

**10<sup>TH</sup> INTENSIVE PROGRAMME  
OF THE EUROPEAN ANTHROPOLOGY  
MASTER CREOLE  
CULTURAL DIFFERENCES AND  
TRANSNATIONAL PROCESSES**



**ANTHROPOLOGY AND/AS MEDIATION(S)**

**23<sup>RD</sup> - 30<sup>TH</sup>  
JUNE 2019**

**UNIVERSITÉ LUMIÈRE LYON 2  
& MUSÉE GADAGNE,  
LYON, FRANCE**

***Partner Universities :***

University Lumière-Lyon 2 (France)  
Autonomous University of Barcelona (Spain)  
University of Bern (Switzerland)  
University of Ljubljana (Slovenia)  
National University of Ireland Maynooth (Ireland)  
University Adam-Mickiewicz of Poznań (Poland)  
Stockholm University (Sweden)  
University of Vienna (Austria)  
University of Eastern Finland (Finland)

***Locations:***

**Université Lumière-Lyon 2 - Campus Berges du Rhône**

Room B 150 – Building Bélénos  
18 quai Claude Bernard  
69007 Lyon

**Musée Gadagne**

1 place du petit Collège  
69005 Lyon

**Théâtre de L'Elysée**

14 rue Basse Combalot  
69007 Lyon

***Resto'U des Quais***

94 rue Pasteur  
69007 Lyon

## INTRODUCTION AND MAIN TOPIC

Although it is not a common concept in anthropology, the term “mediation” allows us to explore different practical and theoretical dimensions in contemporary anthropology. In its common utterances, mediation may be defined as “translation”, “negotiation”, “intervention”, “interpretation”, “diffusion”, etc. We propose to question the notion of mediation and mediations in anthropology around four main and complementary strands:

### *Mediations, ethnography, fieldwork*

The notion of mediation first questions the different kinds of interactions and relationships that anthropologists develop during their fieldwork and more broadly the research process. As ethnography itself is frequently conceived as dialogue and interlocution, it implies a reflection on fieldwork as a situation of communication (verbal as well as non-verbal), also including misunderstandings and asymmetries, narrations and translations, cross and pluricultural dimensions, etc. The “augmented” dimensions of social life (internet, digital practices, social networks, etc.) question the multiple mediations through which anthropologists construct and interact with plural and multi-layered fieldworks.

### *Mediations, media, creation*

The mobilization of diverse media (film, sound, drawing, etc.) in the making and displaying of anthropological research provides a first way to apprehend mediation in terms of producing and sharing knowledge. It covers a wide scope of practices and intentions, from the use of different “documents” (images, sounds, etc.) as a part of the ethnographical work, to the more or less wide public exposure of anthropological works and productions. Beyond the frequent use of visual and sound items, this call for a wider range of media suggests that aesthetic and artistic expressions (choreographic, drama, fieldwork as scene, etc.) have to be taken into account, hence tackling the usual distinctions between science and art, or research and creation.

### *Mediations, senses, perceptions and actions.*

Sensory anthropology and preoccupations on the notions of environment, ambiance or experience as perceptual and relational situations, help at renewing our conceptions of inhabiting and acting in the world and with others, humans as well as non humans. It leads us to apprehend life in general as a continuous making through experiences, symbolic and social as well as cognitive and embodied. As already pointed out, the multisensory dimension of the research experience is not only visual and phonic, but can also concern tactile, gustative or olfactory ways of making (and disseminating) research. “Sensing the world” questions the classical and artificial boundaries between subjects and objects, making and thinking.

### *Mediating, cooperating, translating.*

Anthropology is not a homogeneous and isolated discipline, but takes the shape of plural perspectives, ways of doing and communicating research. In that sense, Mediation concerns cooperation and intervention with and among different social and professional worlds, partners and makers (artistic, cultural, and potentially in all fields of research: urban studies, health, development, environment, etc.). Another dimension of mediation addresses a trans- and pluridisciplinary vision of anthropology in its relationships with other sciences and modes of investigation. We may thus address coproduced and collaborative research processes and “writings” in a broad sense, restitution of, and feedback on, anthropological results, politically engaged forms of making science, etc. as different issues of mediation of anthropology.

This year’s theme “*Anthropology and/as mediation(s)*” will therefore allow us to reflect and discuss collectively on different anthropological issues, through seminar sessions and practical experiences.

## Programme

Arrivals on **Sunday June 23<sup>rd</sup>**

**Monday June 24<sup>th</sup>** @Université Lumière Lyon 2, Room B 150 (Building Bélénos)

**9h00 Meeting at the University's entrance, 18 Quai Claude Bernard, 69007 Lyon**

9h30-10h30 **Marie-Pierre Gibert** (University Lumière Lyon 2) and **Olivier Givre** (University Lumière Lyon 2): Opening session & Program presentation

Theme of the day: Performance, Body, Senses

10h30-11h30 **Impulse Lecture #1 - Steve Coleman** (National University of Ireland Maynooth): *'All my notions are too narrow. Instead of "Sign," ought I not to say Medium?'* (C.S. Peirce) – Chair: Zoe Phillips

*Coffee break*

12h00-13h00 **Students' presentations** Chair: Asia Saleem

**Elias Caillaud** (University Lumière Lyon 2): *Drag queens performances and the politics of citation: dialogues between Dublin's drag scene and global representations*

**Ziwei Li** (University Lumière Lyon 2): *From Muscle Production to Body Performance: Male Bodybuilding in France and Switzerland*

*Lunch break @ Resto'U des Quais*

14h30-15h30 **Impulse Lecture #2 - Rajko Muršič** (University of Ljubljana / SENSOTRA Project): *The touch of sound: intimately mediated adaptations of music* - Chair: Jools Turrel

*Break*

16h00-17h00 **Students' presentations** - Chair: Selena Ajkunić

**Anna Olszewska** (University Adam Mickiewicz of Poznań): *Shiny pants or the transformations of Yoga and the search for authenticity*

**Asia Saleem** (National University of Ireland Maynooth): *Exploring and evaluating Spiritual poetry (Sufi poetry) as a healing therapy for psychological disorder*

18h00 *Welcome Cocktail Reception @Salon Lhironnelle (Building Erato)*

**Tuesday June 25<sup>th</sup>** @ Université Lumière Lyon 2

Theme of session #1: Transnational scales and processes

9h00-10h00 **Impulse lecture #3 - Ayse Caglar** (University of Vienna): *Multiscalar analysis and the challenges of mediated relations: Scales of Ethnography* - Chair: Kerstin Mattsson

*Coffee break*

10h30-12h00 **Students' presentations** - Chair: Day Moibi & Ziwei Li

**Huimin Zhou** (Adam Mickiewicz University in Poznań): *Understanding New Chinese Migrants, Young Chinese Girls in Europe*

**Janna Ottiger** (University Lumière Lyon 2): *Having a Child through Transnational Surrogacy – Parents' Experiences*

**Laura Ramírez Rodríguez** (University Lumière Lyon 2): *(Re)building Colombian community through religious dynamics: reconstitution of an identity in a transnational context.*

*Lunch break @ Resto'U des Quais*

13h30-14h30 **Students' presentations** - Chair: Francesco Maria Cricchio

**Virginia Paganelli** (National University of Ireland Maynooth): *The Neoliberal system and our agency: a look at the Airbnb phenomenon in Dublin and Barcelona*

**Cécile Rasi** (University of Bern): *The Blockchain Revolution. Between nerdy dreams and disruptive social transformation*

*Break*

Theme of session #2: Mediation, performance, creation

15h00-16h00 **Impulse lecture #4 – Hugo Montero** (University Lumière Lyon2/University Jean Moulin Lyon3): *Reactivated Experience: how 360° film and sound can shift fieldwork experiences* - Chair: Oliwia Kacprzak

16h00-17h00 **Students' presentations** - Chair: Elias Caillaud & Joanna Urbańska

**Selena Ajkunić** (University of Ljubljana): *Role of Mobility in Art Production - Serbian Artists in Slovenia and France*

**Jools Turrell** (University of Vienna): *Young Migrants creating the "new society": Teatro International in Ulm/Germany*

**Wednesday June 26<sup>th</sup>** @ Université Lumière Lyon 2

Theme of the day: Sensory Mediation in the city (SENSOTRA Day)

09h00-10h30 - Chair: Laura Ramírez Rodríguez & Huimin Zhou

09h00 **Opening Words - Helmi Järviluoma** (University of Eastern Finland /SENSOTRA Project): *Sensing Transformation in European Cities*

9h15-10h00 **Impulse Lecture #5 / SENSOTRA Keynote - Milla Tiainen** (University of Eastern Finland): *Rethinking the relations between environments and experience as immediation*

10h00-10h30 **Heikki Uimonen** (University of Eastern Finland/ SENSOTRA project): *Art and Activism Constructing Urban Sensory Environments*

*Coffee break*

11h00-12h30 - Chair: Anna Olszewska & Janna Ottiger

**Eeva Pärjälä** (University of Eastern Finland/ SENSOTRA project): *Transgenerational place attachment in urban space – sensed, embodied, shared*

**Sandi Abram** (University of Eastern Finland/ SENSOTRA project): *Rhythmanalysis and sensory gentrification*

**Blaž Bajič** (University of Eastern Finland/ SENSOTRA project): *The social life of smell: Odours in cultural perspective*

*Lunch break @ Resto'U des Quais*

14h00-18h00 Workshop/Walkshop "Sensory anthropology and cultural mediation in the city" @the Musée Gadagne - Lyon Museum of History.

**Coordination: Professor Rajko Muršič** (University of Ljubljana / SENSOTRA project) & **Eeva Pärjälä** (University of Eastern Finland / SENSOTRA project), **Coline Perrier & Céline Franchi** (Musée Gadagne)

@Museum's Courtyard 14h15 14h30	Brief recap of SENSOTRA's method. From the museum to the neighborhood: how does one construct an urban walk?
Urban walks with cultural mediators, 2 groups @SAINT-JEAN 14h45-15h45	<b>Inhabiting heritage</b> Landscape and tourism (Place Fousseret), cohabitation and lived heritage ( <i>traboules</i> ), from insalubrity to cultural value (Place du Gouvernement), restoring and labelling the city (St Jean), everyday life and local involvement (MJC).
SENSOTRA walks in small groups (10) @SAINT-PAUL 15h45-16h45	<b>Sensing the city</b> Walking research in Saint-Paul's neighbourhood. Sensobiographic walking method. How walkers create a relationship with space and become its authors.
Feedback and discussion @ the museum 16h45-18h00	Outcomes and perspectives

**Thursday June 27<sup>th</sup>** @Musée Gadagne

Theme of the day: Rights, vulnerability, agency

9h00-10h00 **Impulse Lecture #6 - Thomas Strong** (National University of Ireland Maynooth): *Do Witches Have Human Rights?* - Chair: Silvia Garcia Julve

10h00-11h00 **Students' presentations** - Chair: Kosma Lechowicz  
**Kerstin Mattsson** (University of Stockholm): *The man in the mirror*  
**Day Moibi** (University of Bern): *Vulnerability as Ambiguity*

*Coffee break*

11h30-13h00 **Students' presentations** - Chair: Lea Kobler & Cécile Rasi  
**Eva Fekonja** (University of Ljubljana): *Handicap and symbolic microviolence in care institutions.*  
**Benjamin Ford** (National University of Ireland Maynooth): *Student Political Engagement and Negotiations of National Identity in Poland*  
**Venla Sunikka** (University of Stockholm): *'Bring Your Country to Hungary': politics and practices of solidarity in Szeged, Hungary*

*Lunch break @ Musée Gadagne*

14h30-17h30 **CREOLE Steering Committee** (*Staff*)  
**Students' Feedback Meeting** (*Students*)

**Evening @ Théâtre de l'Elysée**

Seminar-Workshop "Media, mediation, creation", in cooperation with Théâtre de l'Elysée and Association Tillandsia - Chair: Lucie Bourdon, Lilie Fréchuret, Fairley Le Moal & Hugo Montero

18h30 Welcome & Buffet

20h00-21h00 **Association Tillandsia** (Association for "popular imagery"): *Between research and creation: making a participative film with migrants in a square* (Film and discussion).

21h15-21h45 **Jan Lorenz** (Adam Mickiewicz University in Poznań): Presentation of *Beyond words* (Audiovisual Installation)

22h-23h30 **Laura Coppens** (University of Bern): *Processes of Mediation in Ethnographic Filmmaking* (Film and discussion)

+ During the entire evening, Audiovisual Installation: **Hugo Montero** (University Lumière Lyon2/University Jean Moulin Lyon3) *Audio-visual body: walking through others.*

**Friday June 28<sup>th</sup>** @Musée Gadagne

Morning's Theme: Conflict, Institutions and Law

9h30-11h00 Chair: Anna Kosmaczewska

9h30-10h30 **Impulse Lecture #7 - Catherine Polishchuk** (University of Vienna): *Mediated negotiations for space between Viennese municipal authorities and residents of the city* -

10h30-11h00 **Student presentation**

**Zoe Phillips** (University Lumière Lyon 2): *Covering for the Canton: Healthcare in a Clinic for Undocumented Migrants in Switzerland*

*Coffee break*

11h30-13h00 **Students' presentations** - Chair: Eva Fekonja & Venla Sunikka

**Sílvia Garcia Julve** (Autonomous University of Barcelona): *Who are the real prisoners of our society?*

**Francesco Maria Cricchio** (University of Vienna): *Indigenous Peoples and the law. The Cofán Peoples (Ecuador)*

**Lea Kobler** (University of Vienna) *Working in Cultural Diversity – The Implementation of Diversity Management in Germanspeaking Countries*

*Lunch break @ Musée Gadagne*

Afternoon's Theme: Ecologies and Utopias

14h30 -15h30 **Students' presentations** - Chair: Virginia Paganelli

**Anna Kosmaczewska** (Adam Mickiewicz University in Poznań): *Bees in the City. A Look on a Human-Bees Relationship on the Example of Urban Beekeeping Sites in Ljubljana*

**Kosma Lechowicz** (Adam Mickiewicz University in Poznań): *Queer ecology in practice: demasculinising the hegemonic view of human-nature relationship*

*Break*

16h00-17h00 **Students' presentations** - Chair: Benjamin Ford

**Joanna Urbańska** (Adam Mickiewicz University in Poznań): *How to grow a better life? Notes from a raspberry field*

**Oliwia Kacprzak** (Adam Mickiewicz University in Poznań): *Sunbathing in Utopia*

**Saturday June 29<sup>th</sup>** @Musée Gadagne

10h00-11h00 **General Discussion & Conclusion**

*Coffee break*

11h00-12h30 **Open visit of the Museum**

*Lunch break @Musée Gadagne*

Departures on **Sunday June 30<sup>th</sup>**



## Practical issues

### ***Transportation***

Upon arrival on Sunday June 23<sup>rd</sup> at Lyon Airport St Exupéry, take the shuttle *Rhôneexpress* to the last station: Lyon Part-Dieu. (Return ticket around 28 €; slightly cheaper and definitely easier if you book it in advance: <https://www.rhonexpress.fr>)

From there, take the Metro B direction “Gare d’Oullins”. Depending on your accommodation (students see below), stop at station “Jean Macé” or “Place Jean Jaurès”.

Approx. duration: 45-60 minutes.

### **Accommodation for students**

Résidence des Quais

96 rue Pasteur

69007 Lyon

Métro B. Stop : Jean Macé

Students: Kerstin Mattsson, Venla Sunikka, Asia Saleem, Benjamin Ford, Virginia Paganelli, Silvia Garcia-Julve, Selena Ajkunic, Eva Fekonja, Kosma Lechowicz, Huimin Zhou.

Résidence les Girondins

39 Rue Pré-Gaudry

69007 Lyon

Métro B. Stop : Place Jean Jaurès

Students: Anna Olszewska, Anna Magdalena Kosmaczewska, Oliwia Kacprzak, Joanna Urbanska, Elias Caillaud, Ziwei Li, Janna Ottiger, Zoe Phillips, Laura Ramirez Rodriguez.

Résidence Universitaire La Madeleine

4 Rue du Sauveur

69007 Lyon

Métro B. Stop : Jean Macé

Students: Lea Kobler, Francesco Maria Chricchio, Jools Turell, Day Moibi, Cécile Rasi.

**Conditions of access and check-in: will be communicated by mail.**

**All lunches are at the expense of the organizers. Diners are at the expense of participants, except cocktail and buffet mentioned in the program.**

## Requirements for students

**Attendance to the whole Intensive Programme (sessions and workshops) is mandatory.**

**Evaluation: 10 ECTS are delivered on the basis of:**

- Attendance to the IP
- Giving an oral presentation + Chairing a session
- An essay concerning the outcomes of the IP for your own research project: What do you keep in mind from the IP in methodological and theoretical terms? What would you improve in your presentation (theme, fieldwork, methodology, theoretical frame, etc.) and its making/construction? How can the issues developed during the IP, and especially the notion of mediation, be addressed/mobilized from your perspective? The idea is not to force your research to fit into one notion, or to make a "state of the art" on it, but to reflect upon the possible uses of this notion for your own research projects (be it the making of the fieldwork, communication issues, uses of different media, etc. see again the "main topic"). You should also make use of what have been done during the workshops/walkshops (including notes, pictures, methodology inputs, etc). Concretely, the essay should connect your own research project with one or more of the lectures given during the IP (by giving examples).
  - It should be no longer than 12,000 signs (space incl.) + bibliography
  - Please send it by mail to Marie-Pierre Gibert ([marie-pierre.gibert@univ-lyon2.fr](mailto:marie-pierre.gibert@univ-lyon2.fr)) and Olivier Givre ([olivier.givre1@univ-lyon2.fr](mailto:olivier.givre1@univ-lyon2.fr)) by July 15<sup>th</sup>.

### **IP Staff - Contact Numbers:**

Marie-Pierre Gibert: 0033 6 73 34 52 24

Olivier Givre: 0033 6 50 42 84 65

Lucie Bourdon: 0033 6 87 59 79 25

Lilie Fréchuret : 0033 6 74 52 05 99

Fairley Le Moal: 0033 6 18 93 31 31

Hugo Montero: 0033 6 33 15 20 10

Meriem Benmessaoud (International Relation Office): 0033 6 63 28 80 43

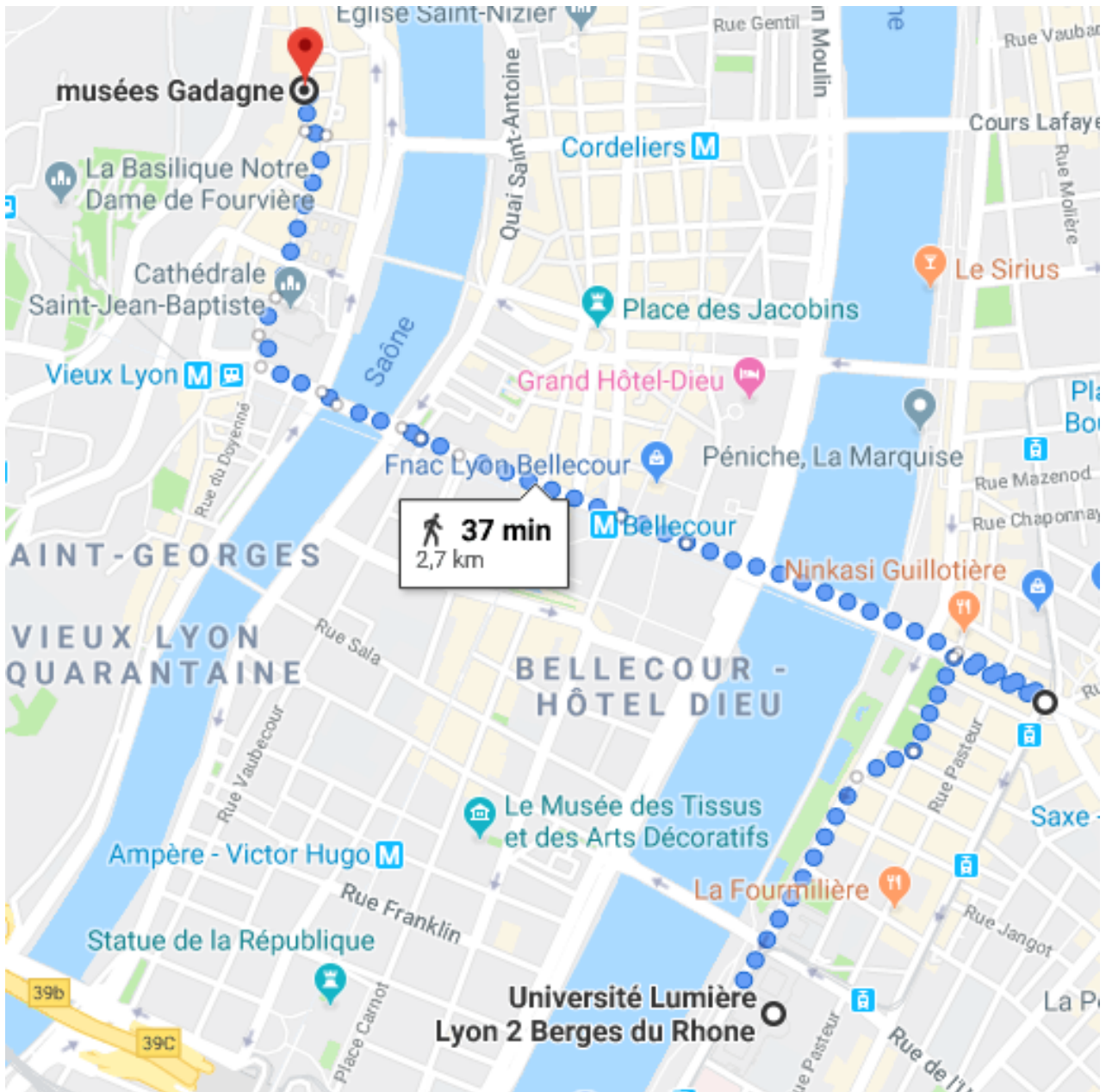
### **Facebook page:**

<https://www.facebook.com/groups/451200858758369/>

# CAMPUS BERGES DU RHÔNE



**Map of the Campus – meeting point and room B150**



**University – Museum by Metro Line D**

## Abstracts

**Abram, Sandi** [sandi.abram@uef.fi](mailto:sandi.abram@uef.fi) University of Eastern Finland

### ***Rhythmanalysis and sensory gentrification***

The paper will illuminate the multisensory environmental perceptions in Ljubljana using the sensobiographical method, a method used for researching the transgenerational environmental relationships and transgenerational sensory transformations in Ljubljana over the span of 70 years. It will address the commodification of urban life and the process of touristification, arguing that the production of abstract space as conceptualized by Henri Lefebvre is producing a new sensory class geography of the city by privileging certain senses, sensory orders, and experiencing while dismantling others. Grounded in the fieldwork conducted in Ljubljana, the concept of sensory gentrification will pinpoint the transformations of the emplaced and embodied multisensory lived experiences. The process of exploiting cultural production linked to the real estate economy, known as gentrification, can traditionally manifest in three forms: traditional, modern, and artificial gentrification (Pasquinelli 2010). The traditional gentrification is produced by exploiting historical and social “guardians of collective symbolic and cultural capital (the museums, the universities, the class of benefactors, and the state apparatus)” (Harvey 2001). The modern gentrification is produced by exploiting the art world and urban subcultures. The artificial gentrification is a strategy generated by city councils through public campaigns promoting the creative city in order to attract investments and highly skilled workers (after Pasquinelli 2010). Against this background, sensory gentrification attempts to extend these notions into the domain of senses. The sensuous reorganization through urban transformation excludes or includes particular cultural expressions and practices in the public life of the senses (Degen 2008). However, the sensuous reorganization is not only concerning the politics of sensory regulation (hence the inclusion and exclusion of senses; cf. Howes and Classen 2014) but also regards the conceiving the space. The commodification of urban life and the process of touristification are increasingly availing to senses, which is to say, the branding of the city is conceived within sensory dimensions: The design of Ljubljana’s new model was branded as the “the most beautiful city in the world”, the city in 2016 received the “European Green Capital Award”. The Slovenian Tourist Board slogan reads “I feel Slovenia”. Such sense appeal (Howes and Classen 2014) forms part of the experience economy, highlighting the so-called experience-based tourism industry. The urban political economy is sensible to the production of the sensory identity of Ljubljana. Rhythmanalysis as proposed by Lefebvre will attempt to explore intersection of bodies with place and time where one finds rhythms. The question of how various (local, national, global) rhythms pulse through place (Edensor 2010), especially through a crescent tourist destination, builds on Lefebvre’s fundamental thesis that the (social) space is a (social) product, whereby asking how rhythms are inscribed in abstract space, the dominant form of produced space under capitalism. This answers Lefebvre’s call of the restoration of the body and therefore of the restoration of the sensory–sensual space.

**Ajkunić, Selena** [selenaajkunic@gmail.com](mailto:selenaajkunic@gmail.com) University of Ljubljana

### ***Role of Mobility in Art Production - Serbian Artists in Slovenia and France***

The theme of this master thesis is based on observing foreign, particularly Serbian, artists in Slovenia and France. This research will observe artists of fine arts, who moved from Serbia to either France or Slovenia in order to enhance their careers, gain new knowledge or improve their skills. It will primarily address mobility as a mode of achieving their dreams, goals and the possibility of success (not only represented by mass consumption, but also with the quality of art and recognition in art worlds), the possibility to establish themselves in countries of immigration, will be observed. Besides their life in foreign countries, this work will also encompass their reasons for leaving their home countries, their paths and their struggle to maintain or change their identities. Research will try to discover why some artists decide to move, whether it for political reasons, economic ones, or to experience new cultural and educational impact. The research will also look into how and if their identities have been changed, along with the ways they have been influenced by different social and artistic environments. It will address some basic comparison of Serbian artists and their art production in both countries – Slovenia and France – through the lens of mobilities and transnational connections, particularly with their home countries. Comparison will address specifics of artistic work in two different countries: on the one hand in Slovenia as a small country with

relatively poorly developed art world and low inclusion of foreigner artists and France as a large and artistically rich country with a rich history of inclusion of foreign artists. Besides, the research will also analyze new ways of art-related mobilities and transnational connections, and whether/how mobile artists maintain connections with their homeland.

**Bajič, Blaž** [blaz.bajic@gmail.com](mailto:blaz.bajic@gmail.com) University of Eastern Finland

***The social life of smell: Odours in cultural perspective***

By and large, humanities and social sciences, anthropology included, stunk at recognizing the importance of smell in people's everyday lives. However, when researching ethnographically how people's sensory environmental relationships have transformed in the last seven decades, it is virtually inevitable that the sense of smell and changes in the urban "smellscape" would not be touched upon. Smell is difficult to articulate and fleeting, but can nonetheless trigger powerful, affectively charged memories. Moreover, the power of smell is increasingly recognized in (multi-sensory) design, marketing, experience economy and urban planning. The paper will reflect on some of the ways in which smell is culturally framed and on some of the ways in which it leads to questions of affect, aesthetics and, ultimately, politics.

**Bourdon, Lucie** [lucybourdon@gmail.com](mailto:lucybourdon@gmail.com) University Lumière Lyon 2

**Caglar, Ayse** [ayse.caglar@univie.ac.at](mailto:ayse.caglar@univie.ac.at) University of Vienna - **CREOLE Coordinator**

***Multiscalar analysis and the challenges of mediated relations: Scales of Ethnography***

This paper aims to engage with the nature of mediations involved in fieldwork, which are at the heart of ethnographic work. It argues that in order to capture the multiple mediations involved in fieldwork, we need to expand the horizon of ethnographic methodology through a multiscalar analysis rather than a necessity on multi-sited ethnography. On the basis of empirical material on the revaluation processes (devaluation and revaluation of land and different population groups and therelated practices and spaces to them) in a border city, it aims to show the interlocking scales of ethnography to call for a rethinking of the spatial and temporal frames of ethnography beyond everyday life.

**Caillaud, Elias** [elias.caillaud@univ-lyon2.fr](mailto:elias.caillaud@univ-lyon2.fr) University Lumière Lyon 2

***Drag queens performances and the politics of citation : dialogues between Dublin's drag scene and global representations.***

The recent and progressive popularization and diffusion of drag practices and aesthetics reshape the ways performers and audiences create and use common references. Drag queens, Drag kings or Club kids are no longer confined to the only LGBTQI+ scene and audience but continue to participate in a global gay culture. Local drag queen performances use some forms of parody and comedic impersonations that are specific to classical gay culture. These are based on common references and a global network of shared citations. Practices of female impersonation in themselves and references to pop culture and gay culture create a sense of belonging through the sharing of common knowledge. To understand the importance of citation in drag queen performances we must analyze local practices in conjunction with the worldwide popularization of drag and the globalization of entertainment productions. This global / local dynamic questions the relations of power that exists in this process of artistic production and diffusion. As an art form and a fiction, drag occupies an in between, in which freedom to create and appropriate comes into conflict with capitalist ideas of intellectual property. Drag queens, by their temporary performances and the citations they create, seems to challenge the paradigm of ownership and the coercive concept of plagiarism.

**Coleman, Steve** [steve.coleman@mu.ie](mailto:steve.coleman@mu.ie) National University of Ireland Maynooth **CREOLE Coordinator**

***'All my notions are too narrow. Instead of "Sign," ought I not to say Medium?' (C.S. Peirce)***

This paper investigates the possibilities opened up by moving away from a representational model of culture, where "cultural symbols" stand for (typically abstract) "meanings," to a model of mediation, in which significant elements (people, objects, speech, actions) serve to bring other such elements into dynamic relation with one another. Based on ethnographic material from Irish

performance traditions, I argue that such a model is especially helpful for understanding the relationships between so-called “traditional” forms of mediation (e.g., oral poetic speech, face-to-face transmission) and more recently developed forms (e.g., archival and broadcast media), and I feel it is especially useful for understanding what I surmise is the most important aspect of this tradition, whereby people become media for one another.

**Coppens, Laura** [laura.coppens@anthro.unibe.ch](mailto:laura.coppens@anthro.unibe.ch) University of Bern

***Processes of Mediation in Ethnographic Filmmaking***

This presentation will explore the topic of mediation in ethnographic filmmaking, focusing on my practice-based research about workers’ self-management (*autogestion*) in the south of France. Anthropologists have always used media to publicise their research findings, but they have rarely discussed the different aspects of mediation involved. What are the social and cultural mediations that occur through film works? Taking my documentary “Taste of Hope” as an example, I will look at various mediation processes that occurred during the different stages of film production: research and fieldwork, production and principal photography, post-production and distribution. I will first investigate the ways in which various mediations are taking place during fieldwork. What kinds of relationships and observations during the research phase influenced the production process of my “aesthetic ethnography”? Second, I will reflect on the ways audio-visual media is able to mediate the affective and multisensory dimensions of working in a self-managed factory. I argue that audio-visual methods might offer more effective ways of mediating the work and life experiences of our interlocutors than the written word. Ultimately, what does practice-based or artistic research might tell us about the intersection between anthropology and art.

**Cricchio, Francesco Maria** [a01657230@unet.univie.ac.at](mailto:a01657230@unet.univie.ac.at) University of Vienna

***Indigenous Peoples and the law. The Cofán Peoples (Ecuador)***

In the presentation for the Intensive Programme, I will deal with the topic of Indigenous Peoples and the right to FPIC<sup>1</sup>. I would like to start from the analysis of a recent legal victory that the Cofán Peoples (Ecuador) have obtained, in order to analyze the relationships that the IP<sup>2</sup> have both with the corporations active in the country and with the Ecuadorian government. In this context, despite the fact that FPIC is recalled in many official documents that the country has ratified, it is often ignored when it comes to its empirical implementation. Therefore, my intention is to analyze how indigenous peoples’ forms of agency can influence the aforementioned relationships, and if their means and practices of protest and resistance can affect the implementation of the right. Methodology for my research, the fieldwork in Ecuador will be of fundamental importance. I recently met Veronica Yuquilema Yupangui, Ecuadorian indigenous lawyer. She advised me to get in touch both with “INREDH” and with “Amazon Frontlines », 2 NGOs active on the Ecuadorian side of the Amazon Rainforest, engaged in defending the IP’s territories. For what concerns the literature embedment, I will rely on official legal documents as well as International sources of law. For what regards the academic sources, scholars such as Khatri, Delgado-Pugley, Ward or Szablowski will be surely relevant. Moreover, I will also rely on the work of Bebbington and Acosta.

**Fekonja, Eva** [evafekonja@gmail.com](mailto:evafekonja@gmail.com) University of Ljubljana

***Handicap and symbolic microviolence in care institutions.***

To address the topic of microviolence in the care institutions, we must first analyze how the society recognizes, constructs and classifies people who need social care. In other words, how the construction of the Other affects those in need of care as well the caretakers, social workers, doctors, educators and therapists. Medication, the forced use of contraception, segregation and closing people into social care institutions are generally accepted forms of violence. They maintain social cohesion and the existing power relations and hierarchies. Political rationalization that is based on the polarization between the deviant and the normal manifests itself as a medical model of handicap. The medical model of handicap has partly created and partly provided rationalizations for the practice of closing people. The spatial segregation is one of the manifestation of social exclusion. In the post-socialist countries, the process of deinstitutionalization has been delayed (Zaviršek, 2018). We will try to understand whether and how the medical model of handicap is still in use in care institutions in Slovenia and what are the processes of psychologisation that construct

people with handicap as in need of institutional care. Furthermore, we will examine the role of institutions in creating the discourse that functions as self-reaffirmation.

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***Student Political Engagement and Negotiations of National Identity in Poland***

Eastern and Central Europe as a whole are routinely excluded from mainstream characterizations of 'Europe,' particularly those from the United States and the United Kingdom. Within Poland, the choice of designation, between Eastern, Central, and even sometimes Western European is ultimately a political act. Politics and identity are closely aligned, particularly within notions of national identity and international identity. This research seeks to explore the ways in which university students in student political groups in the city of Poznań engage with and negotiate national and international identities on the political spectrum. With Polish parliamentary elections slated for autumn 2019, this research will make use of the current political climate within the nation to further understanding of student political groups and movements within the nation.

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***Who are the real prisoners of our society?***

Nowadays it is a fact that there is a small group in Spain that the state institution does not cover, and this is the children who have their parents in prisons. It is a very sensitive issue since many institutions treat children as if they were criminals, when the ones that are really deprived of their liberty are the parents. That is why we pretended to be done in this work is to create an approach to the children who have their parents in prison. In addition, within prisons we find women who act as mothers inside, taking their children and it is very true that they are separated from them at 3 years. The lives of these children are very difficult and we want to show the following work and it consists of a theoretical part where you can pick up the development of children who have their parents in prison and enter the field of research through an association that deals with children of imprisoned parents. Finally, what is pretended to contrast is to see all the support given to this group of children once out of prison and if these children develop an identity and an attitude to fit into the prejudiced society.

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***Sensing Transformation in European Cities***

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***Sunbathing in Utopia. Between representations and articulations***

'In contrast to the abstract globe conjured by social science globalism, the scholarship I am imagining would stress the concreteness of "movements" [...] – writes Anna Tsing in her paper *The Global Situation*, where she proposes the use of plural term 'globalizations'. The reason for that is simple – there is no one label grasping the diversity of processes occurring throughout time, space and mindsets. However, anthropology has for a long time been closely tied to labels, derived from its beginnings as a discipline meant to describe the "others" from supposedly objective perspective of white scholars; not as they truly were, but as they were represented. In response to this James Clifford stated in his *Indigenous articulations*: 'Nativism, the xenophobic shadow of indigeneity, values wholeness and separation, pure blood and autochthonous land. It denies the messy, pragmatic politics of articulation'. Therefore, it is self-articulations of people that can drive us away from the reductive trap of representation. Following this concept of redesigned anthropological enquiry, I would like to pose questions regarding my upcoming research of tourism in Bali, Indonesia. I am planning to gather individual stories of different people involved in shaping the image of this place, in the context of postcolonial and neomarxist theories that provide background



for an explanation of personal and interpersonal “movements”. I hope to confront the labels established by anthropological literature with the reality of various human biographies, spread across historic, economic and social processes – such as colonialism in the past, postcolonialism and tourism in the present – and between different dimensions of identity. The main point of these reflections will be then to raise the issue of anthropological mediation not between the groups, the cultures, the labels, but between the individuals and their self-articulations.

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***Working in Cultural Diversity – The Implementation of Diversity Management in German speaking Countries***

In my master thesis, I will address the topic of diversity management in German-speaking countries. Diversity management is understood as a holistic approach to promoting the diversity of a company's HR organizational structures and thus achieving better results for the company and its employees (cf. WKO 2017). I will concentrate on various aspects of diversity, such as gender, religion, ethnicity, etc. since discrimination structures are often due to an interplay of several factors (cf. Crenshaw 1998; Su./Kleiner 2007). However, I assume that, especially in German-speaking DACH countries (Germany, Austria, Switzerland), diversity in the workplace is only partially enforced. It is my hypothesis that this is regarding social structures in the DACH countries as a result of each country unique historical, political and economic development. Therefore, one of my leading questions is: To what extent are there social barriers within the DACH countries that hinder diversity management in the recruitment process? The DACH countries each have different characteristics in their (corporate) cultures, which in turn have different influences on the implementation of diversity management. This leads to the assumption that migrants of labor are confronted with these different structures. My personal connection to all three DACH countries facilitates my access to the research field and enables me to auto gain a deeper insight into the countries specific structures. For my empirical work, I would like to compare the country-specific laws, carry out a discourse analysis, and do problem-related expert interviews with representatives from the HR sector.

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***Bees in the City. A Look on a Human-Bees Relationship on the Example of Urban Beekeeping Sites in Ljubljana***

The aim of the presentation will be to explain the main ideas and goals of a research project which will be conducted throughout the next academic year. The main focus of the research will be the human-bees relationship, inspired by the multi-species ethnography work, on the example of the urban beekeeping project – The Bee Path – taking place in Ljubljana, Slovenia since 2015. Bees have played an important role in human societies i.e. as producers of goods such as beeswax or honey for a long time. More importantly – the recognition of their crucial role for the environment as one of the pollinating species has been especially emphasized in the context of the climate change and the possibility of losing the pollinating species due to it in the future. Therefore, one of the goals will be to analyze the relationship between beekeepers and the bees and consider its possible significance for the places affected with the bee population decline. The research methods will include interviews with local beekeepers and participatory observation at the beekeeping sites in the city. In the presentation the idea as well as the planned execution will be further explained, along with the theoretical and literature background.

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***Queer ecology in practice: demasculinising the hegemonic view of human-nature relationship***

The proposed subject of my master's thesis is centered around the newly emerged field of queer ecology. I would like to examine how non-heteronormative and queer interpretations of human-nature relationship challenge the hegemonic masculinist approach to nature. The work will focus on ethnographic research of queer individuals, mostly artists and activists, who find relationship with nature pivotal to their work and/or life. I am particularly interested in the perspective of individuals who have been socialised as men but now reject social expectations related to gender roles imposed on them and transgress the constraints of masculinity, exposing its multi-faced

nature. The research will be conducted in multiple fields (Ireland, Berlin, Poland) presenting case studies of different queer individuals with concern for the natural environment. I hope for the work to make a case for toxic masculinity being harmful to individuals and environment by promoting the unsustainable view of man as superior to other life forms and therefore justifying human dominance over nature which has turned humanity into geological force bringing about the era of Anthropocene. The main theoretical approaches I rely on are Timothy Morton's theories of dark ecology and queer ecology which reject teleology and organicism dominant in ecological theory as intolerant towards difference, queerness and inassimilability. Another theoretical background for my work is Murray Bookchin's theory of social ecology which links Anthropocene with the emergence of patriarchal and hierarchical societies and opts for a more rational and ethical society where democracy and freedom constitute main approaches to human-nature relationship.

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***From Muscle Production to Body Performance: Male Bodybuilding in France and Switzerland.***

Bodybuilding is a body technique that involves the building of muscle through intensive weight training. It also becomes a popular means by which people, particularly men, can assert their self-identity through the development of quality and size of muscles. Bodybuilders provide a valuable example for bodily performance of gender identity and masculinity. My research will mainly focus on the trajectory of how male bodybuilders produce and perform the muscles in different sites, gym, professional bodybuilding competition stage and street workout place in both France and Switzerland. And male bodybuilders divide into amateur bodybuilders who regularly do weight training and keep it as hobby and professional bodybuilders who have ever participated in bodybuilding & fitness competition. Participant observation, semi-structured interview and online interview are included as main methods. By following the bodybuilders, I aim to visualize the process of muscle from being produced to being performed and further discuss how male bodybuilders utilize the salient muscle to negotiate their self-identity.

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***Beyond words (Audiovisual installation)***

The title of this installation can be taken literally, as being sensorially, emotionally, intellectually smitten by experience that leaves us speechless, yet driven, resisting mediation yet deeply affective. In a wider sense, this can be taken as a metaphor of ethnographic encounters with phenomena that test our epistemic capacity and methodological consensus. This video installation-collage is a meta-reflection on the underlying thread connecting a number of projects I engaged in over the years, where audiovisual media was, among other purposes, meant to evoke the ineffable. The projects I will discuss will touch on the question of technology and mediation in the context of disability and intersubjective relations between humans, animals, and machines. Therefore, I return to my first film about a family raising a boy with Down syndrome and arrive at work on the mediation of sensory experience in art projects and human-robot relations in Japanese care and hospital facilities.

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***Reactivated Experience : how 360° film and sound can shift fieldwork experiences***

In this lecture, I will pursue the idea that using 360° films can be staged as a first step to both narrative and sensorial collaborative methods. During my current research, participants are invited to wear binaural microphones and 360° camera in order to travel an everyday walking path in autonomy. After meeting up with me, they will be engaged into a new experience of their path through a « virtual reality » helmet. Through it they will comment this stroll and discuss their impressions concerning both the digital tools and the urban space that they crossed, more specifically the *ambiance* of this space time. The restitution form of this work will be a 360° film installation, the public will be invited to wear a helmet broadcasting the film of the walk and the participants' selected comments about their own impressions. Placing the participants in the center

of the image and sound production is a way to co-produce this research. Hence, engaging them into the reflexive work of visualizing and commenting on their own experience is a way to co-construct the research object. This methodology is involved into a research project in Lyon (France) on the links between urban *ambiance* and health: how the urban weave can affect physical activity for young people who got cancer. This experience, in first-person view, questions the kinds of impressions, sensations, that 360° films can translate through an immersive approach of film.

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***The touch of sound: intimately mediated adaptations of music***

In April 2019, a YouTuber nicknamed Gibi uploaded a 38-minute video clip with ASMR adaptation or a tribute to the Billie Eilish's recent album. In a couple of weeks, it attracted more than a million viewers. In Gibi's adaptation of the album, she uses intimate sounds, recorded closely to microphones, from whisper to sounds of her fingers and other ways of inducing sounds from her mouth, body and material at hand. The sounds are recorded in intimate, dream-like or pre-sleeping atmosphere of her bedroom. Some sounds stimulate tingles, sensation when we hear some sounds provoked by tactile gliding on specific material. It may be pleasant or unpleasant: body responses by itself, affectively. The author will discuss this hyper-sensual trend in popular culture from various angles: he will try to show parallels between non-representational theories in humanities and social sciences and YouTube ASMR "movement". From this perspective he will discuss mediating (digital) technologies facilitating intimate (bedroom) creativity of various kinds, from intimate music production, or production of intimately sounding music, to ASMR "scene".

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***The man in the mirror***

Domestic violence has transformed from being regarded as a private family matter into being considered a global health problem. A large body of literature has focused on the causes of domestic violence and there is a growing effort around the globe to include men in the work against domestic violence. Different programs for abusers have been established and social market campaigns and policy-making has developed as part of the effort to include men in the struggle and by this making violence against women a men's issue. With this research, I would like to add to the work and focus on the men's role in preventing domestic violence. The research will focus on men involved in the struggle to end domestic violence against women. I will proceed from the following questions; what role can men play in ending domestic violence against women? How do we include men in the prevention of domestic violence in an effective way? I believe that anthropological methods can help give a deeper understanding of individual men's experience of how to prevent domestic violence and mediate their role in the process to the bigger audience. The study will be a qualitative, explorative study based on a fieldwork at an organization working to prevent domestic violence. I will spend my last year of the master programme at Maynooth University in Ireland, so I hope to get in contact with an organization in Ireland. Either an organization working towards promoting men's actions against domestic violence and/or one that facilitates help programs for preparators.

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***Vulnerability as Ambiguity***

*"Without community there is no liberation."* (Audre Lorde)

The aim of the research is to explore the ambiguous state of vulnerability. Vulnerability is an inevitable and enduring aspect of the human condition. Its paradoxical nature means that it is an entwining of strength, passivity, openness, receptivity and finally an assertion of boundaries. The ambiguous universal nature allows for a variety of expressions and utility in social spaces especially in marginalized or silenced groups. Using the understanding that space is never truly neutral, the research aims to explore the potentiality and limitations of harnessing vulnerability through a social and ontological perspective. The complexity of vulnerability will be explored through an existential phenomenological approach that dissects the expansive nature of vulnerability through a rape centre in London. With a focus on creating assessable accounts of sexual violence that aims to give space for agency and the voice of survivors in order to widen the dominant view of sexual violence and victimization.

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***Shiny pants or the transformations of Yoga and the search for authenticity***

In the current unprecedented rise in the popularity of postural yoga, anthropology has turned to this international industry that yoga has become. As a beginner ethnographer and a practitioner of yoga as a physical but also philosophical discipline, in July 2018 I set out to pursue a yoga teacher training and my ethnographic research exploring 'authenticity' of yoga in Bhagsu, a small village at the foothills of the Indian Himalaya. Convinced that yoga has lost its 'true' meaning becoming mere physical exercise, particularly among the so-called Westerners, I wanted to question my own understanding of yoga, and whether there is anything like 'authentic traditional yoga'. I soon realized that I was also a representative of that group of people who come to India as part of 'spiritual tourism' that transformed this tiny shepherds' village into a yoga/ayurveda/natural healing hub. My fieldwork spans 4 months of living in Bhagsu, studying yoga, teaching it, building relationships with other students and teachers as well as the people who live and work there. The paper focuses on the analysis of interviews I conducted with 7 students of the teacher trainings, 1 student of ayurveda, 1 yoga teacher and 1 person who settled there after coming to Bhagsu as a visitor 7 years ago. My research, as an attempt at self-reflective ethnography to ask further questions about the 'authenticity of yoga', is a mediation between my own practice of Yoga, my view of 'global Yoga' as an anthropologist and other people's experience of it.

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***Having a Child through Transnational Surrogacy – Parents' Experiences***

Assisted reproduction techniques are gaining more and more popularity in the so-called west. The application of these different reproduction techniques and their accessibility are regulated differently in the European states. However, the reproduction technique called surrogacy is forbidden by most European state legislations, as for example in Spain, where I am conducting my research. Nevertheless, there is estimated that more than thousand children are born yearly to Spanish parents through transnational surrogacy. These parents contract a surrogate mother in a state where this practice is legal, and come back to Spain with their new born baby. In this research, I will investigate how parents in Catalonia build the project of a transnational surrogacy despite constraining laws, and which constraints they experience during this time, starting with contracting a surrogate mother till picking up the child, registering it as own offspring and acquiring its citizenship.

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***The Neoliberal system and our agency: a look at the Airbnb phenomenon in Dublin and Barcelona.***

My project will analyze the Airbnb economy with regard to the housing crisis context. I will look at the housing situation not as a "crisis" but as an embodiment of all the political choices made, as a kind of "structural violence" and as one of the many demonstrations of how the neoliberal system is working. Here the term system is understood as a cultural fiction in the sense that it is the totality of human relations which, through actions, create policy, economy, law etc. It is the unified manifestation of all "human things". Speaking about the system means speaking about actions and relations of human beings, all together. In other words, it is possible to say that we are the system. I am saying that because, through our action or non-action, we are all, whether we want it or not, part of it since we are all members of society. We influence it just as much as we are influenced by it. In this context I place my research question which is how we shape the system and we are shaped by it. So, I will analyze the agency-resistance of people through the study of the Airbnb phenomenon, in term of self- efficacy and perception of freedom of choice. The research project will take place in Dublin and Barcelona. My intention is also to make an ethnographic documentary in Barcelona in the form of participatory video.

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***Transgenerational place attachment in urban space – sensed, embodied, shared***

Place attachment, an emotional bond with place, is said to be a "significant source of meaning throughout the life course" (Degnen 2016) and "an invariant in a changing world" (Lewicka 2011).

Lately, place attachment studies' focus on individual experiences has been challenged with a view of place attachment as "a collective, relational and embodied process", stressing that the feelings of connecting to a place are largely social (Degnen 2016). At the same time, though, it has also been questioned whether a shared place attachment between different generations can even occur in a world where technological development has brought us new ways of being in our everyday lives in rapid speed. This paper seeks to add to this discussion by exploring the emotional bonds that different generations have with places in Brighton, a mid-sized city in United Kingdom. Through a series of transgenerational sensobiographic walks in the urban city environment this research examines place attachment as a collective process between different generations. It asks the questions: How do ethnographic sensobiographic walks with different generations offer understandings of bonds with place? How do different generations attach to place and how is that different from transgenerational place attachment?

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***Covering for the Canton: Healthcare in a Clinic for Undocumented Migrants in Switzerland***

Undocumented migrants in Switzerland are largely excluded from the mainstream healthcare system due to cost and discrimination. Previous studies have found that undocumented migrants in Western Europe must perform their need and deservingness for non-governmental organizations to receive care. This means that care is based on generosity rather than entitlement. This also relates to a larger debate on governments delegating the care of marginalized groups to non-governmental organizations. My study aims to look at how these tensions play out in the Canton of Bern where the Swiss Red Cross runs a drop-in health clinic for undocumented migrants. This is where I am currently carrying out my fieldwork using participant observation and semi-structured interviews with administrative staff, doctors and undocumented migrants. I have found that the care provided by the clinic is constrained by their narrow legal mandate and limited resources. The clinic provides not only medical care but also a reliable space for undocumented migrants to come and voice their concerns. This openness contrasts with the approach of the Canton, which only gives attention to undocumented migrants when they are linked to a significant threat to public health. As I continue my research I will reflect on the implications of this system and the larger debate on the role of non-governmental organizations.

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***Mediated negotiations for space between Viennese municipal authorities and residents of the city***

Claims to space for sociocultural activities, institutional responses to these claims, institutionalized calls of municipal authorities to citizens to participate in the creation of social activities in urban spaces - these are but the most visible acts of citizenship among negotiations for space between the city of Vienna and its residents. The ways in which claim makers present themselves and are represented by others can be decisive for their entitlement to the right to the city. My research aims at understanding interactions between the municipal authorities of Vienna and residents making claims to spaces. What are the processes of negotiation that these actors engage in? How do these processes define the citizen entitled to the use of urban space for social activities? The access to which spaces is granted by the city? Under which circumstances can this space be used? In my presentation I will focus on the multiple layers of mediations involved in the negotiation processes and how they are mobilized by different sets of actors. Professional stakeholders, such as property developers or property owners, and private stakeholders, such as neighbors of the urban spaces in question, also have their say in whether the spaces can be used in claimed ways. Their opinions, attitudes and agency are largely influenced by how they perceive the social group wishing to use certain spaces for specific activities, and contribute to defining the citizen entitled to space. Therefore, the (re-)presentations of the claim makers are also conclusive for their right to the city.

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***(Re)building Colombian community through religious dynamics: reconstitution of an identity in a transnational context.***

Focusing on transnational migration and religion, this research explores the role of religion in the construction of a Colombian transnational dynamic. Belonging to a Protestant church reinforces a

sense of community, in constant (re)negotiation within the frontiers of a foreign nation, and a “familiar” space that is constantly changing. This research examines the presence of the Church in Colombia, the importance of it to the interiorization of symbolic and cultural values, the existing relationship between politics and religion in this specific context, and how these issues have influenced Colombian [forced] migration. Additionally, this research presents empirical examples from data collected at Casa sobre la Roca, in Barcelona, Spain. It also concentrates on the first insights of the fieldwork, the student’s own experience in the field, and further questions that have emerged about ritual performance, national identity reconfiguration, and the relevance of transnational networks to support the mobility of people, ideas and institutions.

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***The Blockchain Revolution. Between nerdy dreams and disruptive social transformation***

When the blockchain technology was first introduced in 2008, Nakamoto saw its’ primary use in the powering of the cryptocurrency Bitcoin. Meanwhile, 10 years after this groundbreaking publication, the discussion around the potential of the blockchain technology to re-organize various other areas of society grew. Whilst enthusiasts are as excited as ever about transforming society into what one might call a techno-utopia, critiques voice their serious concerns about disputed topics like sustainability, governance or trust and the resulting undesirable consequences. The fact is, we’ve long passed the stage where blockchain fans can be shrugged off as geeks with wild dreams. The blockchain technology has advanced and people already started implementing it in our everyday lives in very creative ways and, therefore, the anthropological view needs to be added to the scientific body. The purpose of this research is to identify what exactly enthusiasts are so excited about, what their image of the future looks like, if and why it is desirable or realistic and whether or not we should be actively working towards it. What are current blockchain endeavors in Switzerland and France and what are the most contentious issues? To answer these questions, I intend to choose communities and/or companies of blockchain enthusiasts and promoters in Switzerland and France as my research subjects. In addition, expert interviews will allow complementary insight.

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***Can Sufi poetry/Spiritual poetry heal psychological disorder?***

Humans are suffering mental health issues of minor to sever nature – from doubting one’s abilities to do a task in day to day activities or in his life to anxiety disorders and depressions. The World Health Organisation (WHO) estimated that 10% of the world papulation is suffering from some psychiatric illness and 25% of person experience some psychiatric illness during their life time (Demyttenaere K, (2004)).Reason may vary in nature and reactions for psychological disorders across globe, but the treatments are traditional and conservative. psychotherapists were heavily relying on psychiatry treatment and therapies of various nature like music therapy, yoga therapy and meditation but it’s the time to address the soul with body. WHO and Psychology have acknowledged the existence of spirituality as a branch of biology. Sufi Poetry has transformational energy to heal colonialized minds and potential to transform colonialized attitude towards life. The research will provide a tool, Sufi poetry, of self-healing therapy for those who are suffering in silence for cultural settings. The duties we are performing apparently in active state of mind are programmed in our body and we are automatically performing these duties without being fully and in some cases even partially awake according to Sufism. ‘ Towards the recognition of sleep’ and awakening of soul and conscious has logical arguments to address these questions (Gorman, 2010). Psychotherapists, Sufi experts and Linguistics will be interviewed to analyse the strength of the tool for psychological disorders regarding time frame. The research will focus on the transforming and reconditioning power of Sufi poetry on permanent basis. I have chosen very complex and diverse society- Pakistan for my research work. Sufi poetry will be a source of mediation to transform negative approach to positive and meaninglessness to purpose. This mediation will help people to recondition their minds from programmed training to unique individualized identity.

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***Do Witches Have Human Rights?***

A remarkable shift has occurred in how people understand witchcraft and sorcery. Whereas these topics have long occasioned critical reflection on belief and reason, or cultural difference and human universals, the new discourse describes witchcraft as a “human rights” problem and focuses on harms associated with it. This shift reflects the influence of a number of actors in both national and international settings, actors working with institutions of global governance to pressure national states to develop coherent legislative and social responses to witchcraft violence. In September 2017, the United Nations Human Rights Commissioner convened its first ever expert workshop on witchcraft and human rights in Geneva. A year later, the UN curated an exhibit of photographs about witchcraft directly outside the The Human Rights and Alliance of Civilizations Room in the Palais des Nations where the expert panel had convened. This paper presents an interpretation of this exhibit and its imagery, highlighting the ways in which its representational sensibility symbolises the shift I have described: from ‘belief’ to ‘harm’ as the dominant topos shaping the intelligibility of witchcraft as a social phenomenon. When articulated within the concerns of human rights discourse, “witchcraft” requires not so much understanding, as witnessing. I examine the ways in which the photographs construct witnesses — both as individual victims attesting to suffering, and as publics morally affected by the photographs.

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***'Bring Your Country to Hungary': politics and practices of solidarity in Szeged, Hungary.***

This thesis is an ethnographic study of an EU funded, international volunteer project 'Bring your country to Hungary' taking place in Szeged, Hungary. As the aim of the volunteer project is to "bring the experience of discovering the world to the home place of local students" and as it is funded by the European Solidarity Corps whose main task is to promote solidarity, this study asks: what is the relation between difference and similarity in the practice of intercultural exchange; how are different borders (de)constructed, (re)negotiated or mediated; and, how are we to understand the politics and practices of solidarity both in the context of Hungary but also in the wider context of Europe? By evoking these questions, the aim of this thesis is to empirically explore volunteerism and mobility within the EU, and then investigate how the volunteer workers go about their task of bringing their country to Hungary, and how we should understand the logic of European integration built on distinct, national cultures. The ethnographic fieldwork will take place during fall 2019 in Szeged with the association that is locally organising and orchestrating the volunteer work program. There, the empirical emphasis will be on the intercultural events organised by the volunteers, the visualisation of the volunteer project on platforms such as a blog and Facebook, and on participating in the everyday life of the association.

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***Rethinking the relations between environments and experience as immediation***

This presentation joins the burgeoning attempts in media, cultural and sensory studies to understand the relationships between environments, media technologies and human sensory-based experiences as co-constitutive. What these attempts aim to do is explore the ways in which environmental events, the workings of media, and human experience fundamentally impact on one another, (re-)emerging relationally. In this manner, these approaches challenge the ontological habit of especially western systems of thought of assuming different forms and scales of being — such as human actors, technological devices and physical-cultural milieus — as inherently separate and only secondarily involved in mutual relationships. Contributing to the discussions outlined above, my talk engages particularly with one recent theorization which contests the implications of ‘mediation’ as events that take place between preformed entities — like in the idea of technological devices ‘mediating’ the experience of particular environments to human actors who ‘use’ those technologies. The theorization in question is Erin Manning’s proposition (e.g. 2019) to sidestep the concept of mediation altogether in favor of considering human subjects’ environmental and technological relations in terms of ‘immediation’. Elaborating on the process philosophy of Alfred North Whitehead, among other inspirations, Manning uses this concept to suggest that there is ‘not first a body then a world, but a worlding through which bodyings emerge’. Immediation refers, then, to a fundamental and temporally dynamic ‘witness’ of human body-minds, and more-than-human

things and surroundings. I will explore Manning's propositions in dialogue with some excerpts from sensobiographic walks conducted as part of the research project SENSOTRA (2016–2021) which studies people's transforming sensory experiences and environmental relationships in European mid-sized cities. Through this dialogue, I will consider how the concept of immediation might enrich the study of sensory perception and mediation, but also what its problems or limits might be.

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***Young Migrants creating the “new society”: Teatro International in Ulm/Germany***

By 2015 latest central Europe had turned into an international immigrant society. But for years to come majority communities insisted on their grown historical identities and recommended “integration” to incoming groups. However, by 2019, many local discourses have replaced integration as a key term with “diversity and participation”. The term of a “new society” has been developed in order to describe transcultural exchange processes which lead to new social arrangements between groups of different historical and cultural backgrounds. How does participation of minorities take place in local societies where access to public attention is connected with the dominant cultural knowledge? Artistic activities may work as a key to participation and empowerment and to the development of a new society based on various cultural strands. My ethnographic research will focus on a local drama group in Ulm/Germany, on Teatro International, a project of the local adult education institution, vh Ulm. Here for the past seven years about hundred immigrants have taken part in the drama group, while learning the German language. The aim was to empower them, to lead them out of the state of being purely passive and in a receiving position into a position of giving, articulating and contributing to the cultural life of a city. I will lead open in-depth interviews with the organiser, Claudia Schoeppl, and with participants – some of whom have been there for 6 or 7 years, some are newcomers. My research will take into account support and reactions by relevant social and governmental organisations, such as council staff and NGOs.

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***Art and Activism Constructing Urban Sensory Environments***

Urban experiences are based on sensory perception and private and shared memories. In this context, perception can be understood as an activity related to human relationships that build and sustain the cohesion of individuals, and thus plays a decisive role in building sociality. Sensing creates connections and communities between different actors, constructing discursive and material realities. However, the experiences are not common or similar to everyone, which makes it possible for them to conflict with each other. The presentation deals with several types of urban-space artistic interventions and how they are constructed in dialogue between informants. The research material was collected during a sensobiographic walk in Turku, Finland in Spring 2018 with male artist A (b. 1954), female urban activist Y (b. 1984) and male researcher H (b. 1963). The research makes it possible to look at transgenerational walking, especially in terms of how generations are constantly being redefined in relation to time and urban space. The research is contextualised into the cultural history of the city, especially how alternative cultural activism and interventions are connected to situationist thinking in the 1960s and to Turku Capital of Culture 2011 programme. The issues of urban space management and broader political-cultural debate about art and its availability, the use of media technology and utilising national and transnational counter-cultural media are also discussed.

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***How to grow a better life? Notes from a raspberry field***

My research will focus on an Albanian family living in a small village in the southern part of Kosovo. During my previous stay we have become friends, and now I will come back to conduct ethnographic fieldwork. It will last for a month and I intend to come there in the busiest period of the year – when the family is preoccupied with raspberry harvest in their field (located in another village). At the moment I find it difficult to clearly state the foreseen outcome of the research. The topic has been inspired by Joel Robbins and other works on anthropology of the good, and I intend to refer mainly to the questions of values and the meaning of good life. The research itself will take place in a raspberry field – a very significant place for the family, where different aspects of their



lives cross and connect. By working and living together during the harvest, I hope to study the notions of independence, freedom, religion, ethnicity, women empowerment and environmental protection in the context of Albanian Kosovars and the ways in which those concepts are enacted and referred to in everyday life practices. I will spend time mainly with the mother and her only daughter, Sofije. As she is enthusiastic about the project as well we hope to work on the outcome together. Thus, I think, in my research mediation will appear mostly as negotiation of meaning between different subjects.

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***Understanding New Chinese Migrants, Young Chinese Girls in Europe***

Most of the available work on Chinese migration in Europe has focused on the migration patterns, history and influences to host country, for instance, Marketa Moore and Czeslaw Tubilewicz's work on Chinese migrants in Czech Republic (Moore, Tubilewicz, 2001) and Carine Guerassimoff's research on Chinese migrants in France (Guerassimoff, 2003). Moreover, these studies always depict Chinese people as an isolated and hermetic communities, as Amy H. Liu's survey on Chinese communities in Bulgaria, Croatia, and Hungary (Liu, 2017). But young Chinese differ from their generations: they have different attitude to Europe and play a more active role in social life. These young migrants are from generation Z (people born after mid-1990s, (Corey Seemiller, 2019)). I am interested in researching young female Chinese migrants who come to Europe to study and work. I would like to do a small scale, ethnographic fieldwork and interview-based study in Poland and Slovenia in order to: (1) examine their initial motivation (i.e. why they moved to Europe, what they knew and thought of their destination country before the mobility); (2) what they think about the country they live in now (how they feel, what they like and dislike about it); (3) how the foreign environment and mobility itself influenced their value system (do they think they have changed, they changed their beliefs and living patterns, and in what way); and (4) how they imagine their future (where and, most importantly, how do they want to live in the future, and where do they think they belong to).

