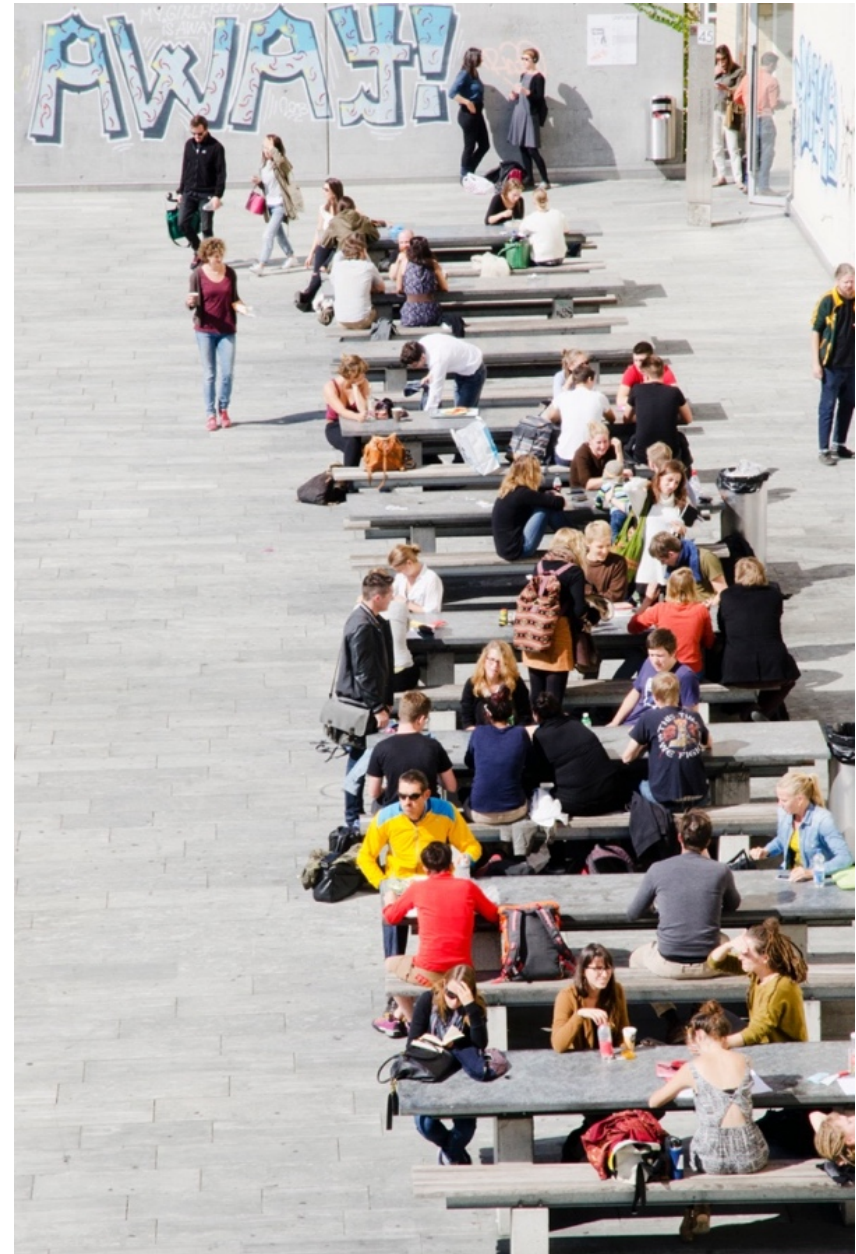


# CREOLE

**Master Cultural Differences and Transnational Processes**  
Intensive Program (IP)

**ETHNOGRAPHIC NARRATIVES:  
STORIES, BIOGRAPHIES, AND PLOTS**

16-20 July 2018  
Institute of Social Anthropology  
University of Bern, Switzerland



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## Master Cultural Differences and Transnational Processes - CREOLE

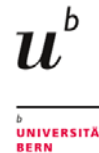
CREOLE is the first Joint-Master Degree in Social and Cultural Anthropology with an European dimension. It was developed in the framework of the EU-ERASMUS programme (2005 - 2008) by the departments of Anthropology of the Autonomous University of Barcelona, the National University of Ireland-Maynooth, and the departments of anthropology of the universities of Ljubljana, Stockholm and Vienna and is coordinated by Ayşe Çağlar (Vienna). CREOLE is a research master programme designed for students wishing to specialise in topical areas of anthropology such as transnationalism, new identities, material culture and visual culture.

Further information:

- <http://creole.univie.ac.at/>
- [http://www.philhist.unibe.ch/studium/studienprogramme/master\\_cultural\\_differences\\_and\\_transnational\\_processes\\_creole/index\\_ger.html](http://www.philhist.unibe.ch/studium/studienprogramme/master_cultural_differences_and_transnational_processes_creole/index_ger.html)

## CREOLE Partner-Universities

- Adam Mickiewicz University, Poznań
- Autonomous University of Barcelona
- Maynooth University
- University Lyon II
- University of Ljubljana
- University of Vienna
- University of Stockholm
- University of Bern



## Introduction

We are delighted to host this year's Creole Intensive Program at the University of Bern. It will provide students with a great opportunity to discuss and deepen their knowledge about ethnographic narratives and narrative-based research methods.

Narratives constitute and shape the ways in which a person articulates, interprets, and makes sense of her/his personal, social and environmental lives. The very act of storytelling - in which notions of memory, desires, hopes, fiction and human connection converge in the intersection between the personal and political - acknowledges that we attribute meaning to the world through constructing a narrative of it. Recent approaches such as Feld (2012), Rapport (1994, 2017), Stoller (2014) and Jackson (2002, 2013, 2013a) refer to storytelling as valuable approach to understanding the affects and uncertainties of people's daily life.

But narrative is more than storytelling and the ascription of meaning: it is also an anthropological concept based on the attempt to understand social life in general and moral life in particular. In also ascribing a communal and pluralistic dimension to narrative beyond the personal, we invite participants in the 2018 IP meeting to also consider the importance of action in the public realm and highlight the ethical consequences of storytelling. Thus, narrative understood as an analytical category – and particularly so in anthropological analyses – often goes beyond mere storytelling and encompasses all sorts of verbal and nonverbal forms of communication and interactions.

While the compilation and interpretation of interlocutors' narratives might have traditionally been restricted to biographies, vignettes, micro-histories, and/or oral interview material, anthropologists today face a multitude of newly generated source materials and means of communication and self-representation, ranging from WhatsApp- and Facebook groups, to Snapchat and videos shot by our interlocutors themselves. Does the array and mass of narratives produced and distributed via social media change the way we, as anthropologists, go about collecting and interpreting these narratives? Does this, in consequence, necessitate new ways of re-assembling and coherently re-presenting our fieldwork data? Can or should we even trigger alternative narratives, for example, through practices of re-enactment?

We ask participants to engage with the ethics and politics of ethnographic narrative and storytelling (Jackson, Michael 2013: *The Politics of Storytelling*) and we also aim at

investigating analytic approaches to narrative beyond discourse analysis. This may include performative, sensory and/or experiential practices and methodologies.

## Assessment

- Student presentations (15', followed by 15' discussion)
- Attendance during all days
- Essay (graded), around 4000 words (10 pages, incl. references)  
submission deadline: **30 September 2018**, hand in to [claudia.schauerte@anthro.unibe.ch](mailto:claudia.schauerte@anthro.unibe.ch)

## References

- Feld, Steven 2012 (1982): *Sound and Sentiment. Birds, Weeping, Poetics, and Song in Kaluli Expression*, thirtieth anniversary ed. with a new introduction. Durham [N.C.]: Duke University Press.
- Jackson, Michael 2013: *The Politics of Storytelling. Variations on a Theme by Hannah Arendt*, 2<sup>nd</sup> edition. Copenhagen: Museum Tusulanum Press.
- Jackson, Michael 2013a: *The Wherewithal of Life. Ethics, Migration, and the Question of Well-Being*. Berkeley etc.: University of California Press.
- Jackson, Michael 2002: *The Politics of Storytelling. Violence, Transgression, and Intersubjectivity*. Copenhagen: Museum Tusulanum Press.
- Rapport, Nigel and Morton Nielsen (Eds.) 2017: *The Composition of Anthropology: How anthropological texts are written*. New York: Routledge.
- Rapport, Nigel 1994: *The Prose and the Passion. Anthropology, Literature and the Writing of E.M. Forster*. Manchester: Manchester University Press.
- Stoller, Paul 2014: *Yaya's Story: The Quest for Well-Being in the World*. Chicago: University of Chicago Press.

### Public Transport

From your first overnight stay in your accommodation in the city, you will receive a Bern Ticket for your whole stay. This lets you travel for free in zones 100/101 operated by LIBERO. The Bern Ticket also includes the Gurten funicular, the Marzilibahn funicular and the lift to Bern's cathedral platform. You will receive the Bern Ticket when you check in. It is only valid if fully filled in. If asked, please show your ticket to the ticket inspector.

**Venue:** University of Bern, Unitobler, Lerchenweg 36, 3012 Bern, Room **F -121**

How to get there: from the main train station, take Bus 12 (direction Länggasse). Get off either at "Mittelstrasse" or "Unitobler". Follow the main road to reach Unitobler (2 Minutes).

### Useful information for students

- The schedule for the IP is dense – please try to be punctual
- Please bring your presentation with you on a USB stick or on your laptop and be sure to bring a printed version with you. If the technology fails, you can use a visualizer
- Lunch will take place at the university canteen (Länggassstrasse 49), right next to the IP venue.
- Internet access: login via eduroam (WiFi). For detailed instructions see <https://tutorials.id.unibe.ch/eduroam>
- The program includes activities and spare time to give you the opportunity to explore Bern and get to know each other
- Attendance is obligatory. Please sign in the list of attendance that will be passed around during morning- and afternoon-sessions
- If you have any question or concern, please do not hesitate to contact our Creole crew: [claudia.schauerte@anthro.unibe.ch](mailto:claudia.schauerte@anthro.unibe.ch) or [annemarie.haenni@anthro.unibe.ch](mailto:annemarie.haenni@anthro.unibe.ch)
- Use our whatsapp- and a facebook-groups ("CREOLE IP 2018") to stay in touch during the IP



*Impression of students who joined a Guided tour through Bern*

### Youth Hostel Bern (Weihergasse 4, 3005 Bern)

- How to get there: the fastest way from the main train station is by walking (750 m). Pass the station square and walk towards the park *Kleine Schanze*. Descend the *Bundesrain*, just next to the Federal Palace. Turn left into *Weihergasse*.
- Check-in: from 3 pm (in case of arrival after 9 pm, please contact the hostel in advance)
- Check-out: until 10.00 am
- Bed linen is included, towels provided in all twin rooms
- otherwise bring your own towel or rent one upon arrival
- Breakfast (included): 6.30-9.30 am
- Dinner: 6.00 pm- 8.00 pm (not included, for prices ask at the youth hostel)
- Luggage: Can be stored at the youth hostel upon arrival or on your departure day

**Timetable**

DAY 1 – MONDAY 16 JULY 2018

09:00 – 10:00	Welcome
10:00 – 10:30	Teghan Marie Oswald
10:30 – 11:00	Break
11:00 – 11:30	Kacper Dziekan
11:30 – 12:00	Tadeusz Maszewski
12:00 – 12:30	David Šebenik
12:30 – 13:30	Lunch
13:30 – 14:30	Marie-Pierre Gibert – <i>Input lecture</i>
14:30 – 17:00	<b><u>Excursion: Kreislauf</u> – guided tour and tasting</b>

DAY 2 – TUESDAY 17 JULY 2018

09:00 – 10:00	Steve Coleman – <i>Input lecture</i>
10:00 – 10:30	Katia Kashtan
10:30 – 11:00	Break
11:00 – 11:30	Cristina Rodríguez Reche
11:30 – 12:00	Saskya Tschebann
12:00 – 12:30	Salome Kalandadze
12:30 – 13:30	Lunch
13:30 – 17:30	<b><u>Workshop: Bern's Colonial Past: workshop and alternative city tour with Darcy Alexandra</u></b>

DAY 3 – WEDNESDAY 18 JULY 2018

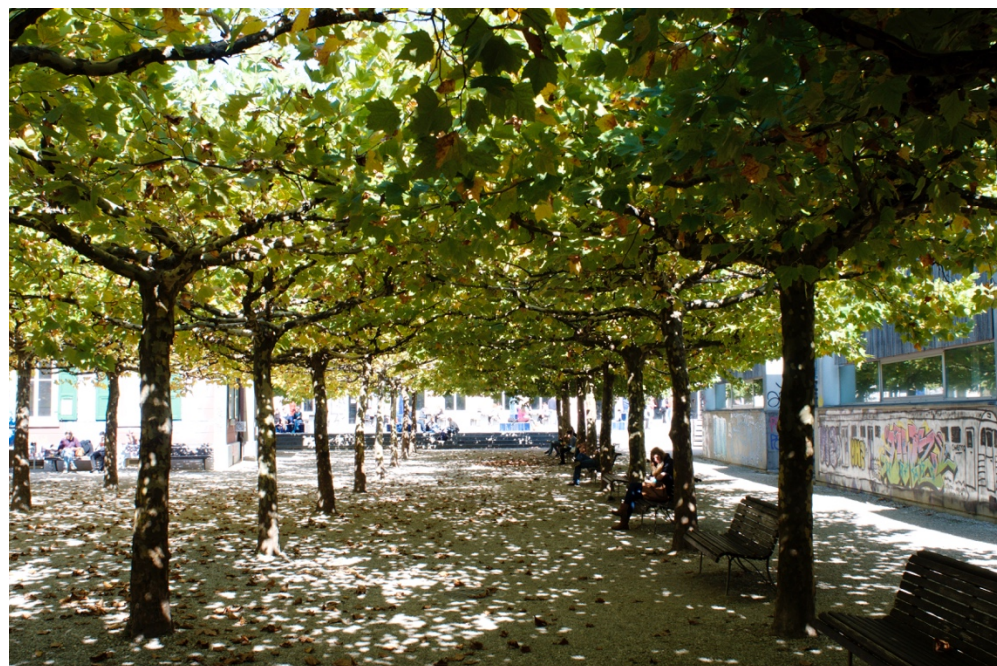
09:00 – 10:00	Kamila Grześkowiak – <i>Input lecture</i>
10:00 – 10:30	Mateusz Kulesza
10:30 – 11:00	Break
11:00 – 11:30	Anna Fierz
11:30 – 12:00	Rebecca Picallo Gil
12:00 – 12:30	Kaja Štolfa
12:30 – 14:00	Lunch
14:00 – 15:00	Jaka Repic – <i>Input lecture</i>
15:00 – 15:30	Break
15:30 – 16:00	Juliette Lamarche
16:00	<b>Planned: drinks and snacks</b>

DAY 4 – THURSDAY 19 JULY 2018

09:00 – 10:00	Seda Yuksel – <i>Input lecture</i>
10:00 – 10:30	Maria Arnelid
10:30 – 11:00	Break
11:00 – 11:30	Judit Gerse
11:30 – 12:30	Małgorzata Kowalska – <i>Input lecture</i>
12:30 – 14:00	Lunch
14:00 – 16:00	Student evaluation / meeting Steering Committee including break
16:00	<b>SUB-Party</b>

DAY 5 – FRIDAY 20 JULY 2018

09:00 – 10:00	Ana Svetel – <i>Input lecture</i>
10:00 – 10:30	Cristopher Kobler
10:30 – 11:00	Break
11:00 – 11:30	Aleksy Szymkiewicz
11:30 – 12:30	Olivier Givre – <i>Input lecture</i>
12:30 – 13:30	Lunch
13:30	Final session



**Presentations**

DAY 1 MONDAY 16 JULY 2018

MONDAY 09:00 – 10:00	<b>Opening Session</b>
	Welcome and general information about the IP in Bern
MONDAY 10:00 – 10:30	<b>Teghan Marie Oswald – CREOLE-Student</b> Maynooth University, Ireland
	<p><b><i>Allowed to Remember: Politics of Memory and Familial Histories of Descendants of Displaced Germans</i></b></p> <p>This research examines the histories and views of descendants of Germans displaced from former German territories following World War II. Between 1944 and 1950 over 12 million Germans had fled or been expelled from east-central Europe. They walked or were sent on trains by the government across the border, with estimates of over 500,000 dying during the trek. Today many of their descendants continue to live in Germany. Using personal history interviews, ongoing participation, archival research, and autoethnographic methods this study focuses on the politics of memory and shared cultural memories of the families. These families are often hindered from researching or sharing their familial pasts for fear of being accused of supporting the wrong side of history, or by a lack of archival and government documents. Some are not allowed to ask what happened during the displacements due to the atrocities which befell those on the treks and how the displacements are viewed historically as just punishment for the Germans. The children from the treks are now over seventy years old. This research focuses on the politics of memory surrounding the displacements and the cultural trauma which may have affected future generations. Which parts do the families choose to forget or find difficult to discuss? Why do they collect the stories? How do they remember them and do they intend to pass them on? Sometimes what happened doesn't matter nearly as much as the stories we have been permitted to tell.</p>

MONDAY 11:00 – 11:30	<b>Kacper Dziekan – CREOLE-Student</b> Adam Mickiewicz University Poznań, Poland
	<p><b><i>Collective Memory – rethinking an old concept in 21<sup>st</sup> century</i></b></p> <p>Maurice Halbwachs introduced the concept of <i>collective memory</i> in the 1920s. The concept remained mainly within a French discourse for the following decades including such classics as Pierre Nora. The 21<sup>st</sup> century brings the revival of the concept among scholars in many countries, leading to foundation of such organizations as Memory Studies Association (2017). Gerome Truc brings back the ideas of Maurice Halbwachs discussing the issues of <i>memory of places and places of memory</i> (Truc 2011). Due to the rising impact on shaping national discourses on the past (in countries like Poland and Russia known as 'historical policy'), the debate on collective memory goes beyond academia. The aim of this thesis is to conduct a research on the citizens of Lyon, France on how they perceive the concept of collective memory in general and collective memory of their own communities, their city and their country. The fieldwork is going to be supplemented by the research on the discipline and local commemoration practice (museums, monuments, events). Memory also exists outside of place. David Lowenthal says that past is a foreign country (Lowenthal 1985). How does it influence the cultural identity of the people it's targeting? To which extend could the collectiveness be legitimate? The idea is to link memory studies with historical anthropology.</p>
MONDAY 11:30 – 12:00	<b>Tadeusz Maszewski – CREOLE-Student</b> Adam Mickiewicz University Poznań, Poland
	<p><b><i>The Hindu diaspora in South Africa: questions of group identity</i></b></p> <p>The goal of the research is to study the diaspora of people of Indian origin in the West African countries, with emphasis on Indian diaspora in South Africa. Non-resident Indian and persons of Indian origin (NRI-PIO), also called Overseas Indians or Indian Diaspora, are people of Indian birth or descent who live outside the Republic of India. As per Ministry of External Affairs report there are approximately 30.8 million Indian diaspora residing outside India. India has the largest diaspora population in the</p>

world with over 15.6 million according to United Nations Department of Economic and Social Affairs. Indian workers and settlers came to the west coast of Africa for centuries, but most of them came there as citizens of the British Empire. Nowadays Durban in South Africa has the biggest community of people of Asian and Indian origin in the world with about one million, the research will focus on the community in this city, with interviews and participant observation as main tools of gathering information. The focus will be on the self and national identity. I will try to show their struggles in fighting with the segregation system and after that as they try to re-define themselves as citizens of a new South Africa, within the concept of a “Rainbow Nation” introduced by Mandelas government. To show their connection to the country of their origin, thorough tradition and customs of everyday life, as much as formal ones like religion and government institutions of India.

MONDAY  
12:00 – 12:30

**David Šebenik** – CREOLE-Student  
University of Ljubljana, Slovenia

***Marginality of LGBTIQ+ Migrants and Refugees In The EU***

In the master thesis, I discuss the difficulties at obtaining international protection (asylum) for lesbians, gays, bisexuals, transsexuals, intersexuals, queer, and all the other not (only) heterosexual persons – LGBTIQ+ migrants/refugees in the EU. Due to their gender identity and/or sexual orientation they are leaving different non-EU countries for being threatened on different levels, prosecuted, killed. Although the legal category of the refugee is based on the Refugee Convention, this does not make sure that the category is clearly defined beyond legal definitions. The LGBTIQ+ persons, as well as migrants/refugees, have a liminal position, where the distinction between “Us” and “Others” is being produced. They are pushed to the margin where there are no clear identities and roles. Their liminality often causes discomfort and fear of the unknown in the majority of the population, therefore they often encounter disapproval and rejection acts, wherever they come. As they are in the liminal position also in the relationships with the other (heterosexual) migrants/refugees, the “Otherness” is multiplied, so I think they should be considered as potentially extremely

vulnerable individuals. As it is extremely important to use appropriate terminology when considering both – the LGBTIQ+ topic and migrants/refugees, I discuss the terminology issues as well. By analyzing the conditions, I will consider their substantive and practical limitations. I want to stress different aspects of limiting the rights of LGBTIQ+ migrants/refugees and help to improve their positions. My main research method will consist of open in-depth interviews with migrants/refugees, including their biographies, micro-histories, and storytelling to understand their daily lives. I will also have conversations with NGOs employees, governmental and other relevant organizations. The fieldwork will be carried out in Slovenia, Spain and maybe also somewhere else.

MONDAY  
13:30 – 14:30

*Input lecture*

**Marie-Pierre Gibert** – Staff, [Marie-Pierre.Gibert@univ-lyon2.fr](mailto:Marie-Pierre.Gibert@univ-lyon2.fr)  
University Lumière Lyon 2, France

***How can we talk about what we do? Narrativity and work***

This presentation explores two ethnographical ways to look at narratives one can produce about his/her working activities, focusing on my current research held with street cleaners in Lyon (France) on the notion of pleasure at work. I will first investigate the ways in which various narratives (oral and written) are being produced while working, which can range from the perception of the workers on their work in general, to precise sensory dimensions of their activities (gestures, body actions, smells, noises, etc.). Second, I will question the process of constructing narratives about work once away from the working activity. Here I suggest that enriching formal interviews with various elements and stimuli, including prompting the interviewees on specific senses, emotions, working activities; showing them videos, or even re-enacting with them some gestures and activities (since I am doing participant-observation with them, I am the one who needs to be taught how to do this and that), might offer a deeper access into their working experience. Ultimately, what do these narratives, and the ways they are produced, might tell us beyond the specific experience



of the worker, on the articulation between work and social life today?

MONDAY  
14:30 – 17:00

Excursion  
**Kreislauf: guided tour and degustation**



In order to counteract the loss of resources in the food industry, the "recycling" project is establishing local and sustainable cycles. The aim is to integrate waste - in our case bakery products, vegetables and fruit - into a new cycle and thereby generate new added value. The

mealworm produced according to biological standards and its natural manure are the first products of this value creation cycle. Guided tour and degustation.

**Venue:** Viktoriastrasse 70, 3013 Bern (*Restaurant Löscher*)  
We'll meet at 14:30 at Unitobler and go there together: bus 12 from Unitobler to the main train station. Change to bus 10 (direction Ostermundigen) or tram 9 (direction Wankdorf). Get off at *Viktoriaplatz*. Cross the street and walk 1 Minute to reach *Restaurant Löscher*.

voices become audible as women publically shared their stories of attempting to access abortion, in many cases in order to obtain life-saving medical care. I would like to compare this type of narrative with what at first might seem a "more traditional," historically deep, Irish narrative type: instances where narratives remain largely unspoken but are understood as, and circulate socially through, their connections to (quite often "mute" or enigmatic) forms such as places on the landscape or sung lyric verses. In these cases, the manifest forms function as condensed, nondiscursive signs, felt to be indexical icons of past events and persons. At first glance, these two forms of narrative might be seen (as James Scott might suggest) as belonging to two phases of cultural history, in which the formerly repressed experience of an underclass becomes openly and explicitly articulated; a sign that "premodern" Irish cultural forms are being supplanted by something like a modern, Habermasian public sphere. I would like to argue, though, that these "condensed" and "insurgent" narratives have much in common, often occur together as two phases of a single process, and are both allied against a third form of narrative, the official or dominant narratives of Irish life.

TUESDAY  
10:00 – 10:30

**Katia Kashtan – CREOLE-Student**  
Adam Mickiewicz University Poznań, Poland

DAY 2 TUESDAY 17 JULY 2018

TUESDAY  
09:00 – 10:00

Input lecture  
**Steve Coleman – Staff, [steve.coleman@mu.ie](mailto:steve.coleman@mu.ie)**  
Maynooth University, Ireland

**Condensed and insurgent narratives**  
  
In May 2018, by a huge majority, Irish voters overturned a 35 year old constitutional ban on abortion. Astonishingly, 75% of voters said their decision was made by listening to "personal stories shared by women." The Repeal campaign was an insurgent breakthrough in which formerly ignored or suppressed

***The Ban on the Veil. Meaning of the new law to Muslim communities in the West (Case study in Bern, Switzerland)***

A growing number of residents wearing the "Middle-Eastern style" clothing is gradually changing the spirit of Europe's central squares. The term "Middle-Eastern style" in clothing is often associated with headwear worn by women. The new migration wave from Syria and other Middle Eastern and African countries has caused Muslims to become largely otherized, in a way which amplifies aspects of what Edward W. Said named "Orientalism". The role of Muslim women living abroad is subjected to reconsideration. The history of one of the first attributes, and the contrasting element which distinguishes "other culture" in public spaces today, a Hijab [Arabic: حجاب *hijāb*]- goes many

centuries back to the early principles of Quran. I seek to question what Hijab means today for Muslims in European territories. Are they waiting to change their dressing style, or looking for an opportunity to unveil? Does it have a symbolic value and significance, and in which way is it important? This paper aims to focus on Muslim ethnic minorities, study the meaning of the ban through an in-depth ethnographic study of community. I seek to examine their practices around wearing and undressing the veil, problems they encounter around the issue of the veil on daily basis and their visions of what veil is for them as individuals and communities, planning to investigate advocates of the ban, that see themselves as being integrated; and protagonists against this issue, who see themselves as preferring to protect their oriental traditions. The research will also raise questions about identities and possibility of understanding how the views change over the duration of their stay, and how they depend on the differences in their cultural background, to reveal the more complex picture.

*"... these representatives of peripheral cultures, unintegrated or ill-integrated, have much to give the ethnographer- language, oral traditions, beliefs, conception of the world, an attitude toward persons and things. They are, however, also often at grips, with real and distressing problems – isolation, separation from their customary environment, unemployment, incomprehension of the milieu in which they have temporarily or permanently been planted, nearly always against their will or at least without knowing what awaited them."* Claude Lévi-Stauss

Keywords: *hijab, Muslim community, Muslim man, asylum seekers*

TUESDAY  
11:00 – 11:30

**Cristina Rodríguez Reche** – PhD-Student  
Autonomous University of Barcelona, Spain

***Daughter of Mixed Unions of Muslim Immigrants and non-Muslim Natives in Barcelona and Granada: Dynamics of Religious Mixedness and Gender***

My doctoral thesis aims to investigate the relationship between religious mixedness, ethnicity, gender, socioeconomic level and

discrimination. The main hypothesis is that, in a context where Islam is a religion in discrediting or of "low social status" visible traits such as phenotype, clothing (particularly the hijab in women) or the language or accent entail a discrimination that limits the experience of the young women's mixedness. Fundamentally, a qualitative methodology will be applied, based on documentary research and ethnographic fieldwork, with participant observation and semi-directed interviews. It is planned to interview girls between 13 and 28 years old in Barcelona and in Granada, two historical, political and socially different contexts, in order to evaluate differences and similarities in the analyzed processes. The research is mainly based on theories about identity and family and inter-generational dynamics. In the area of family and inter-generational dynamics, previous theories indicate that, in general, there is a willingness on the part of the Muslim immigrant father or mother to remit their cultural-religious heritage to their children. In the field of identity, it has been pointed out that couples / families / mixed individuals can be considered a "third space" of intercultural negotiation where sociocultural differences intersect and transform; a kind of laboratory at the micro level of intercultural relations that can be given to society in general.

#### References

- Ali, S. (2003) *Mixed-Race, Post-Race: Gender, New Ethnicities and Cultural Practices*. Oxford: Berg.
- Arweck, E., Nesbitt, E. (2010a) Plurality at close quarters: mixed-faith families in the UK. *Journal of Religion in Europe*, 3: 155-182.
- Arweck, E., Nesbitt, E. (2010b) Young People's Identity Formation in Mixed-Faith Families: Continuity or Discontinuity of Religious Traditions? *Journal of Contemporary Religion*, 25 (1): 67-87.
- Edwards, R., Caballero, Ch., Puthussery, S. (2010) Parenting children from "mixed" racial, ethnic and faith backgrounds: Typifications of difference and belonging. *Ethnic and Racial Studies*, 33 (6): 949-967
- Rodríguez-García, D. (2017) Jóvenes en familias mixtas y religión: dinámicas de identidad y mixticidad religiosa en Cataluña. Informe final del Proyecto RELIG ref.

	<p>2015RELIG00025, AGAUR, Direcció General d'Afers Religiosos, Generalitat de Catalunya.</p> <ul style="list-style-type: none"> <li>Rodríguez-García, D. (2006) "Mixed Marriages and Transnational Families in the Intercultural Context: A Case Study of African-Spanish Couples in Catalonia, Spain". <i>Journal of Ethnic and Migration Studies</i>, 32(3): 403-433.</li> </ul>	<p>TUESDAY 12:00 – 12:30</p>	<p><b>Salome Kalandadze</b> – CREOLE-Student Adam Mickiewicz University Poznań, Poland</p>
<p>TUESDAY 11:30 – 12:00</p>	<p><b>Saskya Tschebann</b> – CREOLE-Student University of Vienna, Austria</p>		<p><b><i>The Role of Media Representation on Ethnic Minorities: Case Study in Slovenia</i></b></p> <p>This Master thesis seeks to investigate the impact of TV media representation on ethnic minorities' everyday life. Anthropology presents media as cultural systems, which establish the social construction of reality. Mass-media is increasingly responsible for creating the "images" of ethnic groups and draws attention to the symbolic representation of minorities throughout the observations of their daily life. Thus, mass-media create the ideological basis for constructing space in where the "image" of minorities can be shaped, resisted and changed. In Slovenia Italian and Hungarian minorities present 4 percent of the whole population. They are legitimized as an autonomous national community by the constitution of Slovenia. The act of regulation provides special weekly TV programs for ethnic minorities through the Public Broadcasting Radio-Television of Slovenia. RTV- Slovenia has significant impact on cultural life in Slovenian regions Koper and Nova Gorica in where the majority of Italians and Hungarians are living with the locals. The TV programs are prepared by the cooperation of both ethnic deputies, and TV translation is producing in their mother tongue. The study insists to bring attention to the role of media power in which culture is input and interpreted. By interviewing young audiences and media representatives my focus of study will be how TV media is shaping the space for minorities, how these minorities deploy themselves through these interpretations and in what degree the media play the role of mediator between different cultures.</p>
	<p><b><i>'Till nature do us part. Case study of the cemetery „cimetière naturel de Souché" in Niort, France</i></b></p> <p>Death as the great leveler brought, and brings forth, an astonishing variety of practices within different socio-cultural settings when approached anthropologically, since the disciplines emergence up until today. The documentation of funerary rites and „peculiar" behavior and practices of indigenous peoples far away have been the outcome of the engagement with the topic of death that many monographs of the past reported of peripherally. In recent years, an increasing amount of scholars realized the potential of not only examining practices around, and places of, death, but also of looking at smaller and larger processes through the „lense of death". Moving to Europe in 2014, when the first and so far only „natural" cemetery has been opened in France: Following a trend that started in the 1990's in England, labeled as the „natural death movement", the city of Niort realized, with the conceptualization of the cemetery „cimetière de Souché", a project that focused on a more ecological way of laying their dead to rest. Besides the obvious changes in burial practices and material culture, which insights could give us an interrogation of this specific context about the priorities, motivations, values and perceptions of the living, as well as the larger transnational, socio-cultural processes that led to the opening of this cemetery? The cemetery also proves as an opportunity to understand recent perceptions of nature, spirituality, identity, and environmental politics, as well as the effects this might have on memorialization, material culture and the funeral culture in France in general.</p>	<p>TUESDAY 13:30 – 17:30</p>	<p><u>Workshop</u> <b>Darcy Alexandra</b> – Staff, <a href="mailto:darcy.alexandra@anthro.unibe.ch">darcy.alexandra@anthro.unibe.ch</a> University of Bern, Switzerland</p>
			<p><b><i>Bern's Colonial Past: workshop and alternative city tour</i></b></p> <p>What role do narratives play in shaping the identity of a city? What imagery, goods and underlying concepts shape these stories? We will tour the capital city of Bern to explore these</p>

questions from a post-colonial perspective. In one dominant narrative, Switzerland is a neutral country situated outside of any colonial past. In this tour, we will consider other narratives. Cooperaxion, a local organization for sustainable development and intercultural exchange, will guide us on our tour through Switzerland’s involvement in the slave trade, racialized imaginaries of Africa in public spaces, and present-day expressions of neo-colonial Switzerland. Students will document these traces through photography, sound, and/or text, and these elements will provide touchstones for their essays.

**Venue for the city tour:** We’ll go there together during the workshop: bus 12 from Unitobler (direction Zentrum Paul Klee), exit at “Bärenplatz”. Walk to the corner between Bärenplatz and Bundesplatz (1 minute).

DAY 3 WEDNESDAY 18 JULY 2018

WEDNESDAY  
09:00 – 10:00

Input lecture  
**Kamila Grzeskowiak** –Staff, [kamila.grzeskowiak@amu.edu.pl](mailto:kamila.grzeskowiak@amu.edu.pl)  
Adam Mickiewicz University, Poland

**Researcher and "Others" – social media and autoethnographic experience**

It would not be an overstatement to say that our research tells a lot about us. Anthropological fieldwork is an opportunity not only to expose our habits, expectations and assumptions but also to confront us with the representations that Others might have about us. Especially nowadays, when we use our social media accounts to communicate and stay in touch with our interviewees. Who we are is an important component of the research process. In this workshop, I will speak about the role my social media engagement, my background, education, age and gender have played in my research. As a researcher working in the fields of critical security studies and anthropology of sport, I encounter many (auto)ethnographic surprises that have expanded my research interests and changed my perspective. The main aim of the workshop is to discuss how new

technologies of communication shape our relations with interviewees and become an autoethnographic experience

WEDNESDAY  
10:00 – 10:30

**Mateusz Kulesza** – CREOLE-Student  
Adam Mickiewicz University Poznań, Poland

**How transition from analog to digital photography influenced methods of anthropological research**

The thesis aims at exploring an influence of a transition from a film to digital photography on methods of anthropological research. The main objective is to illustrate the significance of an impact of the transition on methods used to carry out anthropological research, especially in visual anthropology. It wasn’t until the 1840’s when photography became something more than just a vision. From then onwards, photographs could be saved for later viewing. Already at that time, there were different methods for doing so. The basic procedure involved exposing photosensitive material to the light to develop an image. However, it was in the 90’s when the “digital revolution” took place. This time it was a computer that processed an image. Not only was this method faster, but also cheaper than the analogue process. No chemicals nor darkrooms were needed. In time, the quality of a digital image improved. Nowadays, the quality of digital photography is comparably good as the quality of analogue photography, despite using completely different methods to produce. With that in mind, I will compare methods of anthropological research used in the analog photography era with methods introduced during the "digital revolution". After establishing the theoretical background, I will move on to analysing interviews with ethnographers who used photography as a part of their research. The results may answer a question whether a type of photography, in my case be it analog or digital, is of any significance to the results of an anthropological research.

WEDNESDAY 11:00 – 11:30	<p><b>Anna Fierz – CREOLE-Student</b> University of Bern, Switzerland</p>	WEDNESDAY 11:30 – 12:00	<p><b>Rebecca Picallo Gil – CREOLE-Student</b> University of Vienna, Austria</p>
	<p><b><i>Doing radio in Vienna: The free radio station Orange 94.0 and its voices</i></b></p> <p>The aim of my master thesis is to combine anthropology and journalism. This, I'll do by focusing on the alternative radio scene in Vienna. With around 150 shows in 25 different languages, the radio station <i>Orange 94.0</i> is one of the biggest community radios in Europe. Through participant observation, narrative interviews and actively engaging in the field of radio making (through journalistic participation), I want to investigate what it means to <i>do</i> radio. In this context, various questions emerge, such as: In what way is radio essential from an anthropological point of view? (i.e. media anthropology), what role do listening, producing and speaking play in an over-stimulated world? (i.e. sensory ethnography) and in what way is community radio indeed "independent"? (With a focus on power relations and the accessibility for non-journalists and marginalized groups). To approximate this focus, it is essential to take a step back and ask: why is community media so important and what can we learn from independent radio stations about democracy of media today? To generate an alternative public sphere, the motivation of the individual is as essential as the community generating the content. For this reason, I find it highly interesting to focus on the production, the power of finding one's voice and the agency of the participants.</p> <p><b>Bibliography in progress</b></p> <ul style="list-style-type: none"> <li>Alia, Valerie (2010): <i>The new media nation. Indigenous peoples and global communication</i>. New York: Berghahn Books.</li> <li>Bender, Cora und Martin Zillinger (Hg.) (2015): <i>Handbuch der Medien- ethnographie</i>. Berlin: Reimer.</li> <li>Bessire, Lucas and Daniel Fisher (2012): <i>Radio fields. Anthropology and wireless sound in the 21st century</i>. New York University Press.</li> <li>Bird, Elizabeth (ed.) (2010): <i>The anthropology of news &amp; journalism. Global perspectives</i>. Bloomington: Indiana University Press.</li> </ul>		<p><b><i>Can we drive to a sustainable future?</i></b></p> <p>Cities are outgrowing automobiles and more and more residents rely on public transport, shared cars, and bikes rather than on private cars. Furthermore, on the basis of health and environmental reasons, increasing number of people demand that the cities are designed and managed for people instead of cars. Vienna and Barcelona, which are both designated as smart cities, are among such cities despite their similarities as well as substantial differences in their urban mobility strategies. In this paper, I explore how the urban sustainable mobility plans (SUMP) in Vienna and Barcelona reflect the rising global trend to decrease individual motorised traffic in urban areas and to rebalance the public space? I approach these questions of mobility and public space through the lens of sustainability as it was formulated in the Brundtland Commission Report (1987). Building upon the anthropological studies on policies, which underline the need to focus on the ways they become part of larger political goals and on the how their "neutrality" are constructed. I will conduct a comparative study on the SUMP of Vienna and Barcelona. On the basis of primary and secondary sources, I will concentrate on varying mobility measures these cities adopt; analyse their industry and policy reports; conduct interviews with policy makers, industry leaders and stakeholders by using a snowball sampling technique.</p>
		WEDNESDAY 12:00 – 12:30	<p><b>Kaja Štolfa – CREOLE-Student</b> University of Ljubljana, Slovenia</p>
			<p><b><i>Sustainable consumption in Slovenia and Austria – the case of Zero Waste movement; comparative analyses</i></b></p>

In my presentation I will address some aspects of sustainable and ethical consumption in Slovenia and Austria, focusing on the social activist group that is concerned with the amount of waste we produce, the way we dispose things, and the way things we buy, are produced. When trying to determine what ethical and sustainable consumption is, there are different problems in focus of the scholars, but ethical consumption roughly deals with three major phenomena of modern capitalistic systems. Some scholars deal with production (Nölting and Kalfagianni, 2010), some are focused on exchange of goods and money, ex. of the Fair Trade Movement (Le Velly and Scherer-Haynes, 2007; Griffiths, 2011), the third group deals with consumerism itself (Lintot, 2007; Litvinoff in Madeley, 2007; Myers, 2000; Winkler, Cottingham, Lamb, 2007). Even though anthropologists' views on the future of consumption differ greatly, some for example Miller (2017) say consumption should rise, while others think it would be better to tone it down (Buell, 2015), Zero Wasters are convinced that the conventional consumption we know now, must decrease and try to follow Carrier's motto "think globally, act locally" (2008). By means of participant observation and interviews I will do a research on Zero Wasters' day to day life and shopping habits, how they interact, why they chose this path, what does Zero Waste mean to them and what changes do they hope their actions make, by joining them at social events, workshops, exchange markets and lectures. Then I will try to put Zero Waste movement in the context of sustainable production.

WEDNESDAY  
14:00 – 15:00

*Input lecture*

**Jaka Repič** – Staff, [jaka.repic@ff.uni-lj.si](mailto:jaka.repic@ff.uni-lj.si)  
University of Ljubljana, Slovenia

***Place-making and return mobilities among Slovenians in Argentina***

At least since the late 19<sup>th</sup> century Slovenia was involved in global migration flows, with people leaving their homes for economic and political reasons to settle in several European countries and most notably in USA, Argentina, Canada and Australia. Migrants usually established ethnic-based communities

in the countries of immigration, often accompanied by ideas of home(land) and return. In Argentina – until mid 20<sup>th</sup> century a markedly immigrant country – European immigration was favoured and associated with general politics of modernisation and building a culturally plural society. Slovenians in Argentina established migrant/diasporic communities, which were apparently ethnic-based but their integration and identity construction were related to political backgrounds of emigration, Argentinean migration politics and relations with other cultural or ethnic/national categories. In the past decades new transnational connections between Argentina and Europe were established, manifested in social networks, economic relations and new forms of return mobility. In migration studies, the concept of return has usually been seen as rather problematic and is therefore often analytically and ethnographically neglected. Return – either as mythology of homeland and returning in diasporic communities or return mobilities – is essential in understanding of how contemporary global transformations engender new practices of mobility, migration and transnationalism. The presentation will explore historical complexities of migration between Slovenia and Argentina and address the concept of return mobilities, which encompasses various forms of 'returning' as understood by the migrants/people on the move. I argue that the concept of return enables understanding of the historical rootedness of contemporary mobilities as well as facilitates deeper analysis of the experiences of 'homecoming', mobility and place-making.

WEDNESDAY  
15:30 – 16:00

**Juliette Lamarche** – CREOLE-Student  
University Lumière Lyon 2, France

***Fast versus Sustainable Fashion. Anthropological approach to a new marketing strategy***

Whether we adopt the notion of "anthropocene" or not, the influence and significance of human activities on landscapes, humans and other-than-humans living conditions are questioned in every field. The fashion market developed its own answer to this concern. Responding to critics against its "fast fashion"

industry, which is recognized as the most polluting in the world after the oil's one, fashion brands are spreading a new catching-word: sustainable fashion. The phenomenon of fast fashion is defined by the Oxford Dictionary as the production of "inexpensive clothing produced rapidly by mass-market retailers in response to the latest trend"<sup>1</sup>. As the term "sustainable fashion" does not appear in dictionaries yet, a few brands put it at the core of their marketing strategy, through their advertising campaign and through their identity narrative. I would like to question the transformation of the relationship between customers and fashion corporations through this relatively new idea of a sustainable fashion. How can we understand this concept and its use from an anthropological perspective? How does the fashion industry create a new market through the individualization of the customer's agency thanks to "sustainable purchasing"? In order to elaborate this research, I will study the sustainable fashion scene in Barcelona, Spain, among different shops which provide this designation such as Biaitee<sup>2</sup> for instance. I would like to use an organizational approach to support this research, especially thanks to the corporate personhood theory advanced by Stuart Kirsch [2014], the performance of the corporate virtue by Dinah Rajak [2010] and Patrik Aspers' study of fashion markets [2001].

<sup>1</sup>Definition of Fast Fashion, Oxford Dictionary, available on : [https://en.oxforddictionaries.com/definition/fast\\_fashion](https://en.oxforddictionaries.com/definition/fast_fashion)

<sup>2</sup>Biaitee website available on : <http://www.biaitee.cat/?lang=en>

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#### DAY 4

THURSDAY 19 JULY 2018

THURSDAY  
09:00 – 10:00

#### *Input lecture*

Seda Yuksel – Staff, [seda.yuksel@univie.ac.at](mailto:seda.yuksel@univie.ac.at)  
University of Vienna, Austria

#### ***Ethnography in Times and Places in Turmoil: Narratives of War and Entrepreneurialism***

How do narratives become collective and public? This lecture focuses on the relations between "public and cultural narratives" (Somers, 1992) on war and local entrepreneurial climate in an export-growth city located in the southeastern part of Turkey, a region that connotes "poverty" and "ethnic conflicts" in the last decades. Through the analysis of archives and, primarily in-depth interviews, the lecture investigates the conflicting narratives surrounding the local armed resistance in Antep against the French troops in 1918. A close analysis of the archival data on the narratives on Antep war reveals inconsistent and divergent stories until the mid 1970s on the parts of different families and segments of the local Turkish population in Antep as well as Armenians who were forced to leave the city after WWI. Starting from the mid-1980s, the newly emerging business classes of the city appropriated these divergent and conflicting narratives and tailored a collective narrative on war, which still continues to shape not only the city's image vis-à-vis national and international audience but also economic subjects in the local economy, specifically businessmen. First part of the lecture addresses the importance of narratives in understanding social and economic phenomena,

especially in places in turmoil. What are the peculiarities of narratives in places that have gone or still been going through political instabilities and violent political conflicts? What are the conditions that “prompt storytelling” (Jackson, 2006) in unstable political times and places? What are the conceptual and ethical challenges of such kinds of storytelling or “conceptual narrativity” (Somers, 1992) for anthropologists in sites structured by violence and wars? My lecture will explore these questions through the case of Antep.

THURSDAY  
10:00 – 10:30

**Maria Arnelid** – CREOLE-Student  
University of Stockholm, Sweden

**“Where doing good meets modern technology” - social entrepreneurship, innovation and the vision of a brighter tomorrow**

My Master’s project will revolve around the concept of social innovation and social entrepreneurs. Social innovation has been described as innovation that aims to address peoples’ needs, and that “actively promotes inclusive relationships among individuals” (Marques et al 2017). While other entrepreneurs strive for financial profit, social entrepreneurs are said to “create value which is social”, and that benefits those whose needs are not being met as of now (Young 57). Relying on Ong & Collier’s interpretation of Assemblages theory (2005), I want to discuss how social entrepreneurs imagine the relationship between people, technology and the vision of a “brighter tomorrow”. Further, I will relate my discussions to Aihwa Ong’s conception of neoliberalism as a mobile technology (2007) in order to discuss the relationship between individual agency and ideas of societal change, on an ideological level. I wish to approach these concepts by conducting fieldwork at a Swedish non-profit foundation (here called by the pseudonym “Arctic House Foundation”), that deals with social innovation and supports entrepreneurs who wish to solve the problems facing our world. I aim to conduct interviews with members of the board, with people working on the many start-ups being supported (all sharing the same office space), and to observe the foundation’s day-to-day activities. My preliminary research

questions are:

*How does the Arctic House Foundation, on a practical as well as ideological level, envision the relationship between the individual entrepreneur, technological advances, and world improvement?*

**Key Literature list**

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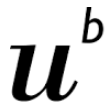
THURSDAY 11:00 – 11:30	<b>Judit Gerse – CREOLE-Student</b> University of Ljubljana, Slovenia		base for laws and legislations against clandestine border crossings and against civil society and movements of resistance.
	<b><i>Lost in conspiracy: the Hungarian state propaganda after 2015 and the case of the “Röszke 11”</i></b>		<b><i>Input lecture</i></b> <b>Małgorzata Kowalska</b> –Staff, <a href="mailto:malgorzata.kowalska@amu.edu.pl">malgorzata.kowalska@amu.edu.pl</a> Adam Mickiewicz University, Poland
	<p>The summer of 2015, that was controversially represented in the mass media as the “European refugee crises”, had long term consequences in the internal and external politics and policies of Hungary. Being geographically located on the “Balkanroute”, during this period more than 350,000 people moved through Hungary to reach Western European countries. Although Fidesz, the current government and its leader Prime Minister Viktor Orbán had already been infamous about their “non-European” and “non-democratic” leadership repressing civil liberties, the movement of migrants mobilized large number of locals to provide humanitarian help. After days of protests at Keleti train station, people on the move decided to walk along the highway to Austria. The Hungarian state could not handle the pressure and opened its border to Austria. Since then the “March of Hope” is celebrated as an autonomous act of resistance that led to the momentary suspension of the Schengen border regime. However, less than two weeks later the Hungarian state finished the erection of the fence on the Serbian-Hungarian border and introduced new laws that would further criminalise migration. Against the repression a protest broke out on the border and the police and antiterrorist unit beat up the resisting and waiting people. During the protest eleven people were arrested and one of them was charged for terrorism and is still in prison. In parallel with the legal intervention of the state, the media and the street propaganda financed by the government started to connect increasingly migration to illegality and criminality. In the most recent discourse migration is not portrayed as autonomous movement of people, but as the will of foreign power described as the “Soros-plan”. In the state propaganda migration is enforced upon Europe by the millionaire businessman George Soros, whose plan is to destabilize the continent. In my presentation I will reflect on the propaganda of the Hungarian state, with special focus on the role of the eleven charged people (“<i>the Röszke 11</i>”) in it. From antiauthoritarian perspective I will analyse how this narrative also functions as</p>	THURSDAY 11:30 – 12:30	<b><i>Storytelling and collaboration in anthropological research</i></b> <p>My presentation will discuss the collaborative aspect of storytelling in anthropological research. We have learned that that there are no self-contained units, but rather „units are encounter-based collaborations” (Tsing 2015), and that being is about belonging and becoming (Jackson 2013; cf. Kohn 2013), but how does it <i>really</i> affect our fieldwork and writing? And how does it affect our lives as anthropologists? To what extent can we apply the idea of collaboration in practice today, when we observe the growing commodification of scholarship and privatization of academic work (Tsing 2015)? We write and read about engagement and ethnography becoming creative, „producing something that didn’t exists before” (Fortun 2012) and reaching multiple publics (Herzfeld 2010), but can we and our narratives undermine the hegemony of individualism and growth? In addressing those questions, I will refer to my own past and planned research, but also to my experience of working in academia.</p>
		THURSDAY 14:00 – 16:00	<b>Student evaluation / meeting Steering Committee</b>
			<b>Venue Steering Committee:</b> Room <b>S221</b> , Unitobler, Institute of Social Anthropology
			<b>Venue student evaluation:</b> Room <b>F-121</b> , Unitobler We’ll gather student-feedback and ideas on the IP and CREOLE-Master

DAY 5	FRIDAY 20 JULY 2018	FRIDAY 10:00 – 10:30	Christopher Kobler – CREOLE-Student University of Bern, Switzerland
FRIDAY 09:00 – 10:00	<p><i>Input lecture</i>  <b>Ana Svetel</b> – Staff, <a href="mailto:Ana.Svetel@ff.uni-lj.si">Ana.Svetel@ff.uni-lj.si</a>                      University of Ljubljana, Slovenia</p>		<p><b><i>Ayahuasca for tea time– When different epistemologies meet</i></b></p> <p>This psychotropic brew was originally used by shamans of the Amazonian Rainforest to enable an entrance to the “spirit world” and return with information which permits to help and heal people from physical as well as psychological illnesses. It has been used for centuries in religious and medicinal contexts by indigenous populations. In recent years it has been gaining popularity in psychological research and among alternative medicine seekers throughout Europe. On May 7<sup>th</sup>, 2018 the University of Zürich hosted a talk about Ayahuasca in the psychology department (?). On their website they stated that in that talk they wanted to explore the limits of native ritual models when seen in a global context and to present a new psychological framework which should help to understand the mechanisms fundamental to effective use and healthy integration of Ayahuasca in the 21<sup>st</sup> century. Their perspective is to bring Ayahuasca to a “modern” society through science and by removing it from seemingly archaic sociocultural spheres and belief systems. It is apparent that world views are colliding, and a process of epistemological assimilation is taking place. As the title surmises, my master thesis enfolds around this epistemological encounter and tries to capture it via audio-visual methods. The aim is to monitor this process by using a camera and reflecting it through the perspective of ethnographic film. The question which will guide this audio-visual research is therefore the following:</p> <p><i>How can the process of epistemological collision, arising due to different sociocultural location of Ayahuasca, be captured through ethnographic filmmaking?</i></p> <p>This research will evolve in three to four ethnographical stages. The first stage will take place at the Department of Psychology of the University of Zürich, trying to capture the psychologists’ interaction and epistemological perspective on Ayahuasca. In the second stage the same process will be done at the Amazonian Rainforest in Ecuador/Peru. In the third stage the</p>
	<p><b><i>Perceptions of perfection: Images of the Nordic countries in the contemporary nonfiction</i></b></p> <p>Since 2010s nonfictional literature on selected cultural and social aspects of various nordic identities has flourished and gained considerable amount of attention. Some of those titles include Michael Booth's <i>The Almost Nearly Perfect People: The Truth About the Nordic Miracle</i> (2014), Meik Wiking's <i>The Little Book of Hygge: The Danish Way to Live Well</i> (2016), Louisa Thomsen Brits' <i>The Book of Hygge: The Danish Art of Living Well</i> (2016), Linnea Dunne's <i>Lagom: The Swedish Art of Balanced Living</i> (2017), Alda Sigmundsdottir's <i>The Little Book of the Icelanders: 50 miniature essays on the quirks and foibles of the Icelandic people</i> (2014), and others. Those publications reinforce the image of the neat, well organized, fair and safe Nordic societies and fit with media narratives and public discourses about this region in Europe. Nordic countries are predominantly portrayed in a distinctively positive manner. The above mentioned publications also strengthen ethnic and regional stereotyping (e.g. happy Danes, feminist Swedes, educated Finns, quirky Icelanders, sporty Norwegians, etc.) which can be perceived as opposite to the images constructed about the Balkan region. In the presentation I will focus on how this elusive, hybrid genre, which combines 'ethnic characterology', culturalistic and journalistic approaches and partly travelogue and autobiographical writing, co-shape and (re)present ethnic, national and regional identity categories of the northern Europe.</p>		

	<p>film sequences of the opposed sides will be screened in Zurich and in the Rainforest. These screenings will be discussed and followed by a camera. In the fourth step, the whole ethnographic documentation will be compiled, reflected in an anthropological framework and screened.</p>	<p>FRIDAY 11:30 – 12:30</p>	<p><u>Input lecture</u> <b>Olivier Givre</b> – Staff, <a href="mailto:Olivier.Givre1@univ-lyon2.fr">Olivier.Givre1@univ-lyon2.fr</a> University Lumière Lyon 2, France</p>
<p>FRIDAY 11:00 – 11:30</p>	<p><b>Aleksy Szymkiewicz</b> – CREOLE-Student Adam Mickiewicz University Poznań, Poland</p>		<p><b>Anthropology: science and society. "Learning by doing" anthropology</b></p> <p>In short: since 2 years, the pedagogical project <i>Anthropology: science and society</i>, based on a partnership with the Ministry of Culture, explores "learning by doing" and "off the walls" visions and practices of anthropology. Around 60 BA students are proposed to work during 2 semesters in relationships with 6 partners in several fields: food, heritage, memory, environment, urban anthropology, music. The students work on concrete applied anthropology projects, with direct outputs (contributing to an exhibition, a conference, a cultural project, etc.) and are explicitly asked to deliver "not only academic" results (i.e. films, blogs, articles, etc.). It has effects on the teaching practices, on the perception of the social and cultural implications of anthropology, and on the collaborative working situations in studying anthropology. More than only presenting results, I would like to discuss the process and its effects on the perception of contemporary practices of teaching/learning anthropology, and the place of experimentation.</p>
	<p><b>Corporate body</b></p> <p>The aim of the paper is to present and describe a concept of <i>corporate body</i> based on fieldwork carried out in the community of Buddhist monks. In Buddhism religion there is notion of "subtle body" or "rainbow body" whose acquisition is the goal of spiritual practice. The achievement of this state involves release from the body and a sense of unity with others. To this state carry out certain bodily practices with meditation in the core. The result is a sense of bond with other, lack of subjectivity and the feeling being out of the body that is constructed in the body. Referring to phenomenology, I want to reproduce how the subjectivity is placed in the body and how self is created through social practices. The notion of <i>corporate body</i> (from latin: corporatus - "to make into a body"), is understood as kind of social body which refers to a state of being with others, beyond the body and identity, but is felt in physical body. On the example of Buddhist monks, I want to show how the process of achieving the <i>corporate body</i> and deconstructing a sense of identity from the ego is going. I want to study a community that lives a life away from the city, having a lot of time to practice and spends plenty of time with each other. An important element is also why they decided to practice and lead such a lifestyle, how they practice, what is their real purpose and whether they incorporate practice into everyday life. I want to become a part of their everyday life, as volunteer, and practice with them, then compile my conclusions with their statements.</p>		

### Acknowledgments

We are grateful to our CREOLE partners and for the financial and organizational support from the University of Bern, including the International Office of the University of Bern, the Faculty of Humanities and the Institute of Social Anthropology including its student council.



International Office  
Faculty of Humanities  
Institute of Social Anthropology  
Student Council Social Anthropology

<sup>b</sup>  
UNIVERSITÄT  
BERN



Impressions from the IP 2018. Pictures taken by the students.



