citizens of Norwich with the pillars kept as light and as high as possible to maximise vision and acoustics. The fine hammer-beam roof was a gift from Sir Thomas Epingham who commanded English archers at Agincourt. The west window is Victorian Gothic and contains fine examples of stained glass depicting the coats of arms of well-known local families.

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

To facilitate travel from the UEA Campus to the dinner venue of St Andrew's Hall and the alternative dinner venues of Haggie and The Last wine bar, we have ordered a few buses to take you there. The buses will leave at 18:30 from the parking lot on University Drive and drop everyone off at St. Andrew's Hall. At 23:30 the same buses will pick up those who have danced their fill and want to go back to the campus. The pick-up location will be St. Andrew's Hall. Please ensure you arrive promptly, as the buses will not wait for latecomers!

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**21:00-23:30**

**Conference dance, St Andrews Hall, The Halls, St Andrew's Plain, Norwich, NR3 1AU**

**FREE FOR ALL** - just bring your badge! Come and dance the night away with Jose Ferrera and Cubanda, a multinational latin band based in Norwich. They play a mix of the latin music, salsa, merengue, bachata and many more, they guarantee to have the audience up and dancing.

Jose Ferrera (Percussionist), Carlos Antonio Fumero (Vocalist), Vilem Hais (Bass), Jonathan Threadwell (Guitar), Thomad (Pianist), Rob (saxophonist, clarinet and flute). Special guest Anna Mudeka, vocals and mbira.

## KEYNOTES, PLENARIES, ROUNDTABLES, DISCUSSIONS

### TUESDAY 3<sup>TH</sup> SEPTEMBER

16:45-18:30

**Keynote: 2019 Raymond Firth lecture by Prof. Ann Stoler: Colonial disorders past and present: some planetary considerations**, *Lecture Theatre 1* (located near the University Library)

*Chair: Nigel Rapport*

In our current fraught – fiercely inequitable and environmentally precarious-- world order, colonialism – as process, as condition, as situation, as metaphor, and as a shorthand for injustice-- is invoked in a set of both intensely familiar and wholly new ways: at once as a regrettable history to be acknowledged and as decidedly over; increasingly as the logic underpinning a contemporary array of brutal forms of governance (either understood as colonial vestige or reinvention), and not infrequently as a dark diagnostic of where the world is heading on a planetary scale.

In this latter scenario, colonialism extends as a multiplex phenomenon: as imminent proliferating condition, as warning, and as strategic accusation. Naming here is a political practice, part of an alert system on a new scale. And the alert is pointed: to intensified, accelerated differentiations, manifest in ever uglier, blatant forms of expulsions, erasures, and selective disposabilities. These rival those licit and illicit entwined networks that conferred the right to kill “to defend society” at another time, always imagined as exceptions and urgencies but never on an imperial wide scale. Today the accretions are seen to be new, more encompassing, a division of the earth as empire with sites of damage and reward, precarity and safety, vulnerability and security marking out a clarity of catastrophic differentiation and difference that has never been seen before.

How well does our collective concept-work measure up to grappling with this crescendo? How well does it reckon with metaphoric strategies developed to address physical and psychic damage and long delayed political claims? And how much are state systems dependent on producing internal enemies of their own making? Are those quasi citizens and non-citizens, rendered as the interior frontiers of the polis, the underside of a new imperial logic and division of the world?

This presentation offers an uneasy pause at this juncture to consider what these varied sorts of attention to, around and on the edges of “the colonial” politically entail? Do they signal the urgent quest for a more active, vivid conceptual grammar or a more acutely accurate one? Might we treat the range of scenarios and their affective politics as in itself a new measure of a spatial and temporal set of dissonances, a world out of sync with the temporalities in which we think and write? Could one argue that the colonial call does not hark back to Fanon but registers an awkward and only partially effective move: a brazenly non-disciplinary dissent from the disorder and discrepancies of choice, resources, possibilities that the carceral archipelago of empire imposes and that the “the carte blanche” of capital confers on some, insuring that wars over *communitas* in the idiom of *immunitas* will continue to shape how, where, and who constitutes the “we” with whom we live.

After the lecture, everyone is invited to the Welcome drinks reception at the Sainsbury Centre for Visual Arts (see Events and Meetings chapter)

**WEDNESDAY 4TH SEPTEMBER****14:00-15:30****Plenary: The evil outside and the evil within: anthropology, development and decolonisation, Thomas Paine Study Centre 0**

Plenary speakers: Katy Gardner &amp; Jafari S.Allen

*Discussant: Luke Heslop**Session Chair: Dan Rycroft*

What and who is anthropology for? Is it an extractive exercise which ultimately reinforces power relations, a form of interpretation and translation, or a potentially radical and even transformational set of methods, theory and insight? Whose interests does it serve?

Whilst the answer is partly that anthropology is all of these things, for the discipline is vast, its history deep and various, and those that practice it in all its forms are heterogeneous, these questions have been present since its 19th Century infancy and, given their complexity, will almost certainly never be wholly resolved. In my presentation today, however, I want to focus on the question of Anthropology's relationship to development. After all, the Global Challenges Research Fund (after which this conference is named) is an initiative which locates 'challenges', and problem solving research within the domain of development.

In what follows I describe how UK anthropology has shifted in its approach to development over the last thirty years. In the late 1980s / early 1990s, development was largely a despised endeavour and development anthropology a sub-field given little intellectual or indeed moral credence. This position is brilliantly analysed by James Ferguson's 1997 'evil twin' article – which exemplifies the position of much of the mainstream when I was a graduate student. How different things are today, in which questions of 'development'/ global problems are now so ubiquitous that they are the themes of the ASA conference! I am particularly interested in the evocation of evil within development, and the underlying question of moral good, which I will return to later. By posing the question 'what happened next?' I plan to briefly update the story of the co-dependent, conflict ridden relationship between anthropology and development, situating it within the changing political economy of knowledge production, neoliberal corporatisation and audit culture in HE, as well as profound transformations in the wider worlds in which we work.

What I will argue is that there has been a fundamental shift in the location and nature of the moral problem: whilst up to the 1980s/90s development was an 'evil twin', closely related but external, with anthropology and its pristine 'people without history' to be protected by anthropology, it is now anthropology itself that has become morally problematic, with calls for the rethinking of its epistemology, methods and political commitments coming in a variety of interlinked guises. Rather than pushing development anthropology to the margins and defending the boundaries of the discipline, as described in Ferguson's 1997 article, the call is for anthropology not only to own its troubled past but also to open up and engage. Here, we return to the central moral question: engage on what terms, with what, and who for?

17:45-19:15

**Keynote by Prof James Ferguson: Rightful shares and the claims of presence: distributive politics beyond labor and citizenship, *Thomas Paine Study Centre 0***

This paper presents a perspective on the contemporary politics of distribution -- i.e., that modality of politics that is concerned with the fundamental questions of who gets what, and why. It starts with the observation that labor and citizenship (long the anchors for our thinking about these fundamental questions) no longer provide an adequate way of answering them. Both in my own area of specialization (southern Africa) and across the global South and beyond, the old answers leave out huge populations. Growing masses of unemployed and underemployed and the rapid expansion of precarious and so-called "informal" livelihoods undermine the old promise of universal provisioning via wages. At the same time, an increasingly mobile global population leaves growing numbers, all over the world, undocumented -- thus undercutting the citizenship-based rights that have traditionally provided the political justification for distributions of "social" payments from the state. Yet emergent new forms of distributive politics show the importance of different kinds of distributive claims in these times -- claims based on neither labor nor citizenship but on what we might call (in the broadest sense) "ownership", on the one hand, and what I have termed "presence" on the other. The paper argues that the rise of these alternatives to the long-established grounding of distributive allocations in labor or citizenship is part of a larger process that is opening up new grounds for distributive claims, and new kinds of arguments for the legitimacy of distributive shares. The challenge for scholarship is to better grasp the implications of these new claims and arguments that are now profoundly challenging long-entrenched ways of thinking about distribution.

19:45-22:00

**A respectful conversation about: migration - Migration and knowledge production in the arts and academia: collaborative utopias? *UEA Drama Studio (DRA 0.01)***

A panel of speakers representing our wide academic and artistic community will lead discussions on the subject of migration and knowledge production, with a key focus on the opportunities and limitations of collaborations between diverse communities in academia, the art sector and beyond. Our aim is to underscore the various practical challenges in reaching a broader dialogue between the university and a multi-cultural society. This is not a debate with winners and losers but the chance for proper conversations to take place in a safe and respectful environment. There will be plenty of opportunity for everyone to join in and share thoughts and ideas with a view to enabling a better understanding of all points of view. This event is co-organised by the ASA conference panel on "Anthropology, museums and art: collaborative methodologies in migration research" in its aim to engage in a wider conversation with the community.

This is a free but ticketed event – please pre-book via here: <https://www.eventbrite.co.uk/e/a-respectful-conversation-about-migration-tickets-64524556686>



**THURSDAY 5TH SEPTEMBER****16:15-17:45****Plenary: Castles in the air... and on the ground: utopian worlding and troubling temporalities in heritage-making. event, Thomas Paine Study Centre 0***Plenary speaker: Sharon Macdonald**Discussant: Ferdinand de Jong*

In the centre of Berlin, a major heritage-making project is nearing completion. A partial reconstruction of a destroyed castle (or palace – Schloß), the project has been invested with grand hopes for healing the wounds of history, supporting the building of a new, unified German nation, and even reshaping European sensibilities to the wider world. For others, however, such hopes are ‘castles in the air’ – overblown and unrealisable utopian imaginings. They see the new Schloß – which is formally called the Humboldt Forum – as an affront to their memories, evidence of the failings of elites, and a manifestation of deeply problematic relationships with other peoples and places. These divided perspectives concern the Schloß building and its site, and also proposed contents of the Humboldt Forum, especially the collections of the Berlin national Ethnological Museum, which will be exhibited there. Central to fuelling the divisions over the Schloß are memories of socialism (the German Democratic Republic’s parliament building was also on this site) and colonialism (especially in relation to the ethnological collections) – themselves failed and dystopian, utopian projects. These memories trouble other planned utopian narratives. As a multi-researcher ethnography of the development shows, however, such troubling also opens up new possibilities, and even helps ferment new energies, for what is, in effect, an at least partial re-worlding of the Schloß project and its repercussions. Drawing on this, and in light of calls to rethink recognition and decolonize heritage, the presentation seeks to offer an anthropological contribution to the challenges and potentials of contemporary and future heritage-as-world-making.

**FRIDAY 6TH SEPTEMBER****11:00-12:30****Roundtable: Traditional art practice and indigenous knowledge, Thomas Paine Study Centre 0***Chairs: Karen Jacobs & Steven Hooper**Presenters: Kodzo Gavua & Lissant Bolton*

This roundtable will address issues concerning the challenges faced in several regions of the world by practitioners who continue to work in media and forms deriving from their own cultural backgrounds, whether carving, textiles, pottery or other media. In what ways are these practices, connected to “heritage” and indigenous knowledge, (a) under threat, and/or (b) responding to environmental, climate change and other contemporary challenges?

## BOOK EXHIBIT

There is a Book exhibit in the foyer of the Thomas Paine Study Centre. Delegates are invited to browse the various book and journal titles, and talk to the publisher and institutional representatives. The support of publishers, universities and other institutions is an important part of putting on the conference, so please do take the time to visit their stands, and talk to their staff.

### Times:

**Tuesday 11:30-16:30, Wednesday 10:00-16:30, Thursday 10:00-16:30,  
Friday 10:00-14:00**

The following titles/companies/organisations should be present, and we would like to thank them for their support of this event:



**DAILY TIMETABLE****TUESDAY 3RD SEPTEMBER****11:30-18:00****Reception desk open, ground floor of the Thomas Paine Study Centre****13:00-14:30****PANEL SESSION I****A05 GLOBAL AGENDAS: RUMORS, RESISTANCE AND ALTERNATIVES**

Convenors: Rodrigo Ferrari-Nunes (University of Aberdeen/Universidade Metropolitana de Santos); Inayat Ali (University of Vienna)

Julian Study Centre 1.02: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**A12 GLOBAL CAPITAL AS A LOCAL CHALLENGE: THE ANTHROPOLOGY OF CORPORATIONS**

Convenors: Anneloes Hoff (University of Oxford); Laura Knoepfel (King's College London)

Discussants: Dinah Rajak (University of Sussex), Jessica Sklair (University of Sussex)

Julian Study Centre 0.01: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**B04 THE PRODUCTION, USES AND MEANING OF IDENTITY DOCUMENTS FOR PEOPLE ON THE MOVE**

Convenor: Claire Walkey (University of Oxford)

Julian Study Centre 1.03: **Tue 3rd Sep, 13:00-14:30**

**B08 GENEROSITY AND ANALYSIS**

Convenors: Toby Austin Locke (Goldsmiths College); Elena Liber (Goldsmiths College)

Julian Study Centre 2.02: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**B11 INDIGENOUS CHILDHOODS AND THE ENVIRONMENT**

Convenors: Jan David Hauck (London School of Economics); Francesca Mezzenzana (University of Kent)

Discussant: Catherine Allerton (London School of Economics)

Julian Study Centre 2.03: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30, Wed 4th Sep, 09:00-10:30**

**C01 FERALITY AND FIDELITY: CONSERVATION AS A SPACE OF SOCIAL REPRODUCTION**

Convenors: Adam Runacres (University College London); Timothy Cooper (University College London)

Elizabeth Fry 01.02: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**C07 QUESTIONING THE (UN)SUSTAINABILITY OF ARTISANAL AND SMALL-SCALE MINING**

Convenors: Eleanor Fisher (University of Reading); Cristiano Lanzano (The Nordic Africa Institute)

Elizabeth Fry 01.05: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**L01 ETHNOGRAPHY AS EMERGENCE**

Convenor: Subhashim Goswami (Shiv Nadar University)

UEA Drama Studio (DRA 0.01): **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**14:30-15:00****Refreshments, ground floor of the Thomas Paine Study Centre and the Julian Study Centre**

**15:00-16:30**

**PANEL SESSION 2**

**A05 GLOBAL AGENDAS: RUMORS, RESISTANCE AND ALTERNATIVES**

Convenors: Rodrigo Ferrari-Nunes (*University of Aberdeen/Universidade Metropolitana de Santos*); Inayat Ali (*University of Vienna*)

Julian Study Centre 1.02: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

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Convenor: Subhashim Goswami (*Shiv Nadar University*)

UEA Drama Studio (DRA 0.01): **Tue 3rd Sep, 13:00-14:30, 15:00-16:30**

**16:30-16:45**

**Break**

**16:45-18:30**

**Welcome, Keynote: Firth lecture: Prof. Ann Stoler: Colonial disorders past and present: some planetary considerations, Lecture Theatre 1 (located near the University Library)**

**19:00-19:30**

**Address by Magdalene Odundo, Sainsbury Centre for Visual Arts, Gallery Reception**

**19:00-21:00**

**Welcome drinks reception, Sainsbury Centre for Visual Arts, Modern Life Café**

**WEDNESDAY 4TH SEPTEMBER****08:00-16:15****Reception desk open, ground floor of the Thomas Paine Study Centre****09:00-10:30****PANEL SESSION 3****A07 SHAKING GROUNDS. STRATEGIES FOR URBAN RESILIENCE WHEN HOMES MAKE NO SAFE HAVENS**

Convenors: Aurora Massa (University of Trento); Sara Bonfanti (University of Trento)  
 Julian Study Centre 1.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

**A09 'LEFT BEHIND PLACES': UNEQUAL SOCIAL TRAJECTORIES OF PROGRESS**

Convenors: Katherine Smith (University of Manchester); Gillian Evans (University of Manchester); Jeanette Edwards (University of Manchester)  
 Julian Study Centre 1.03: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**A13 ETHICS, POWER, AND CONSENT IN ETHNOGRAPHIC FIELDWORK**

Convenors: James McMurray (University of Sussex); Margaret Sleeboom-Faulkner (University of Sussex)  
 Julian Study Centre 2.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**A14 NEOLIBERALIZATION AND THE AMBIVALENT ROLE(S) OF THE STATE IN TRANSNATIONAL ENERGY COMPANIES**

Convenors: Ståle Knudsen (University of Bergen); Dinah Rajak (University of Sussex)  
 Julian Study Centre 0.01: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

**B05 ANTHROPOLOGICAL CONTRIBUTIONS TO UNDERSTANDING THE GLOBAL CANCER DIVIDE**

Convenors: Belinda Spagnoletti (University of Melbourne); Linda Bennett (University of Melbourne); Lenore Manderson (University of the Witwatersrand)  
 Discussant: Anna Lora-Wainwright (University of Oxford)  
 Elizabeth Fry 01.05: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**B11 INDIGENOUS CHILDHOODS AND THE ENVIRONMENT**

Convenors: Jan David Hauck (London School of Economics); Francesca Mezzenzana (University of Kent)  
 Discussant: Catherine Allerton (London School of Economics)  
 Julian Study Centre 2.03: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30, Wed 4th Sep, 09:00-10:30**

**B13 ADDING TO THE AIR**

Convenors: Jane Macnaughton (Durham University); Tom Widger (Durham University); Edward Stevenson (Durham University); Andrew Russell (Durham University)  
 Elizabeth Fry 01.08: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

**B14 ANTHROPOLOGY AND ANTIMICROBIAL RESISTANCE**

Convenors: Helen Lambert (University of Bristol); Adam Brisley (University of Bristol)  
 Elizabeth Fry 1.01: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**C02 ANTHROPOLOGY, MUSEUMS AND ART: COLLABORATIVE METHODOLOGIES IN MIGRATION RESEARCH**

Convenors: Maria Abranches (University of East Anglia); Giuliana Borea (Pontificia Universidad Católica del Perú/ ILAS-Univ. London); Ulrike Theuerkauf (University of East Anglia)  
 Discussant: Alex Flynn (Durham University)  
 Julian Study Centre 3.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**C04 ETHNOGRAPHY, TRADITIONAL ART PRACTICES AND CULTURE BASED DEVELOPMENT**

Convenors: Stefania Cardinale (London Metropolitan University); Julie Scott (Canterbury Christ Church University)

Thomas Paine Study Centre 2.01: **Wed 4th Sep, 09:00-10:30**

**C06 EXPERIMENTAL MODES OF ANTHROPOLOGY: SPATIAL INVESTIGATIONS**

Convenors: Elizabeth Hallam (University of Oxford); Raymond Lucas (University of Manchester)  
Elizabeth Fry 1.34: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

**D01 STREETSAPES: AFFECTIVE ENCOUNTERS BETWEEN PEOPLE AND THINGS**

Convenor: Maruska Svasek (Queen's University Belfast)

Discussant: Jeremy MacClancy (Oxford Brookes University)

Thomas Paine Study Centre 2.03: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**D02 PROMISE FOR THE FUTURE: TEMPORALITIES OF RELIGIOUS HERITAGE**

Convenors: Ferdinand de Jong (University of East Anglia); Rasmus Rask Poulsen (University of Copenhagen)

Thomas Paine Study Centre 0: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**D05 FRACTAL TIME: THINKING THROUGH UTOPIAN FUTURES**

Convenors: Sonja Dobroski (University of St Andrews); Laura Roe (University of St Andrews);

Holly Warner (University of St Andrews)

Discussants: Marilyn Strathern (University of Cambridge), Michael W. Scott (London School of Economics)

Elizabeth Fry 01.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

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**10:30-11:00**

**Refreshments**, ground floor of the Thomas Paine Study Centre and the Julian Study Centre

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**11:00-12:30**

**PANEL SESSION 4**

**A07 SHAKING GROUNDS. STRATEGIES FOR URBAN RESILIENCE WHEN HOMES MAKE NO SAFE HAVENS**

Convenors: Aurora Massa (University of Trento); Sara Bonfanti (University of Trento)

Julian Study Centre 1.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

**A09 'LEFT BEHIND PLACES': UNEQUAL SOCIAL TRAJECTORIES OF PROGRESS**

Convenors: Katherine Smith (University of Manchester); Gillian Evans (University of Manchester);

Jeanette Edwards (University of Manchester)

Julian Study Centre 1.03: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**A13 ETHICS, POWER, AND CONSENT IN ETHNOGRAPHIC FIELDWORK**

Convenors: James McMurray (University of Sussex); Margaret Sleeboom-Faulkner (University of Sussex)

Julian Study Centre 2.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**A14 NEOLIBERALIZATION AND THE AMBIVALENT ROLE(S) OF THE STATE IN TRANSNATIONAL ENERGY COMPANIES**

Convenors: Ståle Knudsen (University of Bergen); Dinah Rajak (University of Sussex)

Julian Study Centre 0.01: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

**B01 IS IT TIME FOR AN ANTHRO-MATERIALITY?**

Convenors: Luci Attala (University of Wales, Trinity St David); Louise Steel (UWTSD)

Julian Study Centre 2.03: **Wed 4th Sep, 11:00-12:30, 16:00-17:30**

**B05 ANTHROPOLOGICAL CONTRIBUTIONS TO UNDERSTANDING THE GLOBAL CANCER DIVIDE**

Convenors: Belinda Spagnoletti (University of Melbourne); Linda Bennett (University of

Melbourne); Lenore Manderson (University of the Witwatersrand)

Discussant: Anna Lora-Wainwright (University of Oxford)

Elizabeth Fry 01.05: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

### **B13 ADDING TO THE AIR**

Convenors: Jane Macnaughton (Durham University); Tom Widger (Durham University); Edward Stevenson (Durham University); Andrew Russell (Durham University)

Elizabeth Fry 01.08: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

### **B14 ANTHROPOLOGY AND ANTIMICROBIAL RESISTANCE**

Convenors: Helen Lambert (University of Bristol); Adam Brisley (University of Bristol)

Elizabeth Fry 1.01: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

### **C02 ANTHROPOLOGY, MUSEUMS AND ART: COLLABORATIVE METHODOLOGIES IN MIGRATION RESEARCH**

Convenors: Maria Abranches (University of East Anglia); Giuliana Borea (Pontificia Universidad Católica del Perú/ ILAS-Univ. London); Ulrike Theuerkauf (University of East Anglia)

Discussant: Alex Flynn (Durham University)

Julian Study Centre 3.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

### **C06 EXPERIMENTAL MODES OF ANTHROPOLOGY: SPATIAL INVESTIGATIONS**

Convenors: Elizabeth Hallam (University of Oxford); Raymond Lucas (University of Manchester)

Elizabeth Fry 1.34: **Wed 4th Sep, 09:00-10:30, 11:00-12:30**

### **D01 STREETSCAPES: AFFECTIVE ENCOUNTERS BETWEEN PEOPLE AND THINGS**

Convenor: Maruska Svasek (Queen's University Belfast)

Discussant: Jeremy MacClancy (Oxford Brookes University)

Thomas Paine Study Centre 2.03: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

### **D02 PROMISE FOR THE FUTURE: TEMPORALITIES OF RELIGIOUS HERITAGE**

Convenors: Ferdinand de Jong (University of East Anglia); Rasmus Rask Poulsen (University of Copenhagen)

Thomas Paine Study Centre 0: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

### **D05 FRACTAL TIME: THINKING THROUGH UTOPIAN FUTURES**

Convenors: Sonja Dobroski (University of St Andrews); Laura Roe (University of St Andrews); Holly Warner (University of St Andrews)

Discussants: Marilyn Strathern (University of Cambridge), Michael W. Scott (London School of Economics)

Elizabeth Fry 01.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30**

**12:30-14:00**

**Lunch**, ground floor of the Thomas Paine Study Centre and the Julian Study Centre

**12:30-14:00**

**APPLY network meeting**, Julian Study Centre 1.02

**12:45-14:00**

**Hannah Knox (UCL) leads a session on Redesigning Conferencing**, Julian Study Centre 0.01

**12:45-14:00**

**Heads of Departments (HODs) meeting**, Thomas Paine Study Centre 2.01

**12:45-13:45**

**Brown Bag Session on Ethics with Ben Jones and Hailing Zhao,** *Thomas Paine Study Centre 0*

**14:00-15:30**

**Plenary: The evil outside and the evil within: anthropology, development and decolonisation with Prof. Katy Gardner, Dr Jafari S Allen, Dr Luke Heslop,** *Thomas Paine Study Centre 0*

**15:30-16:00**

**Refreshments,** *ground floor of the Thomas Paine Study Centre and the Julian Study Centre*

**16:00-17:30**

## **PANEL SESSION 5**

### **A01 PROVINCIAL CHALLENGES: MAKING SENSE OF POLITICAL CULTURES IN TOWNS AND TRADING CENTRES**

Convenors: Ben Jones (*University of East Anglia*); Daniel Wroe  
*Julian Study Centre 0.01: Wed 4th Sep, 16:00-17:30*

### **A09 'LEFT BEHIND PLACES': UNEQUAL SOCIAL TRAJECTORIES OF PROGRESS**

Convenors: Katherine Smith (*University of Manchester*); Gillian Evans (*University of Manchester*); Jeanette Edwards (*University of Manchester*)  
*Julian Study Centre 1.03: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

### **A13 ETHICS, POWER, AND CONSENT IN ETHNOGRAPHIC FIELDWORK**

Convenors: James McMurray (*University of Sussex*); Margaret Sleeboom-Faulkner (*University of Sussex*)  
*Julian Study Centre 2.02: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

### **B01 IS IT TIME FOR AN ANTHRO-MATERIALITY?**

Convenors: Luci Attala (*University of Wales, Trinity St David*); Louise Steel (*UWTSd*)  
*Julian Study Centre 2.03: Wed 4th Sep, 11:00-12:30, 16:00-17:30*

### **B05 ANTHROPOLOGICAL CONTRIBUTIONS TO UNDERSTANDING THE GLOBAL CANCER DIVIDE**

Convenors: Belinda Spagnoletti (*University of Melbourne*); Linda Bennett (*University of Melbourne*); Lenore Manderson (*University of the Witwatersrand*)  
Discussant: Anna Lora-Wainwright (*University of Oxford*)  
*Elizabeth Fry 01.05: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

### **B06 ANTHROPOLOGY OF MATHEMATICAL MODELING**

Convenors: Sara Davis (*Graduate Institute*); Scott Catey (*Impact Justice*)  
Discussant: Sara Paparini (*Graduate Institute of International and Development Studies*)  
*Elizabeth Fry 01.08: Wed 4th Sep, 16:00-17:30*

### **B14 ANTHROPOLOGY AND ANTIMICROBIAL RESISTANCE**

Convenors: Helen Lambert (*University of Bristol*); Adam Brisley (*University of Bristol*)  
*Elizabeth Fry 1.01: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

### **C02 ANTHROPOLOGY, MUSEUMS AND ART: COLLABORATIVE METHODOLOGIES IN MIGRATION RESEARCH**

Convenors: Maria Abranches (*University of East Anglia*); Giuliana Borea (*Pontificia Universidad Católica del Perú*); ILAS-Univ. London); Ulrike Theuerkauf (*University of East Anglia*)  
Discussant: Alex Flynn (*Durham University*)  
*Julian Study Centre 3.02: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*



**D01 STREETSAPES: AFFECTIVE ENCOUNTERS BETWEEN PEOPLE AND THINGS***Convenor: Maruska Svasek (Queen's University Belfast)**Discussant: Jeremy MacClancy (Oxford Brookes University)**Thomas Paine Study Centre 2.03: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*****D02 PROMISE FOR THE FUTURE: TEMPORALITIES OF RELIGIOUS HERITAGE***Convenors: Ferdinand de Jong (University of East Anglia); Rasmus Rask Poulsen (University of Copenhagen)**Thomas Paine Study Centre 0: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*****D05 FRACTAL TIME: THINKING THROUGH UTOPIAN FUTURES***Convenors: Sonja Dobroski (University of St Andrews); Laura Roe (University of St Andrews); Holly Warner (University of St Andrews)**Discussants: Marilyn Strathern (University of Cambridge), Michael W. Scott (London School of Economics)**Elizabeth Fry 01.02: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*****L03 INCLUSION AND EXCLUSION IN INNOVATION: PERFORMING REAL-LIFE ENCOUNTERS WITH EMERGING TECHNOLOGIES***Convenor: Roxana Moroşanu Firth (De Montfort University)**UEA Drama Studio (DRA 0.01): **Wed 4th Sep, 16:00-17:30*****L05 INTERDISCIPLINARITY IN THE ERA OF GLOBAL GOALS AND CHALLENGES: NURTURING THE ANTHROPOLOGICAL LENS***Convenor: Laura Rival (University of Oxford)**Julian Study Centre 1.02: **Wed 4th Sep, 16:00-17:30*****17:30-17:45****Break****17:45-19:15****Keynote: Rightful shares and the claims of presence: distributive politics beyond labor and citizenship by Prof. James Ferguson, Thomas Paine Study Centre 0****19:45-22:00****A respectful conversation about: migration, UEA Drama Studio (DRA 0.01)****THURSDAY 5TH SEPTEMBER****08:00-16:15****Reception desk open, ground floor of the Thomas Paine Study Centre****09:00-10:30****PANEL SESSION 6****A03 ENTANGLED ENGAGEMENTS: ANTHROPOLOGY'S HOLISTIC APPROACH TO THE GLOBAL CHALLENGES***Convenors: Elizabeth Rahman (University of Oxford); Laura Rival (University of Oxford)**Julian Study Centre 0.01: **Thu 5th Sep, 09:00-10:30, 11:00-12:30***

**A10 THE RADICAL POLITICS OF ALTERITY: TOWARDS A UNIFIED ANALYSIS OF 'CRISIS', MIGRATION AND THE WORKINGS OF POWER**  
 Convenors: Elisabeth Kirtsoglou (Durham University); Olga Demetriou (Durham University)  
 Julian Study Centre 1.02: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

**B03 A HOME OF ONE'S OWN: GENDER AND PROPERTY IN GLOBAL CITIES**  
 Convenors: Henrike Donner (Goldsmiths); Mirna Guha (Anglia Ruskin University)  
 Julian Study Centre 1.03: **Thu 5th Sep, 09:00-10:30**

**B07 THE NEW ETHNOGRAPHER: FACING CHALLENGES IN CONTEMPORARY FIELDWORK**  
 Convenors: Keiko Kanno (University of Oxford); Anya Evans (London School of Economics)  
 Julian Study Centre 2.02: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

**B09 INACCESSIBLE ACCESS: CONFRONTING BARRIERS TO EPISTEMIC INCLUSION FOR PEOPLE WITH DISABILITIES IN THE ACADEMY AND BEYOND**  
 Convenors: Kelly Fagan Robinson (UCL); Theresia Hofer (University of Bristol); Mark Carew  
 Julian Study Centre 2.03: **Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30**

**B17 PROBLEMATISING 'SOCIAL INTERVENTIONS' IN GLOBAL MENTAL HEALTH: WHAT CAN ETHNOGRAPHY OFFER?**  
 Convenors: Rochelle Burgess (UCL); Sumeet Jain (University of Edinburgh); Clement Bayetti (Washington University in St Louis)  
 Julian Study Centre 3.02: **Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30**

**C03 PERSPECTIVES ON ARTS AND DECOLONISATION: ENABLING KNOWLEDGE/MULTIPLYING EPISTEMOLOGIES**  
 Convenors: Felipe Moreira; Leandro Rocha (Universidade Federal Fluminense)  
 Elizabeth Fry 01.02: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

**D03 UTOPIA AND THE FUTURE: ANTHROPOLOGY'S ROLE IN IMAGINING ALTERNATIVES**  
 Convenor: Teruko Mitsuahara (University of California, Los Angeles)  
 Elizabeth Fry 01.08: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

**D06 RELIGIOUS HERITAGE SPACES: DISPUTES AND CONVERGENCES**  
 Convenors: Anna Niedzwiedz (Jagiellonian University); Clara Saraiva (FLUL, University of Lisbon)  
 Elizabeth Fry 01.05: **Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30**

**D09 SHADOWS OF THE PRESENT: GENERATIVE AMBIVALENCES ACROSS ART, HERITAGE, AND MATERIALITY**  
 Convenors: Jonas Tinius (Humboldt-Universität zu Berlin); Alice von Bieberstein (Humboldt-Universität zu Berlin)  
 Discussant: Sharon Macdonald (Humboldt-Universität zu Berlin)  
 Elizabeth Fry 1.01: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

**10:30-11:00**

**Refreshments**, ground floor of the Thomas Paine Study Centre and the Julian Study Centre

**11:00-12:30**

## **PANEL SESSION 7**

**A03 ENTANGLED ENGAGEMENTS: ANTHROPOLOGY'S HOLISTIC APPROACH TO THE GLOBAL CHALLENGES**  
 Convenors: Elizabeth Rahman (University of Oxford); Laura Rival (University of Oxford)  
 Julian Study Centre 0.01: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

**A10 THE RADICAL POLITICS OF ALTERITY: TOWARDS A UNIFIED ANALYSIS OF 'CRISIS', MIGRATION AND THE WORKINGS OF POWER**

Convenors: *Elisabeth Kirtsoglou (Durham University); Olga Demetriou (Durham University)*  
*Julian Study Centre 1.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

**B07 THE NEW ETHNOGRAPHER: FACING CHALLENGES IN CONTEMPORARY FIELDWORK**

Convenors: *Keiko Kanno (University of Oxford); Anya Evans (London School of Economics)*  
*Julian Study Centre 2.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

**B09 INACCESSIBLE ACCESS: CONFRONTING BARRIERS TO EPISTEMIC INCLUSION FOR PEOPLE WITH DISABILITIES IN THE ACADEMY AND BEYOND**

Convenors: *Kelly Fagan Robinson (UCL); Theresia Hofer (University of Bristol); Mark Carew*  
*Julian Study Centre 2.03: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

**B17 PROBLEMATISING 'SOCIAL INTERVENTIONS' IN GLOBAL MENTAL HEALTH: WHAT CAN ETHNOGRAPHY OFFER?**

Convenors: *Rochelle Burgess (UCL); Sumeet Jain (University of Edinburgh); Clement Bayetti (Washington University in St Louis)*  
*Julian Study Centre 3.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

**C03 PERSPECTIVES ON ARTS AND DECOLONISATION: ENABLING KNOWLEDGE/MULTIPLYING EPISTEMOLOGIES**

Convenors: *Felipe Moreira; Leandro Rocha (Universidade Federal Fluminense)*  
*Elizabeth Fry 01.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

**D03 UTOPIA AND THE FUTURE: ANTHROPOLOGY'S ROLE IN IMAGINING ALTERNATIVES**

Convenor: *Teruko Mitsuahara (University of California, Los Angeles)*  
*Elizabeth Fry 01.08: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

**D06 RELIGIOUS HERITAGE SPACES: DISPUTES AND CONVERGENCES**

Convenors: *Anna Niedźwiedz (Jagiellonian University); Clara Saraiva (FLUL, University of Lisbon)*  
*Elizabeth Fry 01.05: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

**D09 SHADOWS OF THE PRESENT: GENERATIVE AMBIVALENCES ACROSS ART, HERITAGE, AND MATERIALITY**

Convenors: *Jonas Tinius (Humboldt-Universität zu Berlin); Alice von Bieberstein (Humboldt-Universität zu Berlin)*  
*Discussant: Sharon Macdonald (Humboldt-Universität zu Berlin)*  
*Elizabeth Fry 1.01: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

**L06 MULTIMEDIA ANTHROPOLOGY LAB: EXPERIMENTAL ENGAGEMENTS WITH THE ANTHROPOCENE**

Convenor: *Raffaella Fryer-Moreira (UCL)*  
*Elizabeth Fry 1.34: Thu 5th Sep, 11:00-12:30*

**12:30-14:00**

**Lunch**, ground floor of the Thomas Paine Study Centre and the Julian Study Centre

**12:45-13:45****Workshop: Kure Kure/Faraway: A tale of Ancestors, Identity, Atavism, Migration and DNA**

**The Arts Journey from Past to Future with Anna Mudeka**, musician and festival organiser, *UEA Drama Studio (DRA 0.01)*

**12:45-14:00**

**ASA's Annual General Meeting**, *Julian Study Centre 0.01*

**12:45-14:00**

**The New Ethnographer meet-up lunch**, *Julian Study Centre 1.02*

**14:00-15:00**

**(Un)Named Maker: a tour of Sonny Assu's exhibition at the Sainsbury's Centre for Visual Art**, *Sainsbury Centre for Visual Arts, East End Gallery*

**14:00-15:30**

## **PANEL SESSION 8**

**B09 INACCESSIBLE ACCESS: CONFRONTING BARRIERS TO EPISTEMIC INCLUSION FOR PEOPLE WITH DISABILITIES IN THE ACADEMY AND BEYOND**

Convenors: *Kelly Fagan Robinson (UCL); Theresia Hofer (University of Bristol); Mark Carew*  
*Julian Study Centre 2.03: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

**B10 EDUCATION AND YOUNG MIGRANTS' 'RETURN' MOBILITIES**

Convenors: *Hannah Hoehner (University of East Anglia); Emma Abotsi (British Sociological Association/ The British Library); Joan van Geel (Maastricht University)*  
*Julian Study Centre 1.03: Thu 5th Sep, 14:00-15:30*

**B17 PROBLEMATISING 'SOCIAL INTERVENTIONS' IN GLOBAL MENTAL HEALTH: WHAT CAN ETHNOGRAPHY OFFER?**

Convenors: *Rochelle Burgess (UCL); Sumeet Jain (University of Edinburgh); Clement Bayetti (Washington University in St Louis)*  
*Julian Study Centre 3.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

**D06 RELIGIOUS HERITAGE SPACES: DISPUTES AND CONVERGENCES**

Convenors: *Anna Niedźwiedz (Jagiellonian University); Clara Saraiva (FLUL, University of Lisbon)*  
*Elizabeth Fry 01.05: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

**L04 PEOPLE-CENTRED DEVELOPMENT: A RESILIENT APPROACH TO GLOBAL CHALLENGES**

Convenors: *Maria Salaru (Durham University); Simone Abram (Durham University)*  
*Elizabeth Fry 1.34: Thu 5th Sep, 14:00-15:30*

**15:45-16:15**

**Refreshments**, *ground floor of the Thomas Paine Study Centre and the Julian Study Centre*

**16:00-17:15**

**Architectural tour of the UEA campus**, *Sainsbury Centre for Visual Arts, Gallery*  
*Reception (enter using the east end doors)*

**16:15-17:45**

**Plenary: Castles in the air... and on the ground: utopian worlding and troubling temporalities in heritage-making**  
*by Sharon Macdonald, Thomas Paine Study Centre 0*

**19:00-21:00**

**'Alternative banquet'**, Haggie restaurant, 13 St Benedicts St, Norwich NR2 4PE, OR The Last Wine Bar, St Georges St, Norwich NR3 1AB

**19:00-21:00**

**Conference dinner**, St.Andrews Hall, The Halls, St Andrew's Plain, Norwich, NR3 1AU

**21:00-23:30**

**Conference dance**, St.Andrews Hall, The Halls, St Andrew's Plain, Norwich, NR3 1AU

## FRIDAY 6TH SEPTEMBER

**08:00-14:00**

**Reception desk open**, ground floor of the Thomas Paine Study Centre

**09:00-10:30**

### PANEL SESSION 9

#### **A02 ANTHROPOLOGICAL CONTRIBUTIONS TO HUMANITARIAN INTERVENTION**

Convenors: David Shankland (Royal Anthropological Institute); Raymond Apthorpe (Royal Anthropological Institute)

Julian Study Centre 0.01: **Fri 6th Sep, 09:00-10:30**

#### **A06 CONTESTED CLAIMS: LAND IN DIFFICULT SOCIO-POLITICAL CONTEXTS**

Convenors: Maurice Said (Durham University); Alice Stefanelli (Durham University)

Julian Study Centre 1.03: **Fri 6th Sep, 09:00-10:30, 14:00-15:30**

#### **A08 RECOGNIZING DIASPORAS: TRANSNATIONAL STRUGGLES FOR VOICE AND VISIBILITY**

Convenors: Rik Adriaans (University College London); K. Zeynep Sariaslan (Leibniz-Zentrum Moderner Orient)

Julian Study Centre 1.02: **Fri 6th Sep, 09:00-10:30**

#### **B02 SMARTPHONES AND AGEING: A GLOBAL ANTHROPOLOGICAL PERSPECTIVE**

Convenors: Shireen Walton (University College London); Xinyuan Wang (University College London)

Julian Study Centre 2.03: **Fri 6th Sep, 09:00-10:30, 14:00-15:30**

#### **B12 ETHICO-DIGITAL RELATIONSHIPS AMID UNCERTAIN FUTURES: MOBILE TECHNOLOGIES, ETHICAL REPRODUCTION, AND UNCERTAINTY**

Convenors: Claire Moll (University of Cambridge); Danny Cardoza (University of Cambridge)

Julian Study Centre 2.02: **Fri 6th Sep, 09:00-10:30**

#### **B16 FUTURE JEOPARDISED: SOCIALITIES AND CREATIONS OF THE FEAR OF CLIMATE CHANGE**

Convenors: Aet Annist (University of Tartu); Bianka Plüschke-Altof (Tallinn University)

Thomas Paine Study Centre 2.03: **Fri 6th Sep, 09:00-10:30, 14:00-15:30**

#### **C05 CLIMART: IMAGINING AND COMMUNICATING CLIMATE CHANGE THROUGH ARTISTIC PRACTICE**

Convenors: Ariell Ahearn Ligham (Oxford University); Jinjoon Lee (Oxford University)

Elizabeth Fry 01.02: **Fri 6th Sep, 09:00-10:30**

#### **D04 KNOWLEDGESCAPES: THE CITY AS INFORMATION INFRASTRUCTURE**

Convenors: Steph Grohmann; Magdalena Buchczyk (Humboldt-Universität zu Berlin)

Julian Study Centre 3.02: **Fri 6th Sep, 09:00-10:30, 14:00-15:30**

**D08 THE GLOBAL CHALLENGE OF DECOLONISING ANTHROPOLOGY: HOW DO OUR CRITICAL PEDAGOGIES LEAD TO SHIFTS IN RESEARCH PRAXIS?**

Convenors: *Olivia Barnett-Naghshineh (Goldsmiths University); Antony Pattathu (University of Tübingen)*

Chair: *Nydia Swaby (SOAS, University of London)*

*Elizabeth Fry 01.05: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

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**10:30-11:00**

**Refreshments**, ground floor of the Thomas Paine Study Centre and the Julian Study Centre

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**11:00-12:30**

**Roundtable: Traditional art practice and indigenous knowledge**, Thomas Paine Study Centre 0

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**12:30-14:00**

**Lunch**, ground floor of the Thomas Paine Study Centre and the Julian Study Centre

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**14:00-15:30**

**PANEL SESSION 10**

**A06 CONTESTED CLAIMS: LAND IN DIFFICULT SOCIO-POLITICAL CONTEXTS**

Convenors: *Maurice Said (Durham University); Alice Stefanelli (Durham University)*

*Julian Study Centre 1.03: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

**B02 SMARTPHONES AND AGEING: A GLOBAL ANTHROPOLOGICAL PERSPECTIVE**

Convenors: *Shireen Walton (University College London); Xinyuan Wang (University College London)*

*Julian Study Centre 2.03: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

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*Elizabeth Fry 01.05: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

## PANEL AND PAPER ABSTRACTS

### **A01** PROVINCIAL CHALLENGES: MAKING SENSE OF POLITICAL CULTURES IN TOWNS AND TRADING CENTRES

Convenors: Ben Jones (University of East Anglia); Daniel Wroe (University of East Anglia)

Julian Study Centre 0.01: **Wed 4th Sep, 16:00-17:30**

This panel looks at local institutions and everyday political culture in provincial places, not only rural villages, but also trading centres and towns.

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**16:00-17:30**

#### **'I want to move to the Trading Centre': social and economic possibility in an 'in between' place in Malawi**

Author: Daniel Wroe (University of East Anglia)

Using an ethnographic case study from Malawi this paper explores whether 'trading centres' need to be theorised as spaces distinct from both 'rural' and 'urban'.

#### **The light at the end of the tunnel: food, tourism and marginalization in rural Italy**

Author: Michele Filippo Fontefrancesco (University of Gastronomic Sciences)

The paper ethnographically explores the sense of marginalization lived by rural communities in North-Western Italy. It analyses how rural communities negotiate a new cultural centrality through embracing quality food production and tourism.

#### **What is in a name? Contestations around the naming of students halls in Sylhet, Bangladesh**

Author: Mascha Schulz (University of Zurich/LSE)

This paper looks at competing narratives around the movement against the naming of the student halls at the university in Sylhet. It shows how local politics are entangled with national discourses and might allow us to question transnational presumptions about the secular-religious dichotomy.

### **A02** ANTHROPOLOGICAL CONTRIBUTIONS TO HUMANITARIAN INTERVENTION

Convenors: David Shankland (Royal Anthropological Institute); Raymond Apthorpe (Royal Anthropological Institute)

Julian Study Centre 0.01: **Fri 6th Sep, 09:00-10:30**

This panel invites papers that consider the contribution of anthropology to overseas humanitarian interventions.

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**09:00-10:30**

#### **Anthropology, displacement and the competing aspirations of diverse actors**

Tania Kaiser (SOAS)

To what extent are attempts to support the economic survival of displaced people informed by 'thick' understandings of local political economies, the values and priorities of involved social actors, and the competing and often contradictory requirements of perverse political and policy environments?

**Refugee response outside the state apparatus: the motivating factors for Finnish volunteer workers responding to a perceived crisis in 2015-2017**

*Antti Toivanen (Finn Church Aid)*

This paper examines the individuals not previously involved in humanitarian work responding to the refugee situation in Finland 2015 – 2017 outside the state response mechanism.

**Understanding refugee movements across India and Pakistan borderlands: an exploration into lived realities of refugees in South Asia.**

*Srishtee Rupika Sethi (TATA Institute of Social Sciences)*

The paper explores politically complex location of the Indian borderlands. It attempts to explore the lived realities of Pak-Hindu refugees. Their exact status is debatable given the shared history of India and Pakistan, of being unified pre 1947 and of conflict that followed (1965, 1971 Indo-Pak war).

**Queering genocide: heteronormative narratives and ‘doing sex’ in Myanmar**

*Patrick Vernon (University of Birmingham)*

This paper analyses the relationship between sexuality and genocide, arguing that normative understandings of the former govern the form of the latter. This is something which has been un-noticed as of yet, with sexuality only seen to be relevant where homosexuals have been directly targeted.

**Assemblages of intervention - aid workers in Haiti**

*Andrea Steinke (Freie Universität Berlin)*

The proposed paper, based on ethnographic analysis of the aid sector in post-earthquake Haiti between 2011 and 2018, will take international humanitarians at the heart of the analysis and unravel their intimate relationalities to anthropologists.

**A03 ENTANGLED ENGAGEMENTS: ANTHROPOLOGY’S HOLISTIC APPROACH TO THE GLOBAL CHALLENGES**

*Convenors: Elizabeth Rahman (University of Oxford); Laura Rival (University of Oxford)*

*Julian Study Centre 0.01: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

The ethnographic method provides manifold insights into how divergent areas of life converge and anthropology can holistically integrate the 2030 SDGs. Challenging the perception of a less-than-human nature, we foreground the discipline’s role in sustaining global socio-environmental diversity.

**09:00-10:30**

**Of entanglements, relationships and hierarchies: some anthropological reflections on developing international research coalitions**

*Jas Kaur (SOAS University of London); Richard Axelby (SOAS)*

Anthropologists involved in the AHRC-GCRF funded ‘Deepening Democracy’ project in Ethiopia and Myanmar reflect on the complex set of relationships, hierarchies, and entanglements involved in helping develop international research coalitions in these countries.



**Entangled libraries: literacy and development in rural Malawi***Thandeka Cochrane (Cambridge University)*

This paper explores small-scale local libraries in rural northern Malawi that form part of literacy projects in the region, unpacking how they are entangled in global webs of moving materials, donations and donors, affective entanglements and space/place.

**Furthering just development? Engaging local worldviews with development practice for the sustainable management of land and water in Africa***Frances Cleaver (University of Sheffield); Luke Whaley (University of Sheffield)*

This paper addresses the challenge of researching the interplay between local people's worldviews and community management of land and water. We explore the potential of creative methods (diaries, storytelling and theatre) for generating practical tools to engage development practitioners.

**The place of education in the anthropology of nature, society and development***Laura Rival (University of Oxford)*

This paper explores the ways in which agroecological projects differ from traditional and indigenous pedagogies and contest mainstream education. It concludes with a discussion of how these findings may help us gain new insights about the interaction between anthropology and interdisciplinarity.

**11:00-12:30****The learning environment: anthropology and pedagogy for human development***Elizabeth Rahman (University of Oxford)*

Focusing on SDG4 Education, this paper begs an enlarged understanding of what formal education implies and explores its deeply entangled relationship to other SDG. It examines indigenous pedagogies as a careful biosocial endeavour and their relationship to human and pan-species flourishing.

**Understanding equity: anthropology's contribution***Mark Lindley-Highfield of Ballumbie Castle (University of the Highlands & Islands)*

The 2030 Sustainable Development Goals set ambitious targets to bring the world to an equitable level in terms of meeting certain basic human needs. The concept of equity, though, is not unproblematic, as we see within education in Scotland. Anthropology offers us a pedagogy of equity to assist.

**Horkheimer, Habermas and horses: how critical theory helps anthropology take animals more seriously***Helen Wadham (Manchester Metropolitan University)*

SDG 15 (Life on land) challenges us to rethink our relationship with other species. This paper offers a critical reflection on human/nonhuman agency by bringing together new materialism and Critical Theory via an ethnographically informed study of human-horse entanglements.

**The immediation of the divine. Notes on Mapuche spiritual entanglement***Andrés González Dinamarca (Universidad de Chile)*

Several interpretations on the 'religious system' of the Mapuche have been developed over the latest century, most if not all of the time rooted in an 'external' auto-placement of the observer. I discuss these analyses from an ethnographic critical review of the nature of Mapuche spirits.

**A05 GLOBAL AGENDAS: RUMORS, RESISTANCE AND ALTERNATIVES**

*Convenors: Rodrigo Ferrari-Nunes (University of Aberdeen/Universidade Metropolitana de Santos); Inayat Ali (University of Vienna)*

*Julian Study Centre 1.02: Tue 3rd Sep, 13:00-14:30, 15:00-16:30*

This panel invites critical reflections on the United Nations' 2030 Agenda for Sustainable Development, its goals, methods, and epistemology; proponents and opponents; and effects on ethnographic settings and relations between local people and global stakeholders.

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**13:00-14:30**

**Turning a blind eye in Malawi: strategic ignorance of the trachoma elimination policy**

*Maddy Gupta-Wright (LSHTM)*

Ethnography in Malawi reveals complex local realities set aside in pursuit of trachoma elimination. A WHO strategy, ignoring context, draws on rationalities and moral justifications from development goal rhetoric, which prove counterproductive for tackling genuine everyday health concerns in Malawi.

**Ensuring universal health coverage in Myanmar: power and politics in vaccination programmes within ethnic minority communities in Kayah and Kayin States**

*Anne Decobert (University of Melbourne)*

This paper examines power and politics in vaccination programmes in Myanmar. It highlights the role of local actors in mobilising the Sustainable Development Goals, whilst also challenging dominant development paradigms in which the state is ultimately deemed responsible for community 'development'.

**Interplay between universal and particular in vaccination in Pakistan**

*Inayat Ali (University of Vienna)*

Vaccination although emerged as a greatest scientific invention against microorganisms to decrease human morbidity and mortality. Nonetheless, it gradually has become a multifaceted and controversial phenomenon due to an ongoing complex interplay between universal and particular factors.

**Gaps between promises and practices of UN's 2030 agenda for ensuring healthy lives and promoting well-being: reflections from a village of Pakistan**

*Shahbaz Ali (PMAS-Arid Agriculture University Rawalpindi)*

The central question this paper would address is how an old person struggles and thence copes with an asthma attack in the absence of required (modern) healthcare facilities in a farthest village in Pakistan' deserted area?

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**15:00-16:30**

**Citizens of the world: subjectivity, schooling and global citizenship in contemporary Portugal**

*Maria João Fernandes (Universidade Nova de Lisboa/CRIA)*

This paper looks at the complex interplay between educational systems, global policies and the students' strategies in imagining a future in urban Portugal. Considering the fourth goal on the 2030 Agenda for Sustainable Development, we question how it has been understood and debated locally.

**Global unquestionables and globe skeptics: aporia or scientific revolution***Rodrigo Ferrari-Nunes (University of Aberdeen/Universidade Metropolitana de Santos)*

Following what the conference theme calls a 'new form of identity and relatedness', this paper explores the creative responses of Globe Skeptics to the cosmological and futuristic imperatives embedded in UN's global agendas and plans.

**A06 CONTESTED CLAIMS: LAND IN DIFFICULT SOCIO-POLITICAL CONTEXTS***Convenors: Maurice Said (Durham University); Alice Stefanelli (Durham University)**Julian Study Centre 1.03: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

Across various contemporary contexts, land is at the centre of highly contested processes of patrimonialisation, restructuring and new boundary creation. These have resulted in far-reaching restructuring of material and social life, and in a sense of 'disruption and disorientation'.

**09:00-10:30****The fever in the forest: malaria as dislocation and resistance***Dalia Iskander (University College London)*

This paper documents the ways in which the ancestral land of the indigenous Pälawan is being threatened, appropriated and controlled by external actors. While environmental changes are leading to rises in malaria, malaria is also implicated in efforts by the Pälawan to resist and reclaim their land.

**Alternative pathways to land access: the life stories of six Malawian young educated farmers***Mapenzie Tauzie (University of Manchester)*

Alternative pathways of accessing land are reconfiguring youth's sense of self as they seek and secure land use rights from within their new economic zones. Thus leading to restructuring and weakening of the 'traditional' family and community identities once preserved by customary land tenure system.

**Land alienation and indigenous movements for autonomy in India and Bangladesh***Dale Benbabaali (University of Oxford)*

This paper analyses the factors that have led to tribal land alienation in South Asia and how Adivasis' struggles for autonomy constitute a response to their dispossession, based on a comparative study of the Chittagong Hill Tracts of Bangladesh and of the tribal territories of Central India.

**Unlikely partners: kinship and land tenure in a coastal Sri Lankan village***Maurice Said (Durham University)*

This paper analyses the interactions between boundary creation, capitalist enculturation and changing notions of land tenure in the context of tourism development zones along coastal Sri Lanka.

**14:00-15:30****Settling land, settling people: sedenterisation, social change and land settlement in the Madaba region of Jordan***Frederick Wojnarowski (University of Cambridge)*

In this paper I trace how relationships to land have been formed, reformed and reimagined in the Madaba region of Jordan in the face of Bedouin settlement and social change. I historicise contemporary land regimes, contestations and protests through ethnographic life-histories and archival research.

**Deindianizing indigenes, deterritorializing lands: the criminal justice system and its role in the expropriation of indigenous lands in Brazil**

*Rodrigo Arthuso Arantes Faria (University of Brasilia)*

From the analysis of judicial decisions of state courts of justice, the article discusses the use by the Brazilian state of its penal system as an instrument of ethnic deconstitution of indigenous populations for the expropriation of lands and its inclusion into the agroindustrial production system.

**A07 SHAKING GROUNDS. STRATEGIES FOR URBAN RESILIENCE WHEN HOMES MAKE NO SAFE HAVENS**

*Convenors: Aurora Massa (University of Trento); Sara Bonfanti (University of Trento)*

*Julian Study Centre 1.02: Wed 4th Sep, 09:00-10:30, 11:00-12:30*

We call for contributes that engage with home, a special place where multiple vulnerabilities intersect, while sustainable livelihoods can be pursued. Without limiting our focus on mobility, how can urban ethnography contribute to policy-relevant researches which aim at enabling spatial justice?

**09:00-10:30**

**Precarity among central Bhutanese: when home-spaces become a site of vulnerability and insecurity**

*Kelzang Tashi (Australian National University)*

This paper examines insecurity and vulnerability as experienced by the people of central Bhutan. I argue historical wealth inheritance systems as the primary reason why precarity, particularly among older adults, persists at their home spaces.

**Experiencing moments of home: the floating mind-set of homeawayness in urban China**

*Shuhua Chen (University of St Andrews)*

Based on ethnographic fieldwork working with migrant workers in a toy factory in Shantou city, China for fourteen months, this paper explores the rural migrants' floating mind-set of homeawayness in urban China and its social implications for future policymaking while designing urban SDGs.

**Black presence in green spaces; an ethnography of the overt and covert contestation of belonging in natural spaces in the UK**

*Beth Collier (Wild in the City)*

People of colour spend less time in nature in the UK than white people. My paper presents ethnographic research exploring poc's relationships with nature; the role nature plays in their lives and the reasons why nature may or may not feature strongly in family cultures and daily experiences.

**Towards a green and playful city: understanding the social and political production of children's well-being in Barcelona**

*Carmen Perez del Pulgar (Institute of Environmental Science and Technology, Barcelona Lab for*

*Urban Environmental Justice and Sustainability)*

This paper explores the social and political processes in which the making/unmaking of children's socio-natures shape urban equity and children's spaces, as a set of socio-material relations that enable practices associated with personal, social and environmental benefits.

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**11:00-12:30**

**Contesting homeownership ideology: a study of the emergence of cooperative housing in the city of Barcelona**

*Santiago Leyva del Rio (Birkbeck College)*

This article focuses on a new municipally-promoted cooperative housing model in Barcelona; particularly in its potential to challenge the hegemony of homeownership. This model will be considered a means to politicising everyday life by cultivating ways of living and (re)producing space in common.

**“The house is nice, but I don’t like the neighborhood” - slums, rehousing, and social vulnerability in the Lisbon metropolitan area**

*Joana Catela (Instituto de Ciencias Sociais - Universidade de Lisboa); Marco Allegra (University of Lisbon)*

This paper aims at exploring the nexus between housing policy, home and vulnerability through the case study of the PER (Programa Especial de Realojamento, or Special Housing Programme).

**The breakdown. Loss of sense and reconstruction of subjectivity in a displaced community**

*Enrico Fravega (Università di Trento); Massimo Cannarella (Università di Genova)*

A visual ethnography research work dealing with the experience of home and memory within a group of people which have been displaced following to the breakdown of the Morandi bridge, in Genova (Italy), on 14.08.2018.

**A08 RECOGNIZING DIASPORAS: TRANSNATIONAL STRUGGLES FOR VOICE AND VISIBILITY**

*Convenors: Rik Adriaans (University College London); K. Zeynep Sarıaslan (Leibniz-Zentrum Moderner Orient)*

*Julian Study Centre 1.02: **Fri 6th Sep, 09:00-10:30***

Diasporas, exiles and other migrant groups often seek justice for experiences of displacement and marginalization by engaging in recognition struggles. This panel examines how quests for voice and visibility are reconfigured through transnational media connectivity and populist distrust of elites.

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**09:00-10:30**

**Ahmadiyya Muslims: visibility and recognition from the diaspora**

*Marzia Balzani (New York University, Abu Dhabi)*

The paper discusses diasporic UK Ahmadiyya Muslims through the lens of performance and practice. It conceptualizes recognition as a means by which the group produces internal identity and performs this identity with external state authorities to assist persecuted Ahmadi in the subcontinent.

### **Connecting (to) Cuba: transnational digital flows between Havana and the Cuban diaspora**

*Jennifer Cearns (University College London)*

This paper shows how flows of material/digital content between socialist Havana and the capitalist Miami diaspora point to emerging contested yet co-constituted formations of Cuban identity on and off the island through networks that simultaneously democratise and individualise media consumption.

### **“Rather overly recognized!”: circulation and reception of other’s politics**

*K. Zeynep Sarıaslan (Leibniz-Zentrum Moderner Orient)*

Journalists, academics, intellectuals, and artists in Turkey have increasingly faced persecution and imprisonment for criticising state practices. How the global audience hears their critique is the question I aim to answer in this paper.

### **Branding for recognition: circulating images and the Armenian genocide centennial**

*Rik Adriaans (University College London)*

The 2015 centennial of the Armenian Genocide gave birth to an unprecedented traffic in commemorative cultural forms between Yerevan and the Los Angeles diaspora. This paper analyzes the event as a shift in recognition politics from legal declaration to image circulation.

## **A09 ‘LEFT BEHIND PLACES’: UNEQUAL SOCIAL TRAJECTORIES OF PROGRESS**

*Convenors: Katherine Smith (University of Manchester); Gillian Evans (University of Manchester); Jeanette Edwards (University of Manchester)*

*Julian Study Centre 1.03: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel interrogates the concept of ‘left behind’ places by exploring ethnographic examples of when the freedom to control one’s own conditions of experience is restricted, when it is opened up and how local calls for equality reflect this distinction.

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**09:00-10:30**

### **Holding the Serbian Ministry of Culture to account: contemporary dance communities intervene**

*Alexandra Baybutt (Middlesex University)*

How do arts organisations nurture artists in less well-resourced contexts? In 2016, several organisations for dance in Serbia lodged a court case against the Ministry of Culture. This paper explores ways in which alliances can form a conversation with state structures to change conditions of work.

### **“They’re always having to leave things behind”: an ethnographic account of Raleigh’s left behind families**

*Skyler Hawkins (The University of Manchester)*

Observing Raleigh, North Carolina’s ‘left behind spaces’ from the perspective of those deemed left behind, this paper will explore the relationship between low-income families, aid organizations, and their local political leaders by highlighting their everyday economic and social practices.

**The false promise of choice in 'left behind' places***Rachel J. Wilde (UCL)*

Focusing on employability schemes in two cities traditionally seen as 'left behind', this paper reflects on the policy discourse of individual responsibility which offers the promise of choice, without acknowledging the constraints of labour market opportunities.

**Gypsies and Travellers intermittently enhancing, then expelled from left behind places***Judith Okely (Oxford University/University of Hull)*

Gypsies and Travellers, as service nomads, have exploited left behind places, profiting the wider economy in multiple ways. Subsequent planning and political restrictions have brought unanticipated welfare state costs, economic loss and now forever abandoned, sometimes polluted places.

**11:00-12:30****What does the EU do for you? Funding discourses, local disjunctures and 'left behind' places***Bryonny Goodwin-Hawkins (Prifysgol Aberystwyth); Barbara Demeterova (Danube-University Krems)*

How is EU funding used to imagine equality and opportunity in an era of 'left behind' places? In this multi-sited paper (Wales and Central Europe), we explore the disjunctures between techno-political promises of progress and local capabilities.

**Freedom to control...the story***Sue Lewis (Durham University)*

The North East of England is often presented in mainstream media as a left-behind place. I consider the origins, role and hoped-for outcomes of The Eclipse, a newspaper project that aims to counter externally-produced identities of "stuckedness" by (re)taking control and (re)writing the narrative.

**'It is us that's left them behind': Brexit and 'left behind places'***Jeanette Edwards (University of Manchester)*

The idiom 'left behind places' was frequently mobilised after the UK referendum on EU membership. Residents were said to have delivered the result and to have used the referendum as protest. The paper interrogates assumptions behind the notion of 'left behind' and asks who benefits from it.

**On leaving the nest: existential immobility from state and stigma***Katherine Smith (University of Manchester)*

This paper explores the affective dynamic of parenting between a mother and her son, mapping out the limits of their imaginations of the future as they prepare for the son to 'leave the nest' but feel unable to imagine a future that will be any different from their past and present circumstances.

**16:00-17:30****Terra incognita: ruination, social abandonment, and political views in rural Brandenburg***Laura Tradii (University of Cambridge)*

This paper investigates the contemporary shift towards radical right-wing political views in Eastern Germany by focussing on local perceptions of social abandonment in rural Brandenburg.

### **The human economy of Fijian squatter settlements**

*Geir Henning Presterudstuen (Western Sydney University)*

This paper discusses the experience of being left behind from the perspective of urban squatters in Fiji. Drawing upon ongoing ethnographic fieldwork I analyse how Fiji's urban poor experience inequality and how they develop socialities and economic strategies in order to secure their livelihoods.

### **A10 THE RADICAL POLITICS OF ALTERITY: TOWARDS A UNIFIED ANALYSIS OF 'CRISIS', MIGRATION AND THE WORKINGS OF POWER.**

*Convenors: Elisabeth Kirtsoglou (Durham University); Olga Demetriou (University of Durham)  
Julian Study Centre 1.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

The panel focuses on the neoliberal political project as the common foundation of the European economic and migration 'crises', and scrutinises visions of 'modernity', 'progress' and 'integration' that produce economies of alterity and dependence, congruent with post/crypto colonial geographies.

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**09:00-10:30**

### **Helping your neighbour: settler politics of gender and race among domestic humanitarians in Australia**

*Tess Altman (University College London)*

This paper provides a comparative perspective on neoliberal and migration regimes from settler colonial multicultural Australia, revealing the racialised and gendered dynamics of volunteers providing humanitarian support to people seeking asylum against a hostile state deterrence policy.

### **Ambivalent compassion: volunteering in refugee spaces in the UK and Germany**

*Heidi Armbruster (Southampton University)*

I explore accounts of citizen volunteers who support Syrian refugees in Germany and the UK. The discussion revolves around affective relationalities which negotiate boundaries of culture and power, normative discourses about immigration, and critical public moods that have shifted to the right.

### **At the fringes of protection: complementary status in Europe**

*Olga Demetriou (University of Durham)*

This paper provides an overview of complementary forms of protection applied in Europe since 1999. It argues, firstly, that as with refugee status, this protection is more political than needs-focussed. Secondly, it shows that some of the issues raised in the post-2015 era are more long-standing.

### **"We sell our citizenship because of the 2013 crisis": The EU passport as a global commodity**

*Theodoros Rakopoulos (University of Oslo)*

The Republic of Cyprus is "selling" its (EU) passports to elite migrants due to a recent



crisis. This paper explores class, the global dynamics of a citizenship as commodity and the internal inequalities this scheme reflects.

11:00-12:30

**Critically different: the politics of managing alterity in Europe.**

*Elisabeth Kirtsoglou (Durham University)*

The paper examines the ways in which crises produce disposable subjects and superfluous populations forced to live in conditions of hyper-precarity. Austerity measures and refugee reception structures- can be seen as regimes of managing difference that produce economies of alterity and dependence.

**Everyday dilemmas of street-level NGO bureaucrats as migrants' representatives: the case of Poland**

*Dominika Michalak (Institute of Slavic Studies, Polish Academy of Sciences)*

The subject of the presentation are the ethical and practical dilemmas NGO activists face when raising public support to influence decisions in migrants' legal cases. The presentation is based on an extensive fieldwork as well as an analysis of public interventions.

**Icelandic exceptionalism? Hospitality and integration in the Nordic countries**

*Stéphanie Barillé (University of Iceland)*

This paper explores the ambiguity of Iceland as a welcoming and safe space for migrants. Drawing on the notion of Nordic exceptionalism, it explores how individual and state mechanisms racialise and hierarchise migrant 'Others' and respond to various understandings of 'hospitality' and 'integration'.

**Radicalizing political instability towards effective development of state: implications on Nigerian political culture and electoral processes**

*Amiara Solomon Amiara (Ebonyi State University); Kenneth Igbo Nwokie (Ebonyi State University)*

This paper focuses on Nigeria's political project as a foundation for determining national growth and development. It scrutinises Nigeria's visions of unconstitutional democracy and ethnic polarities for political instability and electoral crises.

**A12 GLOBAL CAPITAL AS A LOCAL CHALLENGE: THE ANTHROPOLOGY OF CORPORATIONS**

*Convenors: Anneloes Hoff (University of Oxford); Laura Knoepfel (King's College London)*

*Discussants: Dinah Rajak (University of Sussex), Jessica Sklair (University of Sussex)*

*Julian Study Centre 0.01: Tue 3rd Sep, 13:00-14:30, 15:00-16:30*

This panel seeks to advance the anthropology of corporations by discussing ethnographic work on the nature, constitution and purpose of corporations in society.

13:00-14:30

**Incorporating currencies, producing citizens: the business and politics of a complementary currency consultancy firm in the Netherlands**

*Coco Kanters (Leiden University)*

Based on fieldwork with a Dutch complementary currency consultancy firm and its partners, this paper details the prevalence and centrality of corporate standards, action, and agency in regulating economic life and the way local citizenship agendas are produced.

### **Workers, machines and neoliberal technologies: ethnography of a global factory**

*Marta Songin-Mokrzan (University of Łódź)*

The goal of the paper is to elaborate on the ergosystem of a production plant that is part of a multinational corporation. In particular, I will focus on the specificities of the sociotechnical assemblage and how it shapes the nature of work at the plant.

### **Tuti Island Investment Company: an ethnography of corporations as actors affecting and transforming urban spaces**

*Azza Mustafa Babikir Ahmed (Bayruth International Graduate School for African Studies)*

Based on a PhD research carried in Khartoum, the capital region of the Sudan, this paper provides an ethnographic account of how urban development corporations are agents of urban spaces reconfiguration.

### **Boundary work in the corporation: human resource professionals in mining capitalism**

*Emma Lochery (University of Liège)*

Human resource professionals in Zambia's mines manage multiple interfaces, between management and employees and between foreign investors and government regulators. Their work reveals both the tensions created by mining corporations and the mediating work that makes mining capitalism possible.

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**15:00-16:30**

### **Multinational enterprises as networks**

*Laura Knoepfel (King's College London)*

Multinational enterprises are corporate networks that encompass different jurisdictions. Individual corporations are integrated into the network through equity or contract. I explore the implications of that integration on the corporate-community relationships in the Colombian mining sector.

### **The corporation as a victim: environmental activism and mining apologism in Colombia**

*Anneloes Hoff (University of Oxford)*

This paper explores the moral narratives used by 'mining apologists', the defenders of a gold mining multinational, in a polarised public debate on mining in Colombia.

### **Corporate sovereignty and social contracts in the coalmining sector in Colombia**

*Line Jespersgaard Jakobsen (Roskilde University and DIIS)*

This paper explores how efforts to assure a social license to operate of an extractive corporation in the Colombian coal sector are built on both hard and soft security practices. As these practices work in a continuum they become productive of corporate sovereignty and reconfigure social contracts.

## **A13 ETHICS, POWER, AND CONSENT IN ETHNOGRAPHIC FIELDWORK**

*Convenors: James McMurray (University of Sussex); Margaret Sleeboom-Faulkner (University of Sussex)*

*Julian Study Centre 2.02: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel asks if issues of confidentiality and informed consent in ethnographic fieldwork are the same under different constellations of power.

09:00-10:30

Reflections on power and positionality in research relationships with homeless people at different field sites

*Lynette Sikic-Micanovic (Ivo Pilar Institute of Social Sciences); Marica Marinović Golubić (Institute of Social Sciences Ivo Pilar)*

This paper explores the power dynamics inherent in ethnographic research with vulnerable people. It specifically focuses on issues of informed consent and confidentiality and how these issues become more complex at different field sites when working with marginalized homeless people in Croatia.

### **The integrity of the management of ethnographic research ‘data’ and the research ethics divide**

*Margaret Sleeboom-Faulkner (University of Sussex)*

Considering the increasing demands made for data-sharing, this paper explores the role of the ethnographic researchers in the management of research materials. It discusses the responsibility of the researcher for maintaining research materials in diverging forms of ethnographic research.

### **Knowledge negotiations: examples from field research with contemporary art curators in the UK**

*Gabrielle Barkess-Kerr (Durham University)*

This paper will engage in discussions relating to power, ethics, and consent by drawing upon a period of fieldwork exploring the nuances of professional knowledge and the identities of contemporary art curators in the UK.

### **Co-operation or coercion? Negotiating ‘consent’ in total institutions**

*Jude Robinson (University of Glasgow)*

Two principles of informed consent are that people feel free to choose to take part in research and that they are able to withdraw at any time. Despite developed understandings of positionality and power, the influence of places and relationships on consent are often overlooked in ethical reflections.

11:00-12:30

### **Ethics and power within and between field sites**

*Yulia Egorova (Durham University)*

In this paper I will contribute to the panel by reflecting on the specificities of negotiating confidentiality in my recent projects exploring experiences of minoritisation among the Jewish and the Muslims communities of India and the UK.

### **Dimensions of consent: life stories and questioning constellations of power within a group**

*Henrike Neuhaus (Goldsmiths)*

This paper interrogates approaches of anthropologists equipped with a camera and dimensions of consent through the collection of the biography of one research-participant. The description raises issues of power and ethics doing fieldwork.

### **The ethics of critical ethnography: studying philanthropic elites**

*Jessica Sklair (University of Sussex)*

This paper explores ethics and consent in the context of a 'critical ethnographic' study of elite philanthropy in Brazil and the UK. It examines the ethics of gaining access to exclusive elite fieldsites, and of consent to the analysis of research data on elite experience gathered in these sites.

### **The ends of consent - ethics and power in authoritarian Xinjiang**

*James McMurray (University of Sussex)*

I consider how questions of consent are complicated by shifting relations of power between research participants and the state.

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**16:00-17:30**

### **Ethics, consent and social scientists' role in protecting the public interest - experiences from donor-funded evaluation research**

*Katerini Storeng (University of Oslo); Jennifer Palmer (University of Edinburgh)*

We share our experiences of censorship in evaluation research, reflecting on what our experience reveals about the changing meaning of 'informed consent'. Legalistic approaches to ethics extend protections to organizations, challenging social scientists' ability to protect the public interest.

### **Blocking the exits: a cautionary tale of consent and the precarity of the doctoral researcher**

*Brendan Whitty (University of East Anglia)*

The paper presents a cautionary tale of a junior researchers' challenges in exiting the field - in this case, a government bureaucracy. It shows how pressure from powerful gatekeepers can result in negotiation around consent and control of material, and the implications for researcher obligations.

### **Whose ethics are we talking about anyhow?**

*Till J F Trojer (School of Oriental and African Studies)*

My presentation is phenomenologically oriented reflection of ethics and questions current frameworks of good research practice, power relations and consent in (British) Anthropology.

## **A14 NEOLIBERALIZATION AND THE AMBIVALENT ROLE(S) OF THE STATE IN TRANSNATIONAL ENERGY COMPANIES**

*Convenors: Ståle Knudsen (University of Bergen); Dinah Rajak (University of Sussex)*

*Julian Study Centre 0.01: Wed 4th Sep, 09:00-10:30, 11:00-12:30*

This panel aims to discuss comparatively how trans-national companies, the state and the neoliberal economic order are linked in complex ways in energy industries.

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**09:00-10:30**

### **Wind power in Lebanon: entanglements of the private, the political and the global**

*Muzna Al-Masri*

The paper explores the entanglement of national energy strategies, global aid economy, and patronage politics, based on research in Lebanon of a planned private-sector wind

power project, highlighting the instrumental importance of capture of state institutions by a globalised entrepreneurial elite.

### **Can Nordic leadership work without the Nordic model? The challenge of being Nordic in the energy and sustainability sector in the Gulf**

*Agnese Cimdina (University of Latvia)*

The paper focuses on strategies and practices of Nordic companies as they move from the Nordic to the Gulf region to establish business in energy and sustainability sector. How does the Nordic leadership work in company-state-society interaction when moving abroad from the common Nordic Model?

### **Land alienation among the Tribal of Chhattisgarh in India**

*Ajeet Jogi (University of Hyderabad)*

Land is the primary sources for the tribal or indigenous livelihood. But in the era of neo-liberal developments government is acquiring tribal land for its economic development. Consequentially, tribal and indigenous communities are facing various socio-economic problems and challenges.

### **Between state and corporation: enacting infrastructures in a Norwegian petroleum town**

*Ragnhild Freng Dale (Western Norway Research Institute)*

This paper investigates how the relation between state and company is enacted through infrastructure and negotiated by local politicians, after the formerly state-owned company Equinor/Statoil moved into a new region in its home country Norway.

11:00-12:30

### **Oil companies, sustainability and the politics of spin**

*Dinah Rajak (University of Sussex)*

The vast might of today's global oil corporations is widely assumed. This paper focuses on the narrative and performative elements of corporate power, asking how is that power sustained in the face of increasing pressure from national governments and wider publics?

### **From donor to investor: petroleum investments in the post-aid era**

*Siri Lange (University of Bergen)*

This paper explores the relationship between the Norwegian national oil company Equinor (formerly Statoil), and the governments of Tanzania and Norway, with a particular focus on trust and the aid relationship.

### **Bridging the gap: standardising responsibility in a Norwegian hydropower corporation through the 'stakeholder' figure**

*Ståle Knudsen (University of Bergen); Ingrid Birce Muftuoglu (Universitet i Bergen)*

Through a multisited study of a Norwegian state-owned renewable energy corporation, this paper explores how the increasing embedding of CSR in international guidelines impacts the way in which responsibility is handled when large energy corporations operate overseas.

### **Being Equinor Brazil: the art of doing frictionless sustainability work in the O&G business**

*Iselin Åsedotter Strønen (University of Bergen)*

This paper explores internal and external smoothness-creating strategies and devices

deployed by oil-and gas companies in the face of potential frictions arising in the interface between global energy capitalism and local realities. It draws on fieldwork on Equinor Brazil's sustainability policy.

### **B01 IS IT TIME FOR AN ANTHRO-MATERIALITY?**

Convenors: Luci Attala (University of Wales, Trinity St David); Louise Steel (UWTSD)  
Julian Study Centre 2.03: **Wed 4th Sep, 11:00-12:30, 16:00-17:30**

This panel explores what Anthropology can gain from using a New Materialities perspective and asks what an Anthro-Materiality might offer. It welcomes papers that explore how attending to the ways in which people are shaped by other materials might produce knowledge for sustainable futures.

**11:00-12:30**

#### **Body in the ecology of war: civilian life under sulfur mustard in Sardasht after the Iran-Iraq war**

Maryam Pirdehghan (*the Graduate Institute of International and Development Studies*)

This study explores what mustard has done to civilians' bodies in Sardasht after a biological generation and how it has eliminated the concept of the war as an issue in their past and ensures that it remains present in their personal lives and social worlds and influences their 'being in the world'.

#### **Dress as cultural intelligibility: understanding the miyas of Assam, India**

Sampurna Das (*Delhi School of Economics, University of Delhi*)

The paper is about the possibility of understanding miyas by using the lens of dress. Given their East-Bengal (now Bangladesh) origin, miyas are always seen as an outsider within the wider Assamese community of India. The acts of the miya othering plays out greatly through the miya sartorial tastes.

#### **People and caves: a conversation between anthro-materiality and nature as resource**

Simone Sambento (*University of Edinburgh*)

Cave environments are often perceived as containers from which knowledge is extracted. This perspective affects the way caves are researched and regulated, and how we interact with them. What changes can an Anthro-Materiality affect when put in conversation with the idea of nature as resource?

#### **Anthro-materiality: what is it that we want to know?**

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

This paper considers the perpetuation of, and challenges towards, the intellectual illusion that people exist with incidental connection to the material world and explores the value of a discipline that draws people as materials into view. It asks: What is Anthropology for?

**16:00-17:30**

#### **Watery people or a "fishy" metaphor?**

Ben Bowles (*SOAS*)

Are boat and ship dwellers affected by the material qualities of the water on which they make their homes? If so, how much? Have rhetorics of flow and metaphors of fluidity outstripped emic reality in some contemporary scholarship?

**How clay made us human: an archaeological contribution to anthro-materiality***Louise Steel (UWTSD)*

This paper examines the prehistory of human interactions with the environment, during the formative stages of the Anthropocene. It explores how the comingling of humans and earthy matter forged a new material world in which humans increasingly viewed themselves as masters over matter.

**Habits and habitats for *Aedes aegypti* in Maputo City***Tatiana Acevedo-Guerrero (IHE Delft Institute for Water Education); Angela Bayona (IHE-Delft)*

The paper explores the interrelatedness between everyday unequal urbanization & microbiological/physicochemical changes experienced by stored water. By documenting human habits & the materiality of mosquito habitats, it reflects on ways of producing knowledge for sustainable futures.

**B02 SMARTPHONES AND AGEING: A GLOBAL ANTHROPOLOGICAL PERSPECTIVE**

*Convenors: Shireen Walton (University College London); Xinyuan Wang (University College London) Julian Study Centre 2.03: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

Could there be a global anthropology that responds to global-scale challenges? This panel considers such a response through an examination of the global impact of smartphones, with particular emphasis on the contemporary experience of ageing.

**09:00-10:30****Ageing - ideology and practice: cases from Ireland and Italy***Shireen Walton (University College London); Pauline Garvey (National University of Ireland)*

How is the social category of age and the experience of ageing crafted on & offline via smartphones, relationships and domestic arrangements? This paper explores these themes in light of the global/EU focus on 'active ageing', with case studies from the ASSA project's Irish and Italian field sites.

**Smart Ageing in the Smart Nation***Amelia Hassoun (University of Oxford)*

The Singapore government has devoted immense resources towards 'Smart Ageing' as part of its technologically saturated Smart Nation programme. I examine how residents engage with smartphone and home-based sensors, and how they affect well-being and social relations throughout the life course.

**Digital visual health communication among older people in China and Japan***Laura Haapio-Kirk (UCL); Xinyuan Wang (University College London)*

This paper examines the impact of digital visual communication on health and care in China and Japan. We demonstrate how the sharing of short videos (China) and visual messaging and video calling (Japan) are part of emerging visual cultures and shifting practices of filial piety and peer-support.

**Smartphones, self-representation and the ticking of the biological clock: meditations on technology and ageing through Bororo ethnography***Flavia Kremer*

This paper looks at women's biological clock as a universal experience of ageing and explores the contrasting categories of "young" and "old" that pervade the encounter with the Bororo. It shows how smartphones opened a space for public debate challenging "official" versions of Bororo tradition.

14:00-15:30

**A theory of the smart-phone***Daniel Miller (University College, London); Maya de Vries (Hebrew University of Jerusalem)*

The smartphone is unprecedented as an anthropomorphic machine based on intimacy and personalisation. Ethnographic study of this 'smart from below' process in its wider social and cultural context is perhaps the best way to establish what the smartphone has now become.

**Problems faced by older people in adapting to digital environments***Alfonso Otaegui (Pontifical Catholic University of Chile); Patrick Awondo (UCL)*

We examine the problems faced by older people confronted with the transfer of governmental procedures to digital environments in Cameroon and Chile. Striking similarities appear in the adaptation of these 'digital immigrants' to an environment usually associated with youth culture.

**Smartphone and distance elderly care in European Hmong refugee community***Tian Shi (KULeuven)*

This paper examines the functions of the smartphone in the distance elderly care in a refugee group who has resettled in Europe in the 1970s. This paper demonstrates that smartphone creates intimacy capital through the use of new media and daily calls, which is vital for the distance elderly care.

**An ethnographic contribution to mHealth***Charlotte Hawkins (University College London); Marilia Pereira (UCL)*

The ASSA project applies an anthropological perspective to mHealth. We outline 'informal' mHealth practices evident in the Kampala and Sao Paulo fieldsites. By reporting to digital health practitioners, the researchers apply ethnography to supplement practical digital health aims and practices.

**B03 A HOME OF ONE'S OWN: GENDER AND PROPERTY IN GLOBAL CITIES***Convenors: Henrike Donner (Goldsmiths); Mirna Guha (Anglia Ruskin University)**Julian Study Centre 1.03: Thu 5th Sep, 09:00-10:30*

Women's access to housing has been underexplored in literature on urban restructuring and in anthropological research on gender and property. This panel intends to bring together research on the way gendered rights in shelter are affected by neoliberal restructuring.

09:00-10:30

**Home and the world : women in Kolkata slums***Anchita Ghatak (Parichiti)*

This paper will examine how women in urban slums in Kolkata define home. What does home mean to them? How do they describe a sense of belonging? The paper will delve into the social and cultural factors that make a home for women and examine the relationship of such factors with legal rights.

**Against the odds: gendered realities of urban slums in Kolkata***Nandita Banerjee Dhawan (Jadavpur University)*

The paper focuses on how women in slums of Kolkata make gendered negotiations for survival within families and communities. I locate the study in the interface between slums and middle class neighbourhoods.



**A search for home: women, work and urban resettlement in Kolkata***Dayabati Roy (University of Helsinki)*

This paper examines how women in a slum neighbourhood are experiencing displacement/relocation one after the other, and struggling to find their home and livelihoods. It explores the complex processes of urban restructuring at the margin of a metropolitan city in terms of gender.

**Navigating the processes for securing of land rights and housing for women in Mukuru Kayaba slum, Nairobi county***Ruth Murumba (Moi University)*

This paper examines how women living in informal settlements navigate and leverage their sense of community and organisation to secure land and housing rights. Using Mukuru Kayaba slums as a case study, it will highlight issues affecting quality, location and protection of women's property rights.

**B04 THE PRODUCTION, USES AND MEANING OF IDENTITY DOCUMENTS FOR PEOPLE ON THE MOVE***Convenor: Claire Walkey (University of Oxford)**Julian Study Centre 1.03: Tue 3rd Sep, 13:00-14:30*

This panel engages with the production, uses and meaning of identity documents for people on the move, including refugees and migrants. It explores the everyday practice of how identity documents are produced and distributed; and interrogates the meaning ascribed to and uses of identity documents.

**13:00-14:30****Refugees, Myanmar nationals or Bangladeshis?: the Rohingyas' use of multiple identity documents in Bangladesh***Fariba Alamgir (University of Bath)*

The study explores Rohingyas' experience of documentary practices, the use and value of varied identity documents. The Rohingyas own multiple identity cards in Bangladesh. Access to varied documents depends on individual's migration history, class, kin network and access to formal/informal authorities.

**The everyday refugee registration practices of the Government of Kenya***Claire Walkey (University of Oxford)*

This paper examines the everyday registration practices of the Government of Kenya. Despite being a seemingly routine and mundane bureaucratic procedure, this paper reveals the complex paradoxes the 'street-level' work of bureaucrats can contain (Lipsky 1980).

**A life of stamps: asylum seekers' strategies of vulnerability and mobility in hotspot Lesvos***Sabine de Graaf (University College London)*

This paper explores the meaning of asylum seekers' IDs in relation to their vulnerability and mobility. It examines how asylum seekers contest their vulnerability categorisation, in order to change the mobility restrictions related to that status in pursuance of imagined future migration pathways.

**Paradoxes of lighter ID controls in the context of Brexit***Djordje Sredanovic (University of Manchester)*

Starting from fieldwork with institutions involved in citizenship procedures, EU27 citizens and Britons in the UK and Belgium, I show paradoxical situations in which being subject to lighter migration and ID controls can cause vulnerability.

**B05 ANTHROPOLOGICAL CONTRIBUTIONS TO UNDERSTANDING THE GLOBAL CANCER DIVIDE**

*Convenors: Belinda Spagnoletti (University of Melbourne); Linda Bennett (University of Melbourne); Lenore Manderson (University of the Witwatersrand)*

*Discussant: Anna Lora-Wainwright (University of Oxford)*

*Elizabeth Fry 01.05: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel features anthropological contributions that investigate the Global Cancer Divide. Papers will explore culturally specific and gendered experiences of cancer, survivorship, vulnerability and resilience, biosociality, and gaps between patient needs and health system responses.

**09:00-10:30**

**Biomedical innovations, cancer care and health inequalities in Brazil**

*Sahra Gibbon (University College, London); Jorge Alberto Bernstein Iriart (Instituto de Saúde Coletiva da Universidade Federal da Bahia)*

In this paper, we comparatively examine how in the context of cancer genetics and technological innovations for the diagnosis and treatment of cancer in Brazil old inequalities in accessing prevention, diagnosis and treatment persist and intersect with emerging new inequalities.

**Collaborative research on cancer inequities with vulnerable communities in Argentina**

*Natalia Luxardo (University of Buenos Aires)*

This study draws from findings of an ongoing long-term community-based participatory study in low-income areas of Argentina with the goal of providing insights into the role played by social determinants of health in cancer inequity during the first phases of the continuum of cancer control.

**‘Crises’ and emerging uncertainties in situated cancer worlds; ethnographic reflections from the Greek case**

*Eirini Kampriani (University of Cyprus)*

This paper focuses on the interplay between cancer risk and care and notions of shortage, need and rights that are associated with economic crisis in Greece. It draws on this ethnographic case to consider attributions of locale and the global in the moral complexes that frame responses to cancer.

**Strengthening the cervical cancer prevention advocacy of community-based organisations in Indonesia**

*Belinda Spagnoletti (University of Melbourne)*

This paper maps cervical cancer prevention advocacy in Indonesia, highlighting the leadership and resilience of the key community-based groups involved, limitations of advocacy focused only on biomedical solutions, and the potential for an intersectional framework to inform advocacy efforts.

**11:00-12:30**

**Patterns of resilience in ‘the South within the North’: women with breast cancer in Southern Italy**

*Cinzia Greco (University of Manchester)*

I explore the patterns of resilience of women with breast cancer in Southern Italy, an area that can be considered a ‘South within the North’. The illness is often experienced as

one difficulty among many in their lives, and family, community and religion are among the resources mobilised to cope.

### **Precarity and the experience of cancer among low-income populations in France**

*Carolyn Sargent (Washington University in St. Louis); Laurence Kotobi (University of Bordeaux)*

In this presentation, we explore the experiences of cancer patients living in economic and social precarity in France. We focus on the inequities in access to health care and conceptualizations of cancer among these vulnerable populations residing in a high-resource country.

### **Outliers in cancer research: who are the 'hard-to-reach' and for whom?**

*Ignacia Arteaga (University of Cambridge); Kelly Fagan Robinson (UCL)*

This paper investigates the category of 'hard-to-reach' through relevant literature in cancer prevention and in health research in the UK. We argue that conceptualising people as 'hard-to-reach' risks contributing to long-standing inequalities in cancer research and care.

### **Predicting to prevent. Spaces of dissonance in living with cancer-as-potential in a high-income country**

*Rikke Sand Andersen (Aarhus University); Sara Marie Hebsgaard Offersen (Aarhus University)*

How are we living with cancer-as-potential? We suggest that contemporary cancer disease control efforts in Denmark, focusing on early diagnosis and cancer-as-potential, is increasingly colonizing everyday life, rendering both subjectivity and embodied sensations as always more or less cancerous.

**16:00-17:30**

### **Rehumanizing illness: practices of care in a cancer ward**

*Falia Varelaki (University of the Aegean)*

The paper describes the relationships between patients and medical staff in a cancer ward, in order to identify the practices of care. The ethnographic analysis illuminates the gaps, that are created within the biomedical system, gaps within which these practices of care can rise.

### **Ethics and equity in cervical cancer prevention, screening and treatment: an Indonesian case study**

*Linda Bennett (University of Melbourne)*

Research on the Indonesian health system response to upscaling cervical cancer prevention, screening and treatment has identified a range of issues related to consent and equity, which impact adversely on the efficacy of the cervical cancer response and the rights of women and girls.

## **B06 ANTHROPOLOGY OF MATHEMATICAL MODELING**

*Convenors: Sara Davis (Graduate Institute, Geneva); Scott Catey (Impact Justice)*

*Discussant: Sara Papparini (Graduate Institute of International and Development Studies)*

*Elizabeth Fry 01.08: **Wed 4th Sep, 16:00-17:30***

This panel will think critically about mathematical models as tools of governance: how the assumptions and data used in modeling reflect unexamined values, assumptions, discourses and political structures.

16:00-17:30

### **Building epidemic futures: tensions, possibilities and contestations at the interface between anthropology and epidemiological evidence**

Shona Jane Lee (London School of Hygiene and Tropical Medicine); Luisa Enria (University of Bath); Shelley Lees (London School of Hygiene and Tropical Medicine)

This paper presents a research agenda to interrogate the social and technical relationships between epidemic models and the social realities they claim to represent through outbreak response strategies and explores opportunities for anthropological contributions to modelling approaches.

### **Cost-effectiveness, human rights and global health finance**

Sara Davis (Graduate Institute, Geneva)

An analysis of how omissions of sub-populations and political realities from HIV infectious disease models may discursively shape global health finance priorities.

### **Utopic imaginaries in economic models**

Alice Pearson (University of Cambridge)

This paper focuses on the geometric aspects of economic models to consider how the content of economic assumptions and analyses are given traction through the forms in which they are depicted.

### **B07 THE NEW ETHNOGRAPHER: FACING CHALLENGES IN CONTEMPORARY FIELDWORK**

Convenors: Keiko Kanno (University of Oxford); Anya Evans (London School of Economics)

Julian Study Centre 2.02: **Thu 5th Sep, 09:00-10:30, 11:00-12:30**

This panel invites contributions to explore how fieldworkers can envision and conduct more compassionate research practice for both themselves and the communities we work with.

09:00-10:30

### **Fieldwork as lifestyle, field-site as home: ethnographic experiences in Balochistan**

Vahé Boyajian (Institute of Archaeology and Ethnography, National Academy of Sciences)

The paper discusses certain challenges and ways of dealing with them during an ongoing fieldwork in Balochistan, Iran. It is argued that circumstances of various nature have considerable impact on the ethnographer for making the “doing fieldwork” as a lifestyle, and the field-site - a second home.

### **The shifting positionalities of a diaspora researcher**

Iris Lim (SOAS, University of London)

In considering the increasing number of researchers from diaspora communities conducting research back “home”, this paper examines the role that researcher positionality plays in the fieldwork experience of diaspora researchers in contemporary ethnographic research.

### **Fear of the field: an auto-ethnography of the War on Terror in healthcare**

Tarek Younis (University College London)

As a racialised Muslim, my ethnographic fieldwork of counter-terrorism in the NHS was laced with anxiety. How do my experiences inform the ethnographic process and the field itself? I explore the benefits of auto-ethnography to give voice to expressions of resistance which may otherwise go untold.

**Beyond 'acknowledging the bias': mental health and the modern ethnographer***Heather Munro (Durham University)*

Addressing experiences in the field which conflict with a researcher's core beliefs as a mental health concern is fundamental to ethical ethnography. Maintaining mental health in the field is a process which improves the research practice for both the researcher and the participants.

**11:00-12:30****Let's talk about money! Considering finances in the field***Ursula Probst (Freie Universität Berlin)*

Starting from reflexions on the use of financial remuneration in my own research in this presentation I argue for an open discussion about if and how we are spending money during fieldwork on research-related expenses and the broader implications of (not) having money in the field.

**Borderline anthropologist***Isobel Gibbin (UCL)*

This paper considers the challenge that mental illness presents to the category of 'anthropologist', using the diagnosis of Borderline Personality Disorder as a case study. It asks what practical steps can be taken to further true epistemic inclusion in our departments.

**The politics of relations: emotions and anthropological engagements***Maria Paula Prates (City University of London)*

I propose to discuss two situations that occurred during my ethnographic fieldwork among indigenous Guarani-Mbyá collectives. From this, I point towards considerations about the implications of being anthropologist in ethnographic encounters which put in highlights fragile epistemological borders.

**Insider-outsider: reflections on cooperative fieldwork in a village in the West of China***Xu Liu; David Burnett (Sichuan Normal University)*

This paper is based on the reflection and experience about facing challenges obtained from a cooperative fieldwork in a village in the West of China. One major theme of the project was how the lives of Chinese peasants have changed during the last 100 years. It has recently been published in a book named after the village Golden Goose.

**B08 GENEROSITY AND ANALYSIS***Convenors: Toby Austin Locke (Goldsmiths College); Elena Liber (Goldsmiths College)**Julian Study Centre 2.02: Tue 3rd Sep, 13:00-14:30, 15:00-16:30*

This panel explores possibilities for reconfiguring academia through ethics of generosity. Emerging from the question—can we apply the same analytic generosity to academics and students as we do to fieldwork participants?—we invite papers exploring generosity in ethnographic and analytic settings.

**13:00-14:30****The temporalities and constraints of generosity in a 15-year observational study of childhood poverty***Gina Crivello (University of Oxford)*

This paper reflects on the temporalities and constraints of an ethics of generosity based on learning generated from the Young Lives study within the context of a 15-year mixed-method observational cohort study of childhood poverty involving marginalised children and families in four countries.

**Doing anthropology at home; collapsing of the desk and field.**

*Yathukulan Yogarajah (Goldsmiths, University of London)*

Using the analytical categories of the 'desk' and 'field', this paper explores the seemingly lack of openness to other ways of knowing upon returning from the field. Moreover, it explores how openness to knowledge within the academy maybe effected by an approach that collapses the desk and field.

**Open Dialogue in mental health clinical and ethnographic practice: some methodological reflections**

*David Mosse (SOAS)*

The Open Dialogue approach to mental health crisis care abandons diagnosis to facilitate dialogical conversations with clients finding openings out of crisis. Can an ethnographic stance emulate the generosity of clinical 'not knowing' that de-centres analysis through non-interpretive presence?

**Reimagining the academy as a generous ecology of practices. Or, could a conference become a potlach?**

*Toby Austin Locke (Goldsmiths College)*

Through possible dialogues between Marcel Mauss's The Gift and the work of Isabelle Stengers on Cosmopolitics, I seek to open possibilities for reimagining academia as a generous ecology of practices through which autonomous spaces of value may emerge and generous analytics replace critique.

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**15:00-16:30**

**Generous engagements: towards an ethics of generosity in the classroom and beyond**

*Elena Liber (Goldsmiths College)*

Engaging with the question - can we apply the same analytic generosity to academics and students as we do to fieldwork participants? - this paper explores the possibility of employing an ethics of generosity and care to transform the space of the seminar and the classroom.

**The academy is a workplace: generosity as solidarity in the social reproduction of our institutions.**

*George Briley (Goldsmiths)*

This paper looks to develop a response to growing concerns around the future of the University, and to think more deeply about academic work as more than the esoteric "production of knowledge", but also as forms of social reproduction.

**B09 INACCESSIBLE ACCESS: CONFRONTING BARRIERS TO EPISTEMIC INCLUSION FOR PEOPLE WITH DISABILITIES IN THE ACADEMY AND BEYOND**

*Convenors: Kelly Fagan Robinson (UCL); Theresia Hofer (University of Bristol); Mark Carew Julian Study Centre 2.03: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

This panel addresses social, material, spatial, communicative & epistemological barriers for people with disabilities in & out of academia. It focuses on: critiques of existing barriers;

heterogeneity of disabled life-ways; & highlights the value of disability-centric modes of knowledge production.

09:00-10:30

**Having a psychosocial disability while being supervised in a university context**

*Richard Vergunst (Stellenbosch University)*

This explorative qualitative study, interviewed 15 post graduate students with diagnosed mental illness in South Africa. Results show that post graduate students expressed some positive but mostly negative issues to being supervised while they experienced a mental illness.

**The co-construction of hidden disability in higher education: for whose good?**

*Carol Rivas (UCL)*

Students with 'hidden' disabilities are often diagnosed at university. Our UCL-Chile-New Zealand study looks at the co-construction of hidden disabilities by students and university staff, institutional agendas and epistemic attitudes, and impacts on diagnosis, disclosure, help-seeking and support.

**Dialogic barriers to reciprocity in mental health: the work of Re:Create Psychiatry, why clinical practice excludes patients, and how this might be overcome**

*Neil Armstrong (Oxford University); Lamis Bayar (MFC, Re:Create Psychiatry)*

This paper discusses the complex nature of exclusion in mental healthcare and investigates efforts by Re:Create Psychiatry to develop interventions that overcome barriers between mental healthcare professionals and the people who use their services.

**Disabling technologies: reconfigurations of being dDeaf, hearing and technology at work**

*Rebekah Cupitt (Birkbeck, University of London)*

Technology's design can work against those who deviate from a widely-accepted norm. Based on fieldwork at Swedish Television I highlight how despite a dual language policy, video meeting technology enacts ableist assumptions about ability in contrast with employees' lived experiences of being dDeaf.

11:00-12:30

**Trembling narratives. On different classifications and explanations of "convulsive states" and "epilepsy" in post-apartheid South Africa**

*Camilla Hansen (Oslo Metropolitan University)*

This paper discuss how disability are classified in relation to symptoms of "cramps", "fits", "epilepsy" and "the shaking body". Conditions that are classified differently within multifaceted knowledge-systems which in turn shape perception of body and person and govern people's lives in South Africa.

**The social inclusion of people with disabilities in the Brazilian labour market: an ethnography on citizenship, public policies and autism**

*Valéria Aydos (Federal University of Rio Grande do Sul)*

It analyses the policies of quotas for people with disability in the labour market. It problematizes the centrality of psi experts and care relations in this policy process and the de-subjectivation nature of biomedical diagnoses, highlighting the subjective transformation of people with disability.

### **Rights or charity? Disability discourses and deaf Tibetans in Lhasa**

*Theresa Hofer (University of Bristol)*

How and to what extent do deaf Tibetans challenge a model of disability that they experience as one of charity and pity? This question is discussed in the broader context of the UN Convention of the Rights of People with Disabilities, the role of state and local disability advocacy in Tibet.

### **Understanding disability inclusive research and policy partnerships in relation to societal impact**

*Mark Carew; Maria Kett (Leonard Cheshire Disability and Inclusive Development Centre)*

In this paper we will discuss how our academic research on disability and international development in five African countries has benefited hugely from active collaboration with advocates, practitioners and policy makers in these areas, including most importantly people with disabilities themselves.

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**14:00-15:30**

### **Building in bias: inaccessibility inbuilt into processes of academic knowledge production**

*Kelly Fagan Robinson (UCL)*

This paper looks at the ways that academic knowledge is constructed, mapping the process of development of knowledge from the field towards publication. It problematises the paradoxical position that 'publish or perish' presents when juxtaposed with the need to be accessible to varied audiences.

### **A cartographic ethnography of affective practice in dementia**

*Jong-Min Jeong (University of Manchester)*

This essay provides a new platform from where I attempt to extend the recent anthropological discussion of affect in relation to the capacity of memory, cognition and language by reconsidering affective enmeshment.

### **B10 EDUCATION AND YOUNG MIGRANTS' 'RETURN' MOBILITIES**

*Convenors: Hannah Hoechner (University of East Anglia); Emma Abotsi (British Sociological Association/The British Library); Joan van Geel (Maastricht University)*

*Julian Study Centre 1.03: Thu 5th Sep, 14:00-15:30*

Transnational families perceive former and/or parental countries of origin as educationally resourceful contexts. Adopting a child- and youth-centric perspective, this panel investigates young people's North-South 'return' mobility for the purpose of education.

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**14:00-15:30**

### **'Sent back to straighten up': educational 'return' to Nigeria from the USA and UK and intergenerational negotiations of 'discipline'**

*Ruth Cheung Judge (University College London)*

This paper explores notions and experiences of 'discipline' in the educational 'return' of youth from the USA and UK to Nigerian boarding schools. Exploring distinct generational notions of disciplined subjectivities and analysing disciplinary social forces adds to understanding of the practice.



**The effects of transnational migration on families, with a special focus on return children and their schooling. Results of a pilot-study from Hungary.**

Zsuzsanna Árendás (Hungarian Academy of Sciences); Noemi Katona (Hungarian Academy of Sciences); Vera Messing (Center for Social Sciences, HAS)

The proposed paper addresses the question to what extent can various “Western sites” be considered as educationally resourceful contexts in cases of Hungarian migrant children by examining their educational pathways and reintegration to the Hungarian education system.

**Scholarships and student mobility in the Global South: learning to return**

Monty King (University of Western Australia)

This paper investigates students’ use of open online learning resources in Dili Timor-Leste. Many study to prepare for scholarship applications to countries such as Australia. Scholarship recipients enact a particular form of structured mobility contingent on their return after graduation.

**‘Diasporas’, homeland ‘returns’, and educational change in Senegal and Ghana**

Hannah Hoechner (University of East Anglia); Emma Abotsi (British Sociological Association/The British Library)

This paper explores the relationship between ‘diasporas’ and processes of educational change in their homelands. Drawing on ethnographic research with US-Senegalese children in Senegal and British-Ghanaian children in Ghana, it examines how ‘returns’ affect educational landscapes and practices.

**B11 INDIGENOUS CHILDHOODS AND THE ENVIRONMENT**

Convenors: Jan David Hauck (London School of Economics); Francesca Mezzenzana (University of Kent)

Discussants: Catherine Allerton (London School of Economics)

Julian Study Centre 2.03: **Tue 3rd Sep, 13:00-14:30, 15:00-16:30, Wed 4th Sep, 09:00-10:30**

This panel discusses indigenous children’s engagement with the environment in which they grow up. We explore children’s trajectories through different spaces, interactions with humans and nonhumans, how children acquire different sets of knowledge and skills, and the futures they build together.

**13:00-14:30**

**Spies and gossip in an Amazonian forest: the role of children in the management of common-pool resources among the Ese eja people of Southeastern Peru**

Constanza Ocampo-Raeder (Carleton College)

The Ese eja people of the Peruvian Amazon have addressed the monitoring of resources in an increasingly smaller territorial area by enlisting the aid of children. I present ethnographic evidence for an informal monitoring system that contradicts mechanisms described in common-property literature.

**Breaking windows: an exploratory art-based research involving Nunavimmiut youth and their built environment**

Anne-Marie Turcotte (Concordia University)

In Nunavik, children break close to 2000 windows every year by throwing rocks at them.

Looking at breaking windows as an affective practice (Wetherell) the present collaborative art-based research seeks to explore what this can reveal about youth's experiences in relation to the built environment.

### **Positive discrimination policies and indigenous-based ECEC services in Bogota, Colombia**

*Carmen Sanchez Caro (Université Paris 13)*

This paper discusses indigenous children's early education in urban Bogota. By presenting three cases of Casas de Pensamiento Indígena, we reflect on the notion of being an indigenous children in Bogota.

### **Children are biologically equipped to learn the world -not the word- the way they experience it; re-visiting why, what and how children learn their context naturally and autonomously**

*Jinan K.B Kodapully*

All living beings learn to sustain life. Learning is a two-way process in which the learner is transformed by what they experience. What the child learns, left to itself is the way the world is- the totality of their context. The world awakens the child to the workings of the world in the child.

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**15:00-16:30**

### **Children in and out the forest: responsibility and autonomy among rural and urban Runa children**

*Francesca Mezzenzana (University of Kent)*

This paper investigates how a change in the ecological context - and more specifically, a change from a rural, community-based lifestyle in the forest to an urban setting - has an effect on the ways in which indigenous Runa children develop responsibility and autonomy.

### **Co-operation and morality in Aché children's interactions**

*Jan David Hauck (London School of Economics)*

This paper discusses how different environments, the forest and the village, relate to different moral understandings and modes of interaction and cooperation among children in the indigenous Aché communities in eastern Paraguay.

### **Indigenising early childhood outdoor play in New Zealand**

*Amanda Bateman; Margie Hohepa (University of Waikato); Tim Bennett (Campus Creche)*

Framed by the work of Sacks (1992) and Garfinkel (1967), we explore how a group of four-year-old children in New Zealand are encouraged to play in culturally respectful ways in a protected bush reserve through making the accountable action of a promise to the Māori God of the forest, Tāne Mahuta.

### **The pine nuts are waiting for you**

*Gabriela Piña (London School of Economics)*

This paper will discuss the importance of seasonal migration to understand Mapuche relationships with the environment, focusing on the ways in which sensorial experience, storytelling and enskillment contribute to acknowledging non-human entities and establishing a relationship of mutual respect.

09:00-10:30

**Different patterns of “socio”-spatial interaction and modes of learning among Tao children in Taiwan***Lebrecht Funk (Free University of Berlin)*

Tao children's lives can only be understood when considering their society's processual dynamics and animist beliefs. From 3,5 years onward, they spend most of their time together with peers. There are different modes of learning among age mates than within hierarchically organized kinship groups.

**Spirits of the savannah: the impact of social and environmental change on Amerindian youth in Southern Guyana***Courtney Stafford-Walter (University of Edinburgh)*

This paper examines how institutionalized schooling and shifts in environmental patterns are impacting relationships between Amerindian youth and non-human actors in the savannahs of Southern Guyana.

**B12 ETHICO-DIGITAL RELATIONSHIPS AMID UNCERTAIN FUTURES: MOBILE TECHNOLOGIES, ETHICAL REPRODUCTION, AND UNCERTAINTY***Convenors: Claire Moll (University of Cambridge); Danny Cardoza (University of Cambridge)**Julian Study Centre 2.02: Fri 6th Sep, 09:00-10:30*

Uncertain futures are sometimes navigated by ethics and values, which are generationally reproduced, forming ethical relationships. Mobile technologies have dislocated ethical relationships to digital spaces. This panel explores how new ethico-digital relationships shape uncertainty in the future.

09:00-10:30

**(Dis)continuity in uncertain futures: technological threats to networks of confianza in rural El Salvador***Claire Moll (University of Cambridge)*

Rural Salvadorans use networks of confianza to produce their core value of solidarity in order to navigate uncertain futures. With the introduction of mobile technology, many are concerned that young people will not continue to enact the value and their futures will become even more uncertain.

**Guru-disciple relationship through the Internet: the perspective of Yoga and Vedanta students***Cecilia Bastos (Federal University of Rio de Janeiro)*

What does it mean to be a yoga and Vedanta student whose classes and learning processes are produced through the Internet? I seek to contribute to the understanding of the ethics and values constructed and performed around these students' relationship with their guru.

**Zealously teaching Jehovah's moral standards (with smartphones and tablets): Jehovah's Witness adoption of mobile devices in evangelism and teaching Bible students***Danny Cardoza (University of Cambridge)*

Jehovah's Witnesses understand the end of the world to be imminent, motivating them to teach with “zeal.” With the introduction of mobile devices, new pedagogies are possible for Witness teachers. This paper explores these changes, while showing how the ethics of teaching still center around zeal.

## **Metapragmatics as lifestyle: imagined comedic communities in Russia**

*Amy Garey (University of California, Los Angeles)*

This paper explores how social media applications like Telegram have affected the most popular extracurricular activity in Russia, a humor game played by millions. Players use new digital fora to reinforce ethical values associated with the game, especially those about the social function of humor.

### **B13 ADDING TO THE AIR**

*Convenors: Jane Macnaughton (Durham University); Tom Widger (Durham University); Edward Stevenson (Durham University); Andrew Russell (Durham University)*

*Elizabeth Fry 01.08: Wed 4th Sep, 09:00-10:30, 11:00-12:30*

We invite anthropological insights to the additions that people make to the air; from pollutants to perfumes, and their perceptions and lived experiences across local contexts. How are these substances translated - in an embodied sense - into harm or benefit to individuals and communities?

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**09:00-10:30**

## **Allergens in the air: peanuts on airplanes**

*Emma Cook (Hokkaido University)*

This paper explores the embodied complexities of navigating airborne allergens, looking specifically at how different kinds of accountability shape how different types of knowledge are operationalized in efforts to advocate for safe air.

## **Porous skin: breathing through the prism of the holey body**

*Marijn Nieuwenhuis*

The skin is a body's largest organ, both metaphor and materiality. It constitutes a person's exteriority on which meaning is inscribed. My contribution challenges the modern idea of the skin's imagined solidity by returning to an older set of ideas that approach the body as porous and atmospheric.

## **Noses of London: comparative understanding of the olfaction and pollution of the capital since the 19th century**

*Amin Hashemi (SOAS)*

London often rings air pollution. Comparing the growth of London in size and the dissimilarities of air pollution with the Victorian times provokes a field-practice based anthropological research in understanding the changing dynamics of the olfactory awareness of pollution and the scents.

## **Sacrificing lungs to the South African mining in-dust-ry**

*Helen Macdonald (University of Cape Town)*

This paper explores the key organising metaphor of 'dust', that is used by South African miners to understand Tuberculosis less in terms of bacterial infection and more in terms of dusty conditions of life underground, as a form of slow violence.

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**11:00-12:30**

## **Toxic legacies? Memories of chemical spraying among former tobacco growers in Australia and Aotearoa/New Zealand**

*Andrew Russell (Durham University)*

Former tobacco growers and workers in Australia and Aotearoa/New Zealand remember and reflect on the aerial- and ground-spraying methods for managing their crop.

**Citizen science: visualisation of invisible dangers***Vassil Garnizov (New Bulgarian University)*

The paper aims to introduce and analyse a case of social innovation in Bulgaria: the emergence and transition of citizen science, a movement focusing on air quality monitoring: <https://airbg.info/en/>.

**B14 ANTHROPOLOGY AND ANTIMICROBIAL RESISTANCE***Convenors: Helen Lambert (University of Bristol); Adam Brisley (University of Bristol)**Elizabeth Fry 1.01: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel invites submissions that explore antimicrobial resistance as a key global challenge.

**09:00-10:30****Valuing health and the AMR regulations in rural China***Meixuan Chen (University of Bristol); Paul Kadetz (Xi'an Jiaotong Liverpool University); Helen Lambert (University of Bristol)*

This paper first provides an overview of AMR regulations launched by Chinese national and Provincial health authorities in the past two decades and then examines how and why when these top-down official initiatives are translated into local practices they have not achieved the intended outcomes.

**Rational use of antibiotics: an anthropological study of realities from local health facilities in central Thailand***Luechai Sringermyuang (Faculty of Social Science and Humanities Mahidol University); Phakha Whanpuch (Mahidol University)*

An ethnographic study of RDU policy at the health facilities level of central Thailand. The complexity of factors both from health service and professional contexts and popular beliefs of AMR and antibiotic use is explored. Roles of anthropology in RDU/AMR policy evaluation are highlighted.

**Translators of antibiotics: the role of medical representatives in antimicrobial resistance in Bangladesh***Papreen Nahar (University of Sussex); Emily Rousham (Loughborough University); Bob Simpson (Durham University); Mohammad Aminul Islam (Washington State University); Leanne Unicomb (International Centre for Diarrhoeal Disease Research)*

The 'irrational' use of antibiotics is a significant cause of AMR in developing countries including Bangladesh. A qualitative account using the theory of 'Social Lives of Medicines' revealed medical-representatives influence the prescribing and dispensing antibiotics through innovative marketing.

**11:00-12:30****Multilayered and multispecies resistances in tuberculosis and the drive to end TB globally***Jens Seeberg (Aarhus University)*

In spite of intensified global health initiatives, a global epidemic of drug-resistant tuberculosis (DRTB) has developed. Based on ethnographic explorations of multilayered and multispecies resistances driving development and spread of DRTB, I discuss the recently revised strategy to End TB by 2030.

### **Understanding antimicrobial resistance (AMR): towards an anthropology of knowledge**

*Abin Thomas (University of Edinburgh); Dominic Moran (University of Edinburgh)*

By examining the social scientific debates on AMR, this paper examines the assumptions and justifications around the ecology of AMR.

### **An anthropological exploration of antibiotic use for food animal production in low-middle income countries**

*S M Murshid Hasan (Mahidol University); Luechai Sringeranyuang (Faculty of Social Science and Humanities Mahidol University)*

An anthropological study can explore the actual scenario of livestock antibiotic use in low-middle income countries (LMICs) in which policymakers can take effective initiatives to the prudent use of antibiotic in food animal production in LMICs.

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**16:00-17:30**

### **Beyond resistance: microbial worlds, military metaphors and the post-antibiotic era**

*Iona Walker (University of Edinburgh)*

AMR offers the unique opportunity to interrogate human-microbe relationships at a critical juncture, asking: what is the impact of the military metaphor on human/microbe relationships and how might these be imagined differently?

### **Antibiotics in Spain: remedies for the contradictions of capital and care**

*Adam Brisley (University of Bristol); Helen Lambert (University of Bristol); Carla Rodrigues (University of Bristol)*

Drawing on 10 months of ethnographic fieldwork conducted in Barcelona, this paper explores the circulation and consumption of antibiotics in Spain through the prism of crises in care and capitalism.

### **Addressing antimicrobial resistance through a Post-Normal Science approach**

*Ali Vedadhir (University of Bristol/University of Tehran); Helen Lambert (University of Bristol)*

This paper considers the potential applicability of Post-normal Science as a more context-sensitive, transdisciplinary approach to addressing the complex global challenge of antimicrobial resistance and enabling incorporation of anthropological insights into science-policy deliberations.

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## **B16 FUTURE JEOPARDISED: SOCIALITIES AND CREATIONS OF THE FEAR OF CLIMATE CHANGE**

*Convenors: Aet Annist (University of Tartu); Bianka Plüschke-Altof (Tallinn University)*

*Thomas Paine Study Centre 2.03: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

The panel invites explorations of socialities and identities emerging from heightened climate change fear and the knowledge systems of alarming climate information, their dispossessive effects in different contexts and the creativeness in preparing for a terrifying tomorrow, and in studying it.

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**09:00-10:30**

### **Our house is on fire: studying climate fear**

*Aet Annist (University of Tartu)*

The aim of this paper is to lay the groundworks for studying fear of climate change. Fear being an apparently more psychological than social feature, what realms/dimensions and methods could be used in anthropology, with what results? What might be excluded, what gained?

### **Anticipating worst things to come: Karen practices of mobilization and withdrawal in the Karen hills of Eastern Myanmar**

Alexander Horstmann (Tallinn University)

People at the fringes of Myanmar are greatly exposed to global warming, climate changes and natural disaster. The study starts at the premise that people in Southeast Asia are not just victims of climatic catastrophe, but actively position themselves in solutions in anticipation of greater damage.

### **“Why it is crucial that we strike after all”: rethinking environmental education through the prism of climate fear**

Bianka Plüschke-Altof (Tallinn University)

Against the backdrop of a terrifying tomorrow, environmental education often attempts sending positive messages to avoid environmental apathy. The mobilizing effect of the Fridays for Future movements' employment of climate fear however question the apathy hypothesis.

### **Anticipating future in rural Newfoundland, Canada: the making of living memories**

Joonas Plaan (Tallinn University)

In relation to climate change, this paper aims to look the relation of power, capital and nature as a whole, and how it restructures human and non-human relations and anticipations in front of the future in rural Newfoundland, Canada.

**14:00-15:30**

### **No fear for the flood: facing climate change in the Peruvian Andes**

Noah Walker-Crawford (University of Manchester)

Scientific studies point to a high risk of flooding for the city of Huaraz due to melting glaciers, yet many locals are unconcerned. They fear the prospect of water scarcity, which threatens entire livelihoods. This fear arises from people's knowledge and experience of environmental disruption.

## **B17 PROBLEMATISING ‘SOCIAL INTERVENTIONS’ IN GLOBAL MENTAL HEALTH: WHAT CAN ETHNOGRAPHY OFFER?**

Convenors: Rochelle Burgess (UCL); Sumeet Jain (University of Edinburgh); Clement Bayetti (Washington University in St Louis)

Julian Study Centre 3.02: **Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30**

We invite ethnographic papers that explore examples of efforts to understand and problematise the ‘social’ and ‘recovery’ in global mental health and critically analyse socio-culturally valid interventions that respond to the ‘big determinants’ that shape mental health conditions globally.

**09:00-10:30**

### **A case study of a social approach to community mental health in Nepal**

Sumeet Jain (University of Edinburgh); Mark Smith; Gael Robertson; Bidya Maharjan (Chhahari Nepal for Mental Health)

This research investigated two questions through an ethnographic case study of a community mental health programme in Kathmandu: 1) What are components of a ‘thick’ social approach to mental health in Nepal?; 2) How does such an approach impact on people with mental health problems?

**Building a Movement for Social Approaches in Mental Health: evaluating progress in reconceptualising and reframing social approaches through service user and professional stories and ethnographies**

*Ruth Allen (British Association of Social Workers); Jane Shears*

The Movement for Social Approaches in Mental Health (MSAMH) is a UK coalition of service users, professionals, academics and activists. This paper will critique progress of Movement building, conceptualisation, framing and new models of practice through ethnographies of key players in the Movement.

**The inept road of 'recovery' for severe mental illness in the Indian context**

*Arpita Gupta (IIT Kanpur)*

An ethnographic account of people living with severe mental illness and negotiating their experiences of suffering within three distinct mental healthcare structures in India. The socio-culture ineptness of 'recovery' would be discussed vis-à-vis narratives of contextually-situated expectations.

**Born to be mad: ethnographic account of Yoruba traditional diagnosis and treatment of mental illness in Abeokuta, Nigeria**

*Timothy O. Alabi (Durham University)*

The study explores Yoruba healers' mental healthcare. Ethnographic fieldwork shows that: Mental illness (MI) could be internal/external to the victim; having MI by default is possible; and treatment could be tangible or intangible. I conclude that MI and/or treatment is beyond victim's bodily symptoms.

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**11:00-12:30**

**Trajectories of self-directed violence amongst women of reproductive age in Sri Lanka**

*Alexis Palfreyman (University College London)*

Synthesising primary and secondary data from a rapidly urbanising district in Sri Lanka, we establish the gendered, cumulative, and transformative nature of surviving and deceased women's trajectories through self-harming experiences, culminating in a conceptual framework relevant beyond Sri Lanka.

**'Ghar ka Tension': Understanding women's mental distress within the timescape of the household in rural Northern India**

*Nikita Simpson (London School of Economics)*

This paper presents an ethnographic account of women's mental distress, or 'tension', as a register of rising economic inequality within and between households in the Gaddi tribal community of Kangra District in Himachal Pradesh, India.

**Opening up the 'black-box': How do community mental health workers promote positive mental health outcomes at Project Burans, Dehradun, India?**

*Sumeet Jain (University of Edinburgh); Kaaren Mathias; Pooja Pillai (Emmanuel Hospital Association)*

This research examined: 1) What are the types of skills and strategies community mental health workers (CWs for short) at Project Burans deploy with clients? 2) How do CWs conceptualize outcomes - both positive and negative? 3) How do CWs conceptualize the determinants of poor mental health?



### **Bridges to change? Developing psychological foundations for social change through primary mental health care services in South Africa**

*Rochelle Burgess (UCL)*

This ethnographic case study draws on 20 hours of observations and participant interviews (n=24) to highlight the role of counsellors in delivering social interventions for mental health in primary care settings.

**14:00-15:30**

### **Going beyond psychosocial interventions to address farmer suicides in India**

*Nanda Kishore Kannuri (Public Health Foundation of India)*

333398 farmers committed suicide in India between 1995-2016. This translates to about 1 suicide every 30 mins. Supporters of the global mental health movement frame farmer suicides as a mental health issue. Psychosocial interventions are proposed to increase the coverage of mental health services.

### **The social, the biomedical, and the side effects of care: an ethnographic study of mental health interventions in a refugee settlement in northern Uganda**

*Costanza Torre (London School of Economics and Political Science)*

This paper is an ethnographic study of mental health interventions in a refugee settlement in Uganda. In this context, the integration of mental health services into primary care has led to an active disengagement of the humanitarian system with the socio-economic difficulties of their beneficiaries.

### **The invisibility of the social in community mental health practice in Ghana**

*Ursula Read (Kings College London)*

Ethnographic research with community mental health workers in Ghana shows how globalised norms of clinical practice and audit render invisible forms of support enacted within relationships between clinicians and families which draw on socially embedded moral values and resist global replication.

### **C01 FERALITY AND FIDELITY: CONSERVATION AS A SPACE OF SOCIAL REPRODUCTION**

*Convenors: Adam Runacres (University College London); Timothy Cooper (University College London)*

*Elizabeth Fry 01.02: Tue 3rd Sep, 13:00-14:30, 15:00-16:30*

This panel will attempt to broker a dialogue across different sections of anthropology concerned with the idea of conservation (of material culture and of nature) as an agent of continuity and rupture, with regard to state intervention and resistance to it.

**13:00-14:30**

### **Relocated tigers and relocated villagers: ferality and disturbance in Indian conservation**

*Adam Runacres (University College London)*

Relocated tigers and villagers around Panna Tiger Reserve challenge discourses of disturbance and wildness through their ferality, their refusal of imposed categories of wild nature and tame villager, exposing the tensions of government intervention in human and tiger life in conservation areas.

**Fanned curiosity: how conservators negotiate the care of museum collections**

*Rebeca Suarez Ferreira (Durham University)*

This paper will unfold moveable cultural heritage conservation knowledge in situ. Ethnographic enquiry of a project which began with acceptance in lieu of inheritance tax of a large collection of historic fans reveals how conservators negotiate the care of museum collections.

**World heritage sites as landscapes of ethnographic endeavor: scales dissonance beyond the nation-state**

*Valentina Torelli (BTU Cottbus)*

The paper looks at World Heritage Sites as landscapes of ethnographic endeavor and investigates the dissonances between global and locale scale in heritage production processes.

**Heritage as legitimacy in the conservation of deer**

*Christopher Ward (University of Nottingham)*

This paper will investigate the role of heritage as a form of legitimacy within the management of “wild” deer. This legitimacy appears to be conceived in parallel by multiple competing actors, upon a logic of a predetermined and symbiotic balance which is realised in the right to kill the deer.

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**15:00-16:30**

**The possibilities of building again: “new heritage” in Lahore**

*Timothy Cooper (University College London)*

This paper will explore what is gained by the possibility of simulating the old, particularly in the absence of sympathetic conservation practices, and ask if “new heritage” can be taken seriously as religious or political claims-making expressed in the ability to build again.

**Conservation and local democracy in the age of “doing better with less”. A Franco-Brazilian comparison in Amazonia**

*Théo Jacob (Ecole des Hautes Etudes en Sciences Sociales)*

In French Guiana and in the Brazilian state of Amapá, protected areas participate of a new system of governmentality. A compared ethnography of role plays, enlistment strategies, and emerging conflicts, shows the securitarian origin of these devices for the central States.

**Following the fish: how traditions of reciprocal access and catch sharing challenge fisheries management on Tanzania's Rufiji river floodplain**

*Marie-Annick Moreau (University College London)*

On the Rufiji floodplain, fishers call on traditions of access and sharing to challenge management measures, not always to villagers' liking. This paper draws on a year's fieldwork among three lakeside communities to explore these contests, within the context of forced relocation.

**Back to nature? Frictions in fidelity to water's natural flow in Ghana**

*Kirsty Wissing (Australian National University)*

This paper considers contested dynamics between the nation-state, the local experience and non-human dimensions in relation to damming the Volta River's flow in Ghana. In building a nation, how were local human-environment relations ruptured, and can things go back to nature before infrastructure?

## C02 ANTHROPOLOGY, MUSEUMS AND ART: COLLABORATIVE METHODOLOGIES IN MIGRATION RESEARCH

*Convenors: Maria Abranches (University of East Anglia); Giuliana Borea (Pontificia Universidad Católica del Perú/ ILAS-Univ. London); Ulrike Theuerkauf (University of East Anglia)*

*Discussant: Alex Flynn (Durham University)*

*Julian Study Centre 3.02: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel seeks to stimulate reflection on innovative methodologies in migration research, especially those that explore the collaboration of anthropology as an academic discipline, with the creative and cultural industry sector, such as museums and art.

**09:00-10:30**

### **Photography, video and museums: collaborating in migration research**

*Maria Abranches (University of East Anglia); Ulrike Theuerkauf (University of East Anglia)*

Based on research that looked at perceptions and realities of migration, inequalities and political attitudes in Great Yarmouth, we reflect on the use of photography and video as methods in migration research, and on the collaborative role that academia and museums can have in the research process.

### **“Être vraiment, vraiment, vraiment vrai”: exhibiting visual stories of migration to Morocco**

*Sebastien Bachelet (University of Manchester); Laura Jeffery (University of Edinburgh); Mariangela Palladino*

This paper explores visual representations of flight and exile in Morocco. It engages with scholarship on refugee narratives and participatory, creative arts to explore representations of displacement which depart from dominant accounts of victimhood.

### **The image of migrants: a self-reflexive review of a collaborative film project**

*Arjang Omrani (University Of Ghent)*

This audio-visual paper, through a self-reflexive approach, addresses the dilemmas concerning the critical aspects of recording and presenting images of vulnerable people (migrants), and consuming images produced by them, which can appear paradoxical in the context of a media saturated society.

### **Embracing indigenous art and exhibitions: experiences of migration and place-making of the Amazonian Shipibo people in Peru's capital**

*Giuliana Borea (Pontificia Universidad Católica del Perú/ILAS-Univ. London)*

This paper explores how indigenous artists reflect on their migration experience and urban life. It shows that an engagement with art, artists and exhibitions can connect indigenous' perspectives, demands and hopes to larger audiences, impact policies and boost place-making and migration research.

**11:00-12:30**

### **Island - uncovering Great Yarmouth's migrant heritage**

*Kevin Hunn; Jeannette Baxter (Anglia Ruskin University)*

Over 1000 years Gt Yarmouth grew from a small group of huts, on a sandbank, to a community of 100,000 people, either descended from migrants or migrants themselves. Island, the community-driven, visual arts project uncovered and celebrated this long and rich migration history.

### **“Being in their place”. Migration, displacement and ethnography in Portuguese artistic practices**

*Sónia Vespeira de Almeida (Center for Research in Anthropology, Universidade Nova de Lisboa)*

This paper analyses how the Portuguese artistic practices mobilize the experiences of migration and displacement.

I intend to explore how the Portuguese artistic scene is a platform to produce a critical discourse about these topics and how ethnography is mobilized.

### **Affective productions at the Museo Migrante**

*Siobhan McGuirk (Goldsmiths University of London); Deyanira Clériga Morales (Universidad Autonoma de Chiapas/Voces Mesoamericanas)*

Drawing on ethnographic findings and using interactive presentation methods, we explain how creative activity and personal reflection shape productions of knowledge and collective memory in the Museo Migrante, a travelling pop-up exhibition of migration and indigeneity, in Chiapas, Mexico.

### **The museum as a facilitator: stimulating integration of recent refugees in Berlin**

*Susanne Boersma (Staatliche Museen zu Berlin - SPK)*

This paper explores how participatory practices in museums can positively impact the process of ‘integration’, moving beyond a broader approach to ‘migration’. It focuses on recent Berlin-based projects and reflects on aspects of the applied methodologies that aim to impact the involved peoples.

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**16:00-17:30**

### **Museum of Spiritualities: migration and identity of older people in residential care**

*Olivia Luijnenburg (University of Surrey)*

Collected artefacts turned into a Museum of ‘Spiritualities’ uncover the diverse spiritual needs of older people with migrant background in residential care. Current care practice focuses mainly on ‘bodily’ care, this research stresses the importance of spiritual care for older people.

### **Enacting live methods: theatre and arts in migration and citizenship research**

*Lidis Garbovan (Canterbury Christ Church University)*

Live methods as creative research practices, inspired by participatory action research, verbatim and forum theatre constitute politically transformative and critical methods that brings those situated outside of traditionally centred subjectivities -migrants, women, exiled, refugees- back to centre.

## **C03 PERSPECTIVES ON ARTS AND DECOLONISATION: ENABLING KNOWLEDGE/MULTIPLYING EPISTEMOLOGIES**

*Convenors: Felipe Moreira; Leandro Rocha (Universidade Federal Fluminense)*

*Elizabeth Fry 01.02: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

This panel is an invitation for researchers and artists to share their perspectives on how different projects and experiences in arts relate to decolonial perspectives and experiences, be it through rescuing past knowledge or highlighting marginal ones.

09:00-10:30

**Santiago Waria: (un)making the capital city through performance, imagination and subversive aesthetics***Olivia Casagrande (University of Manchester); Roberto Cayuqueo; Claudio Alvarado Lincopi (Universidad Católica de Chile)*

Moving from the project 'MapsUrbe: The invisible City, Mapuche mapping of Santiago, Chile', the proposed paper addresses the process of collective elaboration of alternative and anti-colonial epistemologies with young Mapuche artists and intellectuals in the urban context of Santiago, Chile.

**Art in occupation: decolonial practice in São Paulo's Residência Artística Cambridge***Alex Flynn (Durham University)*

In this paper I focus on how contemporary art practitioners in São Paulo's Residência Artística Cambridge engage with notions of epistemic disobedience and the production of knowledge, both responding to, and generating theoretical insights for a decolonial practice.

**Queering masculinities, decolonizing bodies: Kathak Dance and anarchism as queer spaces in contemporary India***Vishwaveda Joshi (York University)*

Kathak as a dance form allows a broad potential of decoloniality within the Indian Culture. It also helps redefine queerness and refusal. The concepts I explore through Kathak as art and anthropology as my theoretical context are decoloniality of the queer body in post-colonial contexts.

**"Floating Tropics". Deconstruction of a tropical pictorialism***Maica Gugolati (EHESS)*

I propose a paper and an example of a visual and sound installation on the realities of exotic and self-exoticizing representations, between the colonial past and the present of the tropical pictorialism of Trinidad and Tobago (VI).

11:00-12:30

**Indian Highway - unfolding a present world picture with its particular struggles of decolonisation in the field of contemporary Indian art and exhibition making***Cathrine Bublatzky (Heidelberg University)*

Forging ahead with the discussion on decolonisation and how to empty authoritarian spaces of representation, such as museums (Mirzoeff 2017), this talk comprises insights into the internationalised and cosmopolitanised Indian contemporary art world and the exhibition Indian Highway (2008-2012).

**On Edward Said's 'Voyage In': the politics and potential of temporary exhibitions at the Musée du quai Branly***Kathleen Rawlings (University of Oxford)*

Taking the contentious Musée du quai Branly as its case study, this paper considers the politics of decolonising Western art institutions, and proposes that temporary exhibitions held within these spaces can act as critical abrasives to the colonial logic that defines them.

**A haunting intimacy: ambivalent responses to Singapore's colonial history***Kwang Lin Wong (National University of Singapore)*

The presentation reflects on experiences of artistic creation in the context of Singapore's commemoration of the bicentennial anniversary of British colonisation, and the artists' affective and analytical responses to the inexorable colonial legacy.

**C04 ETHNOGRAPHY, TRADITIONAL ART PRACTICES AND CULTURE BASED DEVELOPMENT**

*Convenors: Stefania Cardinale (London Metropolitan University); Julie Scott (Canterbury Christ Church University)*

*Thomas Paine Study Centre 2.01: Wed 4th Sep, 09:00-10:30*

This panel will explore ethnographic contributions to uncovering the processes of institutionalisation attendant on the incorporation of culture into the global challenges agenda, and its impact on local arts practice and arts-related activism.

**09:00-10:30**

**The impact of globalisation on the authenticity of handicraft**

*Marzieh Dafeiyan (Graduate Institute Geneva)*

This study reveals how the authenticity of handicraft is affected by globalization. Examining the market of Turkmen bags, it shows that the trajectories through which handicraft used to be circulated has been developed into multiple ways and that it has been led to a concept of multiple-authenticities.

**Heritage at the table: exploring the ethnography of power in Macao, China**

*Marisa C. Gaspar (Universidade de Lisboa)*

Culinary arts have awarded Macao with the UNESCO title of Creative City of Gastronomy through the process of politicization, commoditization and tourism promotion. In postcolonial Macao, food symbolises identity and heritage, and also the city's resistance and differentiation from mainland China.

**The resilience of Chinese folk art**

*Robert Layton (Durham University)*

The paper documents how Han Chinese folk art has adapted and survived through the tempestuous political and economic upheavals of the 20th and 21st centuries, based on fieldwork with Chinese colleagues at Shandong University of Art and Design between 2005 and 2016.

**Alternative service providers: traditional healers fostering positive social change in tribal communities of Odisha, India**

*Monika Nielsen (UNICEF); Sid Shrestha (UNICEF); Lopamudra Tripathy (UNICEF)*

The paper deals with the role of traditional healers in addressing primary health and nutrition care through communication strategies piloted by UNICEF and taken to scale by government as central approach to alter help-seeking behaviour.

**C05 CLIMART: IMAGINING AND COMMUNICATING CLIMATE CHANGE THROUGH ARTISTIC PRACTICE**

*Convenors: Ariell Ahearn Ligham (Oxford University); Jinjoon Lee (Oxford University)*

*Elizabeth Fry 01.02: Fri 6th Sep, 09:00-10:30*

The panel will facilitate a dialogue between anthropologists and artists about local responses to climate change. The conversation will focus on the different ways climate change is conceived of, experienced and imagined by artists.

**09:00-10:30**

**Silent Spring 2.0: the absence of birdsong in ornithology and sound art**

*Patricia Jäggi (University of Applied Sciences and Arts - Lucerne)*

By looking at current discussions in ornithology and environmental sound art the contribution looks at the influence of climate change on biophonies such as the absence of birdsong.

**'Integracionismo', the challenges to make climate change transcend through art***Marco Carpio (www.marcocarlopio.com)*

From my experience as an artist concerned on the relationship between nature and civilization, I propose a reflection about the challenges to decolonize the artistic process and the communication systems so that climate change messages can transcend through art.

**Apprehending environmental change: affect, perception and possibility in art/science collaborations***Lenore Manderson (University of the Witwatersrand)*

In describing art/science programs I curated in the USA and South Africa, I consider the affective work of installation, performance and public art work. I argue that this work supports scientists and policy makers to develop alternative narratives to address climate change.

**C06 EXPERIMENTAL MODES OF ANTHROPOLOGY: SPATIAL INVESTIGATIONS***Convenors: Elizabeth Hallam (University of Oxford); Raymond Lucas (University of Manchester)**Elizabeth Fry 1.34: Wed 4th Sep, 09:00-10:30, 11:00-12:30*

This panel explores experimental and creative ways of doing anthropology and of producing anthropological knowledge, as means to develop more flexible and responsive modes of research in contemporary shifting material settings. We will focus on investigations of spaces, including built environments.

**09:00-10:30****Installations as anthropological explorations of material spaces, in time***Elizabeth Hallam (University of Oxford)*

How do mixed-media installations work as experimental explorations of material spaces, in time? This presentation considers this question with reference to current debates and practices in anthropology, art, and museum exhibiting.

**Mutability and Identity - searching the line. Choreographic, and architectural, (but is it anthropological) research following the body's movement from gallery to landscape, from Ariadne to Daedalus***Ed Frith (Arts University Bournemouth)*

Body architecture explorations includes three recent AUB Architecture research-practice projects: an experimental sensing of the moving body; a series of environmental audits, and thirdly an installation questioning the visitor's identity. All travelled via a mythical, ecological and rhythmic line.

**Weaving the line of the Costa Blanca***Ester Gisbert Alemany (Universidad de Alicante)*

Coastal authorities build boundary marks to delimit the abstract line of the coast in order to regulate it. I have been walking and collecting synthetic and natural fibers along this coast to literally weave a thread that challenges that representation with a concrete material line that can be felt.

**Self-defence practices in Buenos Aires: Contesting urban inequalities through participatory methods***Henrike Neuhaus (Goldsmiths); Cintia Schwamberger (Lich Conicet Unsam)*

The paper describes an audio-visual workshop and the exhibition of the output. Exploring

physical, social and environmental vulnerabilities, we present the collaboration with a young person developing resilient strategies of contestation and protection.

11:00-12:30

### **Narrations in images, political sayings. Audiovisual production at school**

*Cintia Schwamberger (Lich Conicet Unsam); Yanina Carpentieri; Julieta Armella; Sofia Dafunchio*

The present article proposed through a collaborative research between the university and the public secondary school, to think about the ways in which artistic productions, specifically through images, allow students to narrate stories, as a way of thought and problematization of their lives.

### **“Do they want to close? We are opening”: living together in difference with/as the termites in an old Brazilian design school**

*Zoy Anastassakis (Universidade do Estado do Rio de Janeiro)*

This speculative fabulation deals with “ESDI Aberta” movement (2016-17), in which students, professors, staff and termites at Escola Superior de Desenho Industrial (ESDI/ UERJ), have invested in alternative ways to live in difference, responding to the crisis that affects public education in Brazil.

### **Doing ethnography around an aquarium: researching children’s lived space in the hospital**

*Piet Tutenel (KU Leuven); Ann Heylighen (KU Leuven)*

Our paper shows how everyday practices in which entities such as an aquarium are involved, are intrinsically part of what constitutes children’s lived space in the hospital. Doing ethnography by carefully untangling the doings of and around such a ‘thing’ offers ways to research built environments.

### **Safe Places**

*Rita Sebestyen (Károli Gáspár University)*

Designated for observation, relation and knowledge-creation, Safe Places operate as labs. They are heterotopias where all those present have the opportunity to experiment basic facts of social and natural sciences, and then use them to co-create and perform common experiences and narratives.

## **C07 QUESTIONING THE (UN)SUSTAINABILITY OF ARTISANAL AND SMALL-SCALE MINING**

*Convenors: Eleanor Fisher (University of Reading); Cristiano Lanzano (The Nordic Africa Institute)*

*Elizabeth Fry 01.05: Tue 3rd Sep, 13:00-14:30, 15:00-16:30*

This Panel examines the Global Challenge of (un)sustainability in Artisanal and Small-scale Mining, considering what anthropology has to offer for understanding possible futures in mining worlds.

13:00-14:30

### **The end of gold? Socio-technical change and perceptions of resource scarcity and depletion in Guinea**

*Cristiano Lanzano (The Nordic Africa Institute); Luigi Arnaldi di Balme (Laboratoire Citoyennetés - Ouagadougou)*

In Guinea, acceleration of artisanal mining challenges modes of production previously aimed at assuring the perpetuation of the gold economy in the long term. We reflect on the implications of this process for sustainability, focusing on its elements of innovation, temporality, social reproduction.



### **Whose sustainability? Diverging visions on sustainability in Ghana's artisanal and small scale gold mining sector**

*Robert Pijpers (University of Hamburg)*

In Ghana's artisanal and small-scale gold mining (ASGM) sector, environmental impact is a key issue in (un)sustainability debates. This paper focuses on this debate, connecting it to human mobility and technology as well as bringing home some diverging local interpretations of sustainability.

### **From Andes to Amazon: translocal ASM livelihoods and identity in gold mining settlements**

*Sally Faulkner (University of Sheffield)*

The varying temporality of translocal ASM livelihoods creates divergent livelihood trajectories and contradictory understandings of sustainability. This paper links these arguments with theories of identity and deviance to provide an understanding of active resistance in mining settlements.

### **ASM and rural livelihoods in India**

*Smita Yadav (University of Sussex)*

The paper will discuss the various ways in which ASM based livelihoods has come to be at the intersection of both formal and informal economy and the development in India.

**15:00-16:30**

### **Sustainable gold and dynamics of inclusion/exclusion in the global gold production system**

*Boris Verbrugge (University of Antwerp)*

This paper critically assesses ongoing efforts to make global gold supply chains more sustainable. It argues that as long as sustainability initiatives fail to recognize that ASGM revolves around the use of cheap informal labor, they risk leaving intact or even reinforcing exclusionary dynamics.

### **Re-examining the informal financing of small-scale mines in Africa**

*Joshua Sandin (Royal Holloway)*

Debates on financial inclusion are disconnected from the diversity of motivations and social perceptions surrounding formal, and informal, financial mechanisms. This paper highlights the conflicting understandings amongst ASM stakeholders regarding the sector's financing and development trajectory.

### **Gold matters: Artisanal and Small-Scale Mining and sustainability transformations**

*Eleanor Fisher (University of Reading)*

This paper explores how futures are (re)imagined in Artisanal and Small-scale Gold Mining, challenging conventional views on the dynamics of sustainability while bringing questions of moral responsibility and political accountability to the fore.

#### **D01 STREETSAPES: AFFECTIVE ENCOUNTERS BETWEEN PEOPLE AND THINGS**

*Convenor: Maruska Svasek (Queen's University Belfast)*

*Discussant: Jeremy MacClancy (Oxford Brookes University)*

*Thomas Paine Study Centre 2.03: **Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30***

This session calls for ethnographically informed papers that explore affective encounters between people and things in concrete street environments. Both conventional paper presentations and creative experiments are welcome.

09:00-10:30

**The Jerusalem-Hebron road: stories of occupation***Anya Evans (London School of Economics)*

The Jerusalem-Hebron Road in Palestine and Israel can only be fully traversed by a non-citizen of either. Though the road has an obvious ancient past, this paper uses ethnographic engagement with its users in the contemporary age to paint an ethnographic portrait of a road with a complicated story.

**Layers of the (post-) post-conflict: affective street art encounters in Belfast's cathedral quarter***Kayla Rush (Clark State Community College)*

This performance-paper narrates the experience of a street art walking tour in Belfast's Cathedral Quarter. It examines the ways in which layers of affective meaning accrue to urban streetscapes, and suggests that these artistic presentations of the city might be understood as 'post-post-conflict'.

**Strolling along the Sukhum waterfront: leisure as the attainment of a normal everyday life in a post-war partially recognized country***Romelia Calin*

In post-war Sukhum, Abkhazia, strolling along the Black Sea waterfront has come to hold symbolic and political value for the inhabitants of the city, being considered proof of their capacity to be able to reconstruct a normal everyday life, despite the country's unfavourable political status.

**Old commercial center from Craiova, Romania - old houses, new mentalities - identity and memories***Gabriela Boangiu (C.S. Nicolaescu-Plopsor Socio-Human Research Institute Romanian Academy)*

The history of Craiova includes stories of ethnicities and old professions. The pictures and paintings of the time present the life of the main streets of Craiova, the cultural relations of the past and social practices. Today, new aesthetic valuations of the trade center are needed.

11:00-12:30

**Thrills and deals: foodie flaneurs and the taste for peripheral street food in Bucharest***Monica Stroe (National University of Political Studies and Public Administration Bucharest)*

On the background of the emerging cosmopolitan street food scene of Bucharest, foodies' quests for novelty and authenticity restructure the city's foodscape by bringing peripheral venues and tastes to the fore.

**Obesity and the street food environment in Mongolia***Keiko Kanno (University of Oxford)*

Drawing on my fieldwork, I will explore possible links between the increased obesity prevalence among the Mongolian population and the changing street food environment on Peace Avenue in Ulaanbaatar.

**Inside and outside the bus: politics of perception through wheels on streets***Subhashim Goswami (Shiv Nadar University)*

This paper argues that the dynamic of a street in relationship to a set of wheels that traverse it allows a peculiar understanding of not just the street but also of people as set apart in the way they perceive one another.

**Roadside ethnography***Patrick Laviolette (New Europe College/UCL)*

Patience, I tell myself yet again. Someone will eventually stop... they usually do, right? 'Cause this is a waiting game. A game in which to wait, where all the travellers trust fate. This is a waiting game. And I might be waiting long, but I won't be without song. No I'll not, be without song.

**16:00-17:30****Wheeling and dealing across linguistic boundaries in the Peruvian altiplano street markets***Sandhya Narayanan (University of Michigan)*

This paper highlights the linguistic and social practices of indigenous street market women in the Peruvian altiplano, who through their multilingual proficiencies build affective bonds and reinforce ethnolinguistic boundaries between clients, vendors, and fellow colleagues.

**'Tell me your stories. Tell me in place.'***Karen Lane (University of St Andrews)*

Two nurses reminiscing at the hospital. One's an anthropologist but that fades to background as the past becomes uncannily present. Place prompts stories, emotions welter up. But a technical hitch puts Hastings Donnan's theory to the text; are story and place as integrally bound as he asserts?

**'12 Hours' - capturing the streets of Prague***Maruska Svasek (Queen's University Belfast)*

This talk presents the project '12 Hours', visually exploring spatial and temporal movement in the streets of Prague. The project took the form of a twelve-hour investigation, a scripted walk that blurred categories of 'game', 'research', 'photographic documentation' and art'.

**D02 PROMISE FOR THE FUTURE: TEMPORALITIES OF RELIGIOUS HERITAGE**

*Convenors: Ferdinand de Jong (University of East Anglia); Rasmus Rask Poulsen (University of Copenhagen)*

*Thomas Paine Study Centre 0: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel explores how the secularization of religious heritage informs the construction of temporalities in which the sacred and the secular intersect. Amongst other aspects, it explores to what extent heritage futures incorporate religious temporalities in secular practice.

**09:00-10:30****The bones of St Edmund: temporalities of loss, reclamation and anticipation***Ferdinand de Jong (University of East Anglia)*

In Bury St Edmunds, a rumour circulates that the remains of St Edmund lie buried in the ruins of its former Benedictine abbey. This paper demonstrates that the bureaucratic heritagisation of the ruins transforms affects of loss into heritage futures.

**Old cemeteries - sacred and/or secular spaces?***Malgorzata Zawila (Jagiellonian University)*

What is contemporary status of old funeral spaces in postmigrant territories of Poland? What meanings are attached to them? Sacred or secular? What values prewar cemeteries represent and what practices they evoke nowadays?

### **Drawing future(s) in Lisbon: heritage regimes, lived religion and the making of the urban**

*José Mapril (Center for Research in Anthropology, Universidade Nova de Lisboa)*

Based on an ethnography of a project for the construction of a new square in Lisbon (the Moorish square), the objective of this paper is to address the relations between religion, heritage making and the articulations of different temporalities.

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**11:00-12:30**

### **‘Sticky’ objects and unruly passions in Thailand and the Netherlands: how heritage-claims attempt to pre-enact emotions (and why this is a risky business)**

*Ernst van den Hemel (Royal Netherlands Academy of Arts and Sciences); Irene Stengs (Meertens Institute)*

This paper introduces the notion of pre-enactment to study how emotions related to heritage and the future memory of our time are made to ‘stick’. Analyzing two case studies, from the Netherlands and Thailand, we investigate how heritage-claims involve unruly, passionate practices of pre-enactment.

### **Does Christ repeat himself? On time, timelines and timelessness in the Salesian Passion Play in Kraków**

*Kamila Baraniecka-Olszewska (Jagiellonian University)*

The paper discusses how religious temporalities are used to reinforce Kraków’s religious heritage. Reenactment and actualization of the Christ’s Passion not only create a temporality affecting the faithful, but also reveal universal and timeless values ascribed to the city’s heritage.

### **Rejection of re-enactment: heritagization of religious practices and knowledge of the past**

*Rasmus Rask Poulsen (University of Copenhagen)*

Amidst heritagization of its townscape, a Protestant congregation in Denmark, tackles its own and others’ engagement with its past, present and future. This paper examines how Moravians of Christiansfeld produces and authorizes its religious practices and knowledge of its past as heritage.

### **Religion as heritage: reclaiming history in the Old City of Jerusalem**

*Clayton Goodgame (LSE)*

This paper examines how Palestinian Christians take up secular conceptions of religious heritage as a substitute for church ritual. It argues that in identifying Christianity as a ‘heritage’, Palestinians tie the experience of divine presence to particular ways of imagining the Christian past.

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**16:00-17:30**

### **Examining the ideas of renewal**

*Viviana Lebedinsky (École des Hautes Études en Sciences Sociales)*

What can the comparative study of 15th century tapestries and the proposals of the museums that exhibit them contribute to the examination of the ideas of renewal? How to reflect on the transformation of such concept regarding future expectations?, are some of the questions developed in the paper.

**Sacred and secular: coming in and out of sync through musical heritage***Alina Apostu (SOAS)*

By analyzing discourses and singing practices in an Anglican traditional parish church in London, I show how heritagisation of religious music affects the ways in which worshippers fashion themselves as Christian selves.

**Certifying the sanctity: constructing religious truthfulness through the historicity of socialism***Eliza Lefter (University of Copenhagen)*

The paper will look at the secular time of post-socialism experience and the sacred time of Sainthood heritage to discuss the role of historicity on the construction of religious truthfulness in Orthodox Christianity.

**D03 UTOPIA AND THE FUTURE: ANTHROPOLOGY'S ROLE IN IMAGINING ALTERNATIVES***Convenor: Teruko Mitsuahara (University of California, Los Angeles)**Elizabeth Fry 01.08: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

This panel on utopian thought in anthropology seeks contributions from scholars whose research participants consciously fashion themselves as "others" or position their missions/goals as alternatives to the climate (economic, political, financial, or religious) of their hegemonic realities.

**09:00-10:30****Utopian visions: the Kurdish democratic movement, anthropology, and the radical imagination***Jamie McCollum (QUB)*

Considering the Kurdish democratic movement as an example of the radical imagination, this paper will discuss the challenges of moving beyond established narratives. The paper will also demonstrate how anthropology has a crucial role to play in the process of imagining such alternative futures.

**Toward an alter-anthropology: utopian visions and the radical imaginary***Teruko Mitsuahara (University of California, Los Angeles)*

This paper provides a brief history of and theory on utopia within anthropology arguing for its theoretical utility in propelling our discipline forward and away from dystopian inevitability, an alter-anthropology.

**Reading Marx in Beirut: cultivating utopian imaginativeness in counter-revolutionary times***Sophie Chamas (University of Oxford)*

This paper draws on ethnographic research with Marxist reading groups in Lebanon to make the case for the cultivation of utopian imaginativeness, or a radical political imaginary, as politically productive in counter-revolutionary times.

**What is the price of utopia? Commensurating bedel (price) and uncertain futures in Turkey's Kurdistan***Esin Duzel (LSE)*

The transformation of the Kurdish utopia from independent statehood to self-rule and urban governance in Turkey brings revolutionary sacrifice into intimate contact with the messiness of the everyday life and further displaces the meaning of utopia.

11:00-12:30

**Of revolutionaries and geeks: creating alternative futures through Esperanto***Guilherme Fians (University of Manchester)*

My paper focuses on Esperanto speakers and supporters in France, exploring how the weakening of Esperanto associations and the growing use of this language online seem to have diverted Esperanto from its initial project to create an alternative world through international communication.

**The paradoxical utopia of French mosques***Amin El-Yousfi (University of Cambridge)*

This paper explores the way in which the Muslim community in France design an alternative future for mosques within the paradoxical context of laïcité. Through a person-centred ethnography, I intend to show how Muslim actors try to fashion themselves as French Muslims.

**A Vital Utopia: speaking for the river***Veronica Strang (Durham University)*

Focusing on efforts to 'speak for the river', this paper considers indigenous and environmental activists' campaigns for non-human rights and more sustainable human-environmental engagements. It asks how such values can be realised to support a Utopian vision that is vital for all living kinds.

**D04 KNOWLEDGESCAPES: THE CITY AS INFORMATION INFRASTRUCTURE***Convenors: Steph Grohmann; Magdalena Buchczyk (Humboldt-Universität zu Berlin)**Julian Study Centre 3.02: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

This panel invites contributions on urban information flows and knowledge infrastructures that critically engage with different knowledge practices in the context of contemporary 'urban challenges'.

09:00-10:30

**Contested spaces, unequal knowledge: notes from London housing activism***Caterina Sartori (Goldsmiths, University of London)*

In this paper I will discuss how specialised knowledge relating to housing policy and law is acquired and used, or at times rejected, by a group of London homeowners who are resisting the dispossession of their properties, and the implications of this for local democratic processes.

**'Evictability' in urban Senegal: knowledge, non-knowledge and power***Gunvor Jonsson (SOAS, University of London)*

This paper is a multivocal exploration of the range of legal, political, and esoteric and secret forms of knowledge - and apparent non-knowledge - deployed by a variety of actors, to contest, justify, or otherwise explain the 'evictability' of (women) traders at a Malian market in urban Senegal.

**The assets of partnership***Suzanne Goopy (University of Calgary); Halley Silversides (University of Calgary)*

Anthropological knowledge offers a unique way of thinking about and responding to health and well-being as experienced by newcomers in their host society. In this paper we explore ways of working in partnership with the city to repurpose assets to support of improved newcomer health and well-being.

**Channel shift: negotiating knowledge, rights and the 'online mode' in Delhi***Martin Webb (Goldsmiths, University of London)*

This paper draws on a collaborative research project with community based advocates for people struggling to access social protection in Delhi. It considers how the shift to online delivery of public services creates new knowledge economies and forms of mediation in low income neighbourhoods.

**14:00-15:30****Waste flows in Morocco. Formal and informal sharing and waste recovery practices in Casablanca***Anna Karin Giannotta (University of Padova)*

This paper aims at showing the results of a field research conducted in Casablanca (Morocco) in 2017. It focuses on the social life of waste, intended as event that produces exchange and sharing processes between people, places and objects, through formal and informal practices.

**A303 Stonehenge - the knowledge infrastructure of the planning enquiry***Tania Kossberg; Daniel Durrant (University College London)*

This paper will analyse the process of the planning enquiry into the A303 Stonehenge (Amesbury to Berwick Down) scheme and the way in which information, different narratives and knowledge practices are included or otherwise by the examining authority.

**Unstable hydraulic autonomy. Water wells, nature and middle class fantasies in Bucharest suburbs***Bogdan Iancu (National School of Political Studies and Public Administration Bucharest/Museum of Romanian Peasant)*

Employing (net)ethnographic data, the focus of this paper is on practices and representations of 'water in the village' as a 'natural' materialising the standards of middle-class' identities and aspirations and the (not very) unpredictable failures of that projects in two Bucharest suburbs.

**D05 FRACTAL TIME: THINKING THROUGH UTOPIAN FUTURES***Convenors: Sonja Dobroski (University of St Andrews); Laura Roe (University of St Andrews); Holly Warner (University of St Andrews)**Discussants: Marilyn Strathern (University of Cambridge), Michael W. Scott (London School of Economics)**Elizabeth Fry 01.02: Wed 4th Sep, 09:00-10:30, 11:00-12:30, 16:00-17:30*

This panel employs the concept of fractal time as an analytical tool to think through complex temporalities. We see fractal time as both autonomous and multifarious. We invite papers that consider a wide spectrum of perspectives on fractal temporality and utopian futures.

**09:00-10:30****Time behaves badly: fractal mathematics for an anthropology of time***Sonja Dobroski (University of St Andrews)*

This paper reconsiders anthropological approaches to time through a series of specific ethnographic encounters using a collaborative and cross-disciplinary methodology. In conversation with mathematicians, this paper proffers a view of time as fractal.

### **Time's dust and temporalities of heroin addiction: fractal orientations**

*Laura Roe (University of St Andrews)*

A fractal orientation to time enables an alternative exploration of fractured, distorted and fragmentary temporalities, in addition to recursive and self-similar time. This paper considers temporalities of heroin addiction as fractal, applying an interdisciplinary perspective.

### **Utopia embodied/DNA recombination and fractal embodiments**

*Eva Slesingerova (Goethe University Frankfurt)*

The embodied figure of Anthropos as well as quasi-human living entities appear to have become the materialization of various biotechnological utopias. Using concepts of utopia and fractal embodiments as time-space continua, the paper analyzes networks and relations in the biochemical laboratory.

### **Spatio-temporal fractality: the construction of sonic persona through creative praxis**

*Holly Warner (University of St Andrews)*

This paper seeks to examine the role of sound as experienced by the self through fractality. Through ethnographic analysis of studio discourse and audio examples, this paper will consider how temporalities of a sonic persona are negotiated in the interfacing between digital and hardware.

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**11:00-12:30**

### **Photographic studios, time and self-fashioning among young Bamileke women in Yaounde, Cameroon**

*Ewa Majczak (University of Oxford)*

In this paper I examine temporalities of self-fashioning focusing on photographic studio practices of young Bamileke women in Yaounde, Cameroon. I argue that the temporalities of studio performances help young women maintain hope in achieving utopian futures.

### **Fractal time in the digital world: a kaleidoscope of infinite presents**

*Joshua Bluteau (University of Manchester)*

This paper considers fractal time in the digital world of social media, experienced by users as a continual series of instantaneous overlapping presents. How this impacts on the wellbeing of users and why this form of time is at the root of the addictive nature of online worlds will be explored.

### **Scotland's utopia: imagining an independent Scotland in a time of Brexit**

*Gabriela Manley (University of St Andrews)*

Throughout the Brexit process Scottish Nationalists have begun re-imagining Scotland's future as an independent country, offering a utopian vision of a European nation. These visions of the future often appear in multiple contesting forms, various temporal lines coexisting simultaneously.

### **The refusal of time: whiteness and its blackmail in (post)-apartheid Namibia**

*Mattia Fumanti (University of St Andrews)*

This paper aims to explore the intersection between whiteness and time in (post)-apartheid Namibia. I will frame my argument within the multiple temporalities that constituted, and constitute, the experience of whiteness from the colonial and postcolonial moment.



16:00-17:30

**Success and development: imagined futures of students and staff at the University of Goroka***Michelle Thorp (University of Auckland)*

This paper explores the fractality of imagined successes for students at the University of Goroka, Papua New Guinea. Students see education as a path to success and linear development, but because of relational obligations they are required to repeat past rituals and events when they are successful.

**D06 RELIGIOUS HERITAGE SPACES: DISPUTES AND CONVERGENCES***Convenors: Anna Niedźwiedz (Jagiellonian University); Clara Saraiva (FLUL, University of Lisbon)**Elizabeth Fry 01.05: Thu 5th Sep, 09:00-10:30, 11:00-12:30, 14:00-15:30*

Varying attitudes toward the past, present and future of 'religion' and 'heritage' are revealed through and in religious heritage spaces. We aim to study how these spaces are constructed and cherished but also disputed and contested in different contemporary social, cultural and political contexts.

09:00-10:30

**Contested connections or continuity of spirituality: how contemporary Christians and Pagans engage with a bronze age stone circle in Aberdeenshire, Scotland***Nicolle Sturdevant (University of Exeter)*

In the 21st century the perception of the spirituality of an historical church sited adjacent to an ancient landscape are seen in a distinctive manner by those within the community.

**#muslimcouples: Islamic heritage sites as lifestyle content in digital culture***Fatma Sagir (Albert-Ludwigs-Universität Freiburg)*

Islamic religious heritage sites became content in the practice of Muslim lifestyle blogging. This paper explores the impact of this practice on the making of Muslim identity on one hand, and its contribution to the discourse of imagining the Muslim present and past, on the other hand.

**Boundaries and borders: choreographies among Christians in Jerusalem***Georgios Tsourous (University of Kent)*

The study discusses the politics of ownership and appropriation of a shared religious heritage space, the Church of the Holy Sepulchre in the Old City of Jerusalem. By employing a materialist view the study examines diverse attitudes of the communities towards the Church's sacred localities.

**De-sacralizing a sacred space: the Luxembourg Jewish museum project as a process of contested definitions***Anastasia Badder (University of Luxembourg)*

Transforming 'religious' spaces into 'heritage' sites is a messy, complex, and disputed process; a space may shift between these, just as the categories themselves take on multiple meanings. I aim to explore these issues through the transformation of a synagogue into a museum space in Luxembourg.

11:00-12:30

**Does the saint go marching out? Inclusivity, secularisation and religious heritage in the Utrecht St Martin celebrations (the Netherlands)***Welmoed Wagenaar (Meertens Institute)*

This paper unravels the way the Utrecht St Martin celebrations authenticate the city as heritage site. It shows how the celebrations shape experiences of 'Utrecht' as an inclusive heritagised space, foregrounding a secularised perspective which veils the Saint's religious origins from the city.

**Sacred spaces: sacralization and spatial separation in Danish religious heritage contexts***Oscar Saleminck (University of Copenhagen)*

When considered heritage, religious spaces become a spectacle for a public that is different from the religious constituency and for whom the sacrality of the place is not necessarily religiously defined. This paper explores the spatial evocations and effects in three Danish World Heritage sites.

**Contested heritage: Christian material culture and home-feelings in Amsterdam***Daan Beekers (University of Edinburgh)*

Looking at the contested conversion of a Catholic church in Amsterdam, I describe its central role in local quests for feeling at home. Local debates about religious heritage point to a rethinking of the place of Christian culture and a reworking of fault-lines in today's 'unchurched' society.

**Islamic scenographies: ritual, heritage and museography in Mértola festival***Maria Cardeira da Silva (CRIA/NOVA FCSH)*

Mértola, in the southern Portugal, is an icon of Portuguese Islamophilia and a stage to exhibit political and religious projects, sometimes contradictory. The Islamic festival which is held every two years overshadow all the paradoxes with its orientalist atmosphere and scenography.

14:00-15:30

**To see, but not to kiss. Managing believing tourists and non-believing pilgrims in religious heritage sites and museums***Helena Wangefelt Ström (Umeå University/Uppsala University)*

Has Modernity constructed a rivalry between religion and heritage, and thereby created problems in use and conservation? This paper explores the history of the division between heritage and sacredness, leading to contemporary examples on managing encounters between visitors and religious heritage.

**Austerity and tourism: conflicts over heritage or religious spaces? The case of Sintra, Portugal***Clara Saraiva (FLUL, University of Lisbon); Francesca De Luca (Universidade de Lisboa - Instituto Ciencias Sociais)*

A Franciscan convent is part of the monumental and religious heritage of the Sintra Park, in Portugal, classified in 1995 as a UNESCO site. This paper will analyze different heritage/religious regimes and the conflicts between the past austere use of this space in contrast with present day uses.

### **Co-existing, contested, competing? Religious heritage spaces of the Royal Hill in Kraków**

*Anna Niedźwiedz (Jagiellonian University)*

This paper analyses religious heritage spaces on the Royal Hill in Kraków. The Hill is perceived in Poland as a national pantheon, a historical monument and a Christian pilgrimage site. It also attracts spiritual practitioners who locate one of the earth chakra - the energy spot - at the hill.

### **Seven synagogues. Narratives of the past and the present of the Krakow's Jews**

*Kaja Kajder (Jagiellonian University)*

The presentation concerns the ways in which a complex of seven Krakow synagogues, seen as a representation of the Jewish heritage of Krakow, is used to construct a narrative of the past and the present of the Jewish inhabitants of the city.

### **D08 THE GLOBAL CHALLENGE OF DECOLONISING ANTHROPOLOGY: HOW DO OUR CRITICAL PEDAGOGIES LEAD TO SHIFTS IN RESEARCH PRAXIS?**

*Convenors: Olivia Barnett-Naghshineh (Goldsmiths University); Antony Pattathu (University of Tübingen)*

*Chair: Nydia Swaby (SOAS, University of London)*

*Elizabeth Fry 01.05: Fri 6th Sep, 09:00-10:30, 14:00-15:30*

Students are demanding for an anthropology they can relate to, which is both locally grounded and globally conscious to past and ongoing processes of colonisation. This panel opens up questions of how decolonising anthropology in the classroom can inspire new research praxis and methodologies.

**09:00-10:30**

### **Decolonizing research methods in South Africa: teaching, knowledge and experience**

*Fraser McNeill (University of Pretoria)*

This paper turns the classroom into an object of ethnographic analysis by discussing the complexities of teaching Research Methods to postgraduate students in a South African University. It compares different students' experiences of and ways of applying 'decolonialism' in theory and in practice.

### **The quest for decolonial anthropological subjectivities: unpacking the relationship between classroom pedagogy and field praxis**

*Victoria Klinkert (SOAS); Thandeka Cochrane (Cambridge University)*

Working off the experience of decolonising student movements, this paper argues that to produce anthropologists who are able to enact decolonial practice and knowledge production in the field we need to bring the sensitivity and complexity of our methodologies from the field into the classroom.

### **Reflections on becoming a 'Melanesianist'**

*Olivia Barnett-Naghshineh (Goldsmiths University)*

I reflect on the moments of anxiety I had around becoming another anthropologist in and of Papua New Guinea and evaluate the extent to which decolonial research methods can be effectively applied there and what these might look like based on diverse reflections from people in PNG.

### **Provincialising anthropology? Possibilities and challenges**

*Tuhina Ganguly (Shiv Nadar University)*

Drawing on postcolonial theory, this paper examines the politics of location of the South Asian anthropologist in 'native' and 'white' classrooms, in the discipline and in the field. It asks if decolonising, in an asymmetrical world, can go beyond identity politics that reifies non-Western cultures.

**14:00-15:30**

### **Engaging with ethnographic museum objects from erstwhile Naga Hills in their historical contexts, ranging from imperial, colonial and postcolonial eras to contemporary reimagining**

*Vibha Joshi (Tuebingen University/University of Oxford)*

This paper asks how far the 'decolonizing the museum' approach can be applied in studying Naga collections in European museums and critically engage with ethnographic objects in their historical contexts, ranging from imperial, colonial and postcolonial eras to contemporary reimagining.

### **Sketches for a Transition Anthropology College**

*Caroline Gatt (University of Aberdeen)*

In order to decolonise anthropology other ways of being/knowing need to be allowed to affect the discipline's entire orthopraxy: pedagogy being essential. After a failed attempt to do this within a university context, I now propose for discussion an independent Transition Anthropology College.

### **Exploring historical-trauma informed research practice**

*Tarapuhi Vaeau (Victoria University of Wellington)*

Using examples from my research as a kaupapa Maori researcher I highlight how research practices have been re-shaped and re-imagined using historical-trauma theory as a design framework. I propose new ways of being and collaborating as BIPOC and settler anthropologists.

### **Decolonising anthropology: between critical pedagogies and identity politics - reflections from within German academia**

*Antony Pattathu (University of Tübingen)*

Bringing together personal accounts on teaching decolonial approaches from within German academia with an overview on recent decolonial movements in other settings this paper invites to discuss possibilities and complicities for a decolonial anthropology and classroom in the German context.

### **D09 SHADOWS OF THE PRESENT: GENERATIVE AMBIVALENCES ACROSS ART, HERITAGE, AND MATERIALITY**

*Convenors: Jonas Tinius (Humboldt-Universität zu Berlin); Alice von Bieberstein (Humboldt-Universität zu Berlin)*

*Discussant: Sharon Macdonald (Humboldt-Universität zu Berlin)*

*Elizabeth Fry 1.01: Thu 5th Sep, 09:00-10:30, 11:00-12:30*

This panel proposes to examine utopia and temporalities through that which is left in the dark: the ruined, the overlooked, the uncanonical. What is the generative potential of the dystopian, peripheral - those sites, practices, and ideas left in the shadows of the present?

09:00-10:30

**Postindustrial heritage and the irony of regeneration, or: we have never been postindustrial***Jonas Tinius (Humboldt-Universität zu Berlin)*

Drawing on personal and professional experiences, this talk thinks about the underbelly of urban heritage transformation processes and its ideologies.

**Bosnia's retro-neo-avant-garde: contemporary art against the present***Matthew Webber (UCL)*

This paper draws on fieldwork among artists in Bosnia-Herzegovina (BiH) in order to explore the international instrumentalization of contemporary art in the country. I argue this has led to the resurgence of utopian neo-avant-garde practices that oppose the objectives of the international community.

**Spaces between: exploring the interstitial possibilities of architectural practice***Thomas Yarrow (Durham University)*

Focusing on an ostensibly ordinary architectural office, the paper explores the problems and possibilities they find within the interstitial spaces of these routinely surprising realities.

**Fantasies of care: relating to Armenian remains in Eastern Anatolia***Alice von Bieberstein (Humboldt-Universität zu Berlin)*

This presentation inquires into expressions of care for Armenian historical remains in Anatolia by Islamised descendants of survivors in the context of dispossession and denial.

11:00-12:30

**Curating carnival as archive of slavery: activating debris***Adiva Lawrence (University of Hull)*

Apprehending the legacies of slavery as irrevocable haunting past, this research proposes to examine the potential in the "debris" inherent to the Archive, its excess, in order to think about the their actualisation in curating as strategies of resistance.

Symptoms of untranslatability and the display of spirituality

*María Iñigo Clavo (Open University of Catalunya)*

This text is a modest compilation of symptoms of this colonial encounters with the untranslatability and the limits of Western epistemology in dealing with spirituality in contemporary art context.

**Presence of absence? Tattoos narrating collective memories as autopoiesis of the current imaginal-social forms of subjectivity***Cintia Daiana Garrido (Universidad del Cine)*

The writing of History and how it is narrated in images through tattoos as a marginal practice within the problematic field of the social production of subjectivities. Tattoos as particular types of imaginal-social practice that would suppose the significant montage of microhistories.

**Shadows on the rocks - networking Aboriginal rock art***Juliane Heinze (Heidelberg University)*

This paper presents the multiple potentialities through which Aboriginal rock art comes into being. By unfolding the versatile network through which those images circulate I will address the durability and continuity of Aboriginal practise in face of local and global challenges.

## LAB ABSTRACTS

The ASA19 Labs (Laboratories) will complement the conference themes, whilst nurturing innovative, experimental, practical and/or non-discursive dynamics and futures. Given that anthropological and ethnographic texts might assume a particularly authoritative status – by virtue of their disciplinary connection to each other, and value to teaching and researching – the Laboratories will explore something different: What does it mean to reconnect with our ‘non-textual’ and ‘non-authoritative’ or everyday worlds? How might we develop our understanding of, and receptivity towards, these worlds creatively, collaboratively and purposefully? How might ‘unconventional’ modes of being, thinking, reflecting, relating, connecting, etc. accrue more visibility in anthropology or more relevance to community engagements with the global challenges?

### **L01** ETHNOGRAPHY AS EMERGENCE

*Convenor: Subhashim Goswami (Shiv Nadar University)*

*UEA Drama Studio (DRA 0.01): Tue 3rd Sep, 13:00-14:30, 15:00-16:30*

This lab will demonstrate how ethnography is an object that is constituted in its own emergence. This will be done through the performative mode and by using material to demonstrate how any material exists in a relationship of transformation with its own materiality including ethnography.

### **L03** INCLUSION AND EXCLUSION IN INNOVATION: PERFORMING REAL-LIFE ENCOUNTERS WITH EMERGING TECHNOLOGIES

*Convenor: Roxana Moroşanu Firth (De Montfort University)*

*UEA Drama Studio (DRA 0.01): Wed 4th Sep, 16:00-17:30*

This lab will stimulate discussions on participation and diversity in innovation. It will use movement and performance methods, inspired by contact improvisation and forum theatre, to explore experiences of repression and empowerment brought about by the normalization of new computing technologies.

### **L04** PEOPLE-CENTRED DEVELOPMENT: A RESILIENT APPROACH TO GLOBAL CHALLENGES

*Convenors: Maria Salaru (Durham University); Simone Abram (Durham University)*

*Elizabeth Fry 1.34: Thu 5th Sep, 14:00-15:30*

Boundaries between academia and the rest of the world are fast dissolving, yet facilitating collaborative learning between academics, students, companies or other organisations presents significant challenges. How can anthropologists and other social scientists rise to these new challenges?

### **L05** INTERDISCIPLINARITY IN THE ERA OF GLOBAL GOALS AND CHALLENGES: NURTURING THE ANTHROPOLOGICAL LENS

*Convenor: Laura Rival (University of Oxford)*

*Julian Study Centre 1.02: Wed 4th Sep, 16:00-17:30*

The Lab continues the conversation on disciplinarity started by Rival at ASA16 through a set of creative collaborative practices. Led by a trained educator and activist, the interactive exercise makes use of Baron Cohen's pedagogy to approach the scientific endeavour as cultivated attention.

**L06** MULTIMEDIA ANTHROPOLOGY LAB: EXPERIMENTAL ENGAGEMENTS WITH THE ANTHROPOCENE

*Convenor: Raffaella Fryer-Moreira (UCL)*

*Elizabeth Fry 1.34: **Thu 5th Sep, 11:00-12:30***

The Multimedia Anthropology Lab is a postgraduate research network based at UCL which explores innovative and experimental approaches to conducting anthropological research. In this session, we will conduct practical experiments with multimedia methodologies to engage with the Anthropocene.

## LIST OF PARTICIPANTS

Abotsi, Emma -- B10	Bateman, Amanda -- B11
Abram, Simone -- L04	Baxter, Jeannette -- C02
Abranches, Maria -- C02	Bayar, Lamis -- B09
Acevedo-Guerrero, Tatiana -- B01	Baybutt, Alexandra -- A09
Adriaans, Rik -- A08	Bayetti, Clement -- B17
Ahearn Ligham, Ariell -- C05	Bayona, Angela -- B01
Al-Masri, Muzna -- A14	Beekers, Daan -- D06
Alabi, Timothy O. -- B17	Benbabaali, Dalel -- A06
Alamgir, Fariba -- B04	Bennett, Linda -- B05
Ali, Inayat -- A05	Bennett, Tim -- B11
Ali, Shahbaz -- A05	Bluteau, Joshua -- D05
Allegra, Marco -- A07	Boangiu, Gabriela -- D01
Allen, Jafari S. -- Plen I	Boersma, Susanne -- C02
Allen, Ruth -- B17	Bolton, Lissant -- RT
Allerton, Catherine -- B11	Bonfanti, Sara -- A07
Altman, Tess -- A10	Borea, Giuliana -- C02
Alvarado Lincopi, Claudio -- C03	Bowles, Ben -- B01
Amiara, Amiara Solomon -- A10	Boyajian, Vahé -- B07
Anastassakis, Zoy -- C06	Briley, George -- B08
Andersen, Rikke Sand -- B05	Brisley, Adam -- B14
Annist, Aet -- B16	Bublatzky, Cathrine -- C03
Apostu, Alina -- D02	Buchczyk, Magdalena -- D04
Apthorpe, Raymond -- A02	Burgess, Rochelle -- B17
Árendás, Zsuzsanna -- B10	Burnett, David -- B07
Armbruster, Heidi -- A10	Calin, Romelia -- D01
Armella, Julieta -- C06	Cannarella, Massimo -- A07
Armstrong, Neil -- B09	Cardeira da Silva, Maria -- D06
Arnaldi di Balme, Luigi -- C07	Cardinale, Stefania -- C04
Arteaga, Ignacia -- B05	Cardoza, Danny -- B12
Arthuso Arantes Faria, Rodrigo -- A06	Carew, Mark -- B09
Åsedotter Strønen, Iselin -- A14	Carpentieri, Yanina -- C06
Attala, Luci -- B01	Carpio, Marco -- C05
Austin Locke, Toby -- B08	Casagrande, Olivia -- C03
Awondo, Patrick -- B02	Catela, Joana -- A07
Axelby, Richard -- A03	Catey, Scott -- B06
Aydos, Valéria -- B09	Cayuqueo, Roberto -- C03
Bachelet, Sebastien -- C02	Cearns, Jennifer -- A08
Badder, Anastasia -- D06	Chamas, Sophie -- D03
Balzani, Marzia -- A08	Chen, Meixuan -- B14
Banerjee Dhawan, Nandita -- B03	Chen, Shuhua -- A07
Baraniecka-Olszewska, Kamila -- D02	Cheung Judge, Ruth -- B10
Barillé, Stéphanie -- A10	Cimdina, Agnese -- A14
Barkess-Kerr, Gabrielle -- A13	Cleaver, Frances -- A03
Barnett-Naghshineh, Olivia -- D08	Clériga Morales, Deyanira -- C02
Bastos, Cecilia -- B12	Cochrane, Thandeka -- A03; D08



Collier, Beth -- A07  
 Cook, Emma -- B13  
 Cooper, Timothy -- C01  
 Crivello, Gina -- B08  
 Cupitt, Rebekah -- B09  
 Dafeiyan, Marzieh -- C04  
 Dafunchio, Sofia -- C06  
 Das, Sampurna -- B01  
 Davis, Sara -- B06  
 de Graaf, Sabine -- B04  
 de Jong, Ferdinand -- D02  
 De Luca, Francesca -- D06  
 de Vries, Maya -- B02  
 Decobert, Anne -- A05  
 Demeterova, Barbara -- A09  
 Demetriou, Olga -- A10  
 Dobroski, Sonja -- D05  
 Donner, Henrike -- B03  
 Durrant, Daniel -- D04  
 Duzel, Esin -- D03  
 Edwards, Jeanette -- A09  
 Egorova, Yulia -- A13  
 El-Yousfi, Amin -- D03  
 Enria, Luisa -- B06  
 Evans, Anya -- B07; D01  
 Evans, Gillian -- A09  
 Fagan Robinson, Kelly -- B05; B09  
 Faulkner, Sally -- C07  
 Ferguson, James -- Plen02  
 Fernandes, Maria João -- A05  
 Ferrari-Nunes, Rodrigo -- A05  
 Fians, Guilherme -- D03  
 Fisher, Eleanor -- C07  
 Flynn, Alex -- C02; C03  
 Fontefrancesco, Michele Filippo -- A01  
 Fravega, Enrico -- A07  
 Freng Dale, Ragnhild -- A14  
 Frith, Ed -- C06  
 Fryer-Moreira, Raffaella -- L06  
 Fumanti, Mattia -- D05  
 Funk, Leberecht -- B11  
 Ganguly, Tuhina -- D08  
 Garbovan, Lidis -- C02  
 Gardner, Katy -- Plen1  
 Garey, Amy -- B12  
 Garnizov, Vassil -- B13  
 Garrido, Cintia Daiana -- D09  
 Garvey, Pauline -- B02  
 Gaspar, Marisa C. -- C04  
 Gatt, Caroline -- D08  
 Gavua, Kodzo -- RT  
 Ghatak, Anchita -- B03  
 Giannotta, Anna Karin -- D04  
 Gibbin, Isobel -- B07  
 Gibbon, Sahra -- B05  
 Gisbert Alemany, Ester -- C06  
 González Dinamarca, Andrés -- A03  
 Goodgame, Clayton -- D02  
 Goodwin-Hawkins, Bryonny -- A09  
 Goopy, Suzanne -- D04  
 Goswami, Subhashim -- D01; L01  
 Greco, Cinzia -- B05  
 Grohmann, Steph -- D04  
 Gugolati, Maica -- C03  
 Guha, Mirna -- B03  
 Gupta-Wright, Maddy -- A05  
 Gupta, Arpita -- B17  
 Haapio-Kirk, Laura -- B02  
 Hallam, Elizabeth -- C06  
 Hansen, Camilla -- B09  
 Hasan, S M Murshid -- B14  
 Hashemi, Amin -- B13  
 Hassoun, Amelia -- B02  
 Hauck, Jan David -- B11  
 Hawkins, Charlotte -- B02  
 Hawkins, Skyler -- A09  
 Heinze, Juliane -- D09  
 Heslop, Luke -- Plen1  
 Heylighen, Ann -- C06  
 Hoechner, Hannah -- B10  
 Hofer, Theresia -- B09  
 Hoff, Anneloes -- A12  
 Hohepa, Margie -- B11  
 Hooper, Steven -- RT  
 Horstmann, Alexander -- B16  
 Hunn, Kevin -- C02  
 Iancu, Bogdan -- D04  
 Iñigo Clavo, María -- D09  
 Iriart, Jorge Alberto Bernstein -- B05  
 Iskander, Dalia -- A06

- Islam, Mohammad Aminul -- B14  
 Jacob, Théo -- C01  
 Jacobs, Kevin -- RT  
 Jäggi, Patricia -- C05  
 Jain, Sumeet -- B17  
 Jeffery, Laura -- C02  
 Jeong, Jong-Min -- B09  
 Jespersgaard Jakobsen, Line -- A12  
 Jogi, Ajeet -- A14  
 Jones, Ben -- A01  
 Jonsson, Gunvor -- D04  
 Joshi, Vishwaveda -- C03  
 Joshi, Vibha -- D08  
 Kadetz, Paul -- B14  
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 Younis, Tarek -- B07  
 Zawila, Malgorzata -- D02



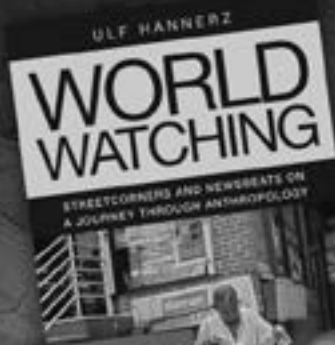
TIME	TUESDAY 3TH SEPT	TIME	WEDNESDAY 4TH SEPT
		09:00 - 10:30	Panel session 3
		11:00 - 12:30	Panel session 4
		12:30- 14:00	HODs meeting/APPLY network meeting/ASA Workshop by Hannah Cox/ Brown Bag Session on Ethics with Ben Jones
13:00 - 14:30	Panel session 1	14:00 - 15:30	Plenary with Katy Gardner, Jafari S Allen, Luke Heslop <i>The Evil Outside and the Evil Within: Anthropology, Development and Decolonisation</i>
15:00 - 16:30	Panel session 2	16:00 - 17:30	Panel session 5
16:45- 18:30	Firth lecture by Ann Stoler <i>Colonial disorders past and present: some planetary considerations</i>	17:45- 19:15	Keynote by James Ferguson <i>Rightful shares and the claims of presence: distributive politics beyond labor and citizenship</i>
19:00 - 21:00	Welcome reception	19:45 - 22:00	A respectful conversation about migration
18:45 - 22:00	Zest open for pizza (UEA Main Square, Catering building)	19:15 - 21:45	STREAT streetfood open for buddha bowl dinners (UEA Main Square)

Write into the Panel session cells the ones you want to visit, and underline the lunchtime events you are keen on!

TIME	THURSDAY 5TH SEPT	TIME	FRIDAY 6TH SEPT
09:00 - 10:30	Panel session 6	09:00 - 10:30	Panel session 9
11:00 - 12:30	Panel session 7	11:00 - 12:30	Roundtable: <i>Traditional art practice and indigenous knowledge</i>
12:45- 14:00	AGM/Workshop with Anna Mudeka/The New Ethnographer meet-up lunch/(Un) Named Maker: a tour of Sonny Assu's exhibition	12:30- 14:00	Lunch
14:00 - 15:30	Panel session 5	14:00 - 15:30	Panel session 10
16:15 - 17:45	Plenary with Sharon Macdonald <i>Castles in the air... and on the ground: utopian worlding and troubling temporalities in heritage-making</i>		
16:00- 17:15	Architectural tour of the UEA campus ( <i>Sainsbury Centre for Visual Arts, Gallery Reception</i> )		
19:00 - 21:00	Conference dinner, Alternative dinners		
21:00 - 23:30	Conference dance		

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	TUESDAY		WEDNESDAY			THURSDAY			FRIDAY	
LOCATION	13:00 - 14:30	15:00 - 16:30	09:00 - 10:30	11:00 - 12:30	16:00- 17:30	09:00 - 10:30	11:00 - 12:30	14:00 - 15:30	09:00 - 10:30	14:00 - 15:30
Elizabeth Fry 01.02	C01	C01	D05	D05	D05	C03	C03		C05	
Elizabeth Fry 01.05	C07	C07	B05	B05	B05	D06	D06	D06	D08	D08
Elizabeth Fry 01.08			B13	B13	B06	D03	D03			
Elizabeth Fry 1.01			B14	B14	B14	D09	D09			
Elizabeth Fry 1.34			C06	C06			L06	L04		
Julian Study Centre 0.01	A12	A12	A14	A14	A01	A03	A03		A02	
Julian Study Centre 1.02	A05	A05	A07	A07	L05	A10	A10		A08	
Julian Study Centre 1.03	B04	B04	A09	A09	A09	B03		B10	A06	A06
Julian Study Centre 2.02	B08	B08	A13	A13	A13	B07	B07		B12	
Julian Study Centre 2.03	B11	B11	B11	B01	B01	B09	B09	B09	B02	B02
Julian Study Centre 3.02			C02	C02	C02	B17	B17	B17	D04	D04
Thomas Paine Study Centre 0			D02	D02	D02					
Thomas Paine Study Centre 2.01			C04							
Thomas Paine Study Centre 2.03			D01	D01	D01				B16	B16
UEA Drama Studio (DRA 0.01)	L01	L01			L03					

Stream **A:** Displacements of Power

Stream **B:** Identities and Subjectivities

Stream **C:** Utopias and Temporalities

Stream **D:** The Future of 'Traditional' Art Practices and Knowledge.

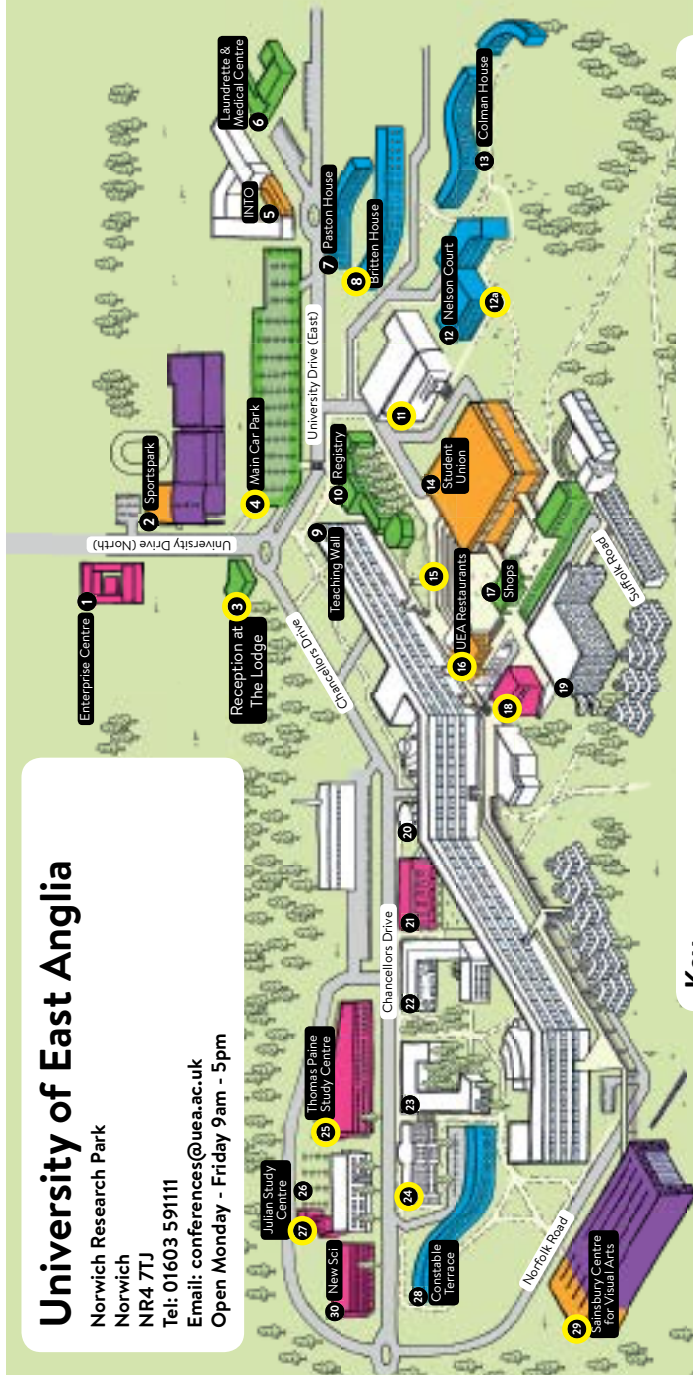
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- 25 Elizabeth Fry Building
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- 28 Julian Study Centre
- 29 Constable Terrace
- 30 Sainsbury Centre for Visual Arts
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