

1. "The politics, poetics and pragmatics of Serbian ethnology and anthropology"

2. "Border Crossings: Islands, continents, nomads within, and barriers of gender, class and race"

3. "Doing fieldwork: Theory, method and the production of anthropological knowledge"

4. "Ethnographic research in border areas"

5. "Environmental history and cultural ecology of the Mediterranean and the Balkans. The case of Pindus and the adjacent borderlands"

6. "Christian Orthodoxy in the Balkans: from the Ottoman domination to the collapse of Communism (15th -20th c.)"

7. "The past in the present: Music and sounds in the Balkans"



1. "The politics, poetics and pragmatics of Serbian ethnology and anthropology"

Dr. Slobodan Naumovic, course convener

Dr. Biljana Sikimic, Dr. Mladena Prelic, Dr. Marko Pisev

- From National Science to Anthropology (at Home): Traditions, Trends, Timelines and Institutions
- Founding Fathers in Formative Moments: Jovan Cvijic at the Paris Peace Conference
- Legal, Historical and Political Ethnology and Anthropology; Marxist Ethnology and Anthropology
- Ethnicity Studies

- Anthropology of Religion
- Gender Anthropology
- Urban Anthropology
- Anthropology of Consumption
- Anthropological Studies of Folklore
- Linguistic Anthropology, Anthropology of Minorities and Anthropology of Migrations
- The Poetics of (Re)Presentation: Ethnographic Museums
- Recent Trends: Anthropologies of Criminal Behaviour, Literature, Music, Media and Visual Culture

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2. "Border Crossings: Islands, continents, nomads within, and barriers of gender, class and race"

Professor Judith Melita Okely

While recognizing the association of borders with nations and states, Donnan and Wilson also note that frontiers are 'culturally and otherwise constructed zones of meaning' with 'contested and negotiated places and spaces' (2010: 9). These lectures elaborate and extend the cultural construction of borders to include invented, imagined borders, especially linked to class, gender, 'race' and ethnicity, alongside classical fieldwork beyond the anthropologists' familiar.

Lecture one problematises the geographical island as isolate, 'cut off' by sea-bound borders, culturally reinforced. The example is the Isle of Wight in South England; simultaneously a Royal leisure escape, prison for dangerous criminals and boarding school for the cultural reproduction of the upper classes. The lecture draws on the anthropologist's years of schooling which prioritized class capital not the intellect. Contradictions are explored in this liminal zone experienced as incarceration, or holiday interlude for both the wealthy and the working classes or as permanent residence. Its strategic location has also ensured military significance for strengthening the UK border.

Lecture two discusses classical border crossings by anthropologists moving from one familiar continent or geographical region to another. Examples explore the experience of anthropologists crossing to the African Continent. A minority had previous lived connections. Others originated from Canada, Japan, Scotland, the USA and England. Early fieldwork confronted them with the unanticipated. They learned through contrast and comparison.

A third lecture confronts the internal micro borders constructed against or by once nomadic Gypsies under a sedentarist hegemony, all within a shared territory and nation. Historically, many Gypsy encampments are on or near county/city borders where they had been driven. Official sites have been built on 'non-places' such as former rubbish dumps, scrap yards or under motorways. The lecture confronts the outsider anthropologist's crossing of ethnic, class and political borders, living on Gypsy camps and working with co residents beyond those fragile boundaries. To outsiders, even anthropologists of the faraway, such camps were feared as dangerous places.

Another lecture explores the contestation of racist, sexist and class borders found in supposedly enlightened universities such as Oxford. Auto/ethnography is placed in a wider context of changing political debates about postwar Caribbean immigration to the UK, sex discrimination and class antagonism. This anthropologist recounts border crossings in campaigning for women membership of the celebrated Oxford Union Debating Society, confronting racism among even the most radical students, and spending time with Malcolm X, months before his assassination. Despite a subsequent Sex Discrimination Act, female

academics have been perceived as undocumented interlopers at UK universities. When appointed lecturer at Durham university, this anthropologist, was refused entry to the staffroom, accused of fraud when seeking a library card and denied staff accommodation. Thus Gender Border Control is enforced in cloistered Temples of Learning.

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3. "Doing fieldwork: Theory, method and the production of anthropological knowledge"

Dr. Vassilis Dalkavoukis, Dr. Vassiliki Kravva, Dr. Paraskevas Potiropoulos, Dr. Ioannis Manos

The aim of this course is to provide basic outlines on epistemological, methodological and practical matters to those engaged in ethnographic research. More concretely, it intends to develop an understanding of the relationship between fieldwork practice, data analysis and the writing of ethnography.

The course intends to encourage an appreciation of the problems of anthropological fieldwork and address issues such as access to the field, norms and conventions in applying research techniques in particular cultural contexts, the processual nature of fieldwork, ethical concerns, and the personal and emotional commitment of the researcher. It will also concentrate on the process of recording ethnographic data through fieldnotes and reflect on the process of turning fieldwork data into a narrative account of fieldwork. Among the topics that will be addressed are:

- Theory and method in the anthropological fieldwork
- Defining the 'field' - ways of doing fieldwork - the experience of fieldwork - Critical encounters in ethnographic practice
- Research methods and the production of data: Addressing epistemological and methodological issues
- Field notes in ethnographic research and the writing of ethnography

The course is linked to the fieldwork exercise in Albania, Greece and the F.Y. Republic of Macedonia that will follow. In this view, the course will continue its activities with the organisation of tutorials during and after the fieldwork practice. The participants will be able to reflect on and discuss their ideas, research strategies and analysis techniques about the projects they will be expected to conduct and present.

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4. "Ethnographic research in border areas"

Fieldwork exercise in Albania, Greece and the F.Y. Republic of Macedonia for all participants

Mo 28/7 - Fri 1/8

This course is an introduction to ethnographic fieldwork. It focuses on the study of geopolitical borders and the process of the ethnographic fieldwork. The Greek- Albanian

border zone as well as the border areas between Albania, Greece and the F.Y. Republic of Macedonia constitute the fields for the research of the Summer School participants.

The course discusses issues of the fieldwork process, the understanding of the “other”, identity and difference, national borders and ethnic groups and boundaries and applied ethnography in frontier areas. Participants are suggested to bring along any equipment that might be useful for the fieldwork practice (photographic and video cameras, voice recorders, lap tops, etc)

Ethnographic research in border areas						
Mo 28/7 - Fri 1/8						
Monday 28/7	Introductory lectures to the anthropological approaches of borders and boundaries, the ethnography of Albania, fieldwork and data gathering techniques	Tuesday 29/7 to Friday 1/8	Fieldwork exercise in Albania, Greece and the F.Y. Republic of Macedonia	Fieldwork exercise in Albania, Greece and the F.Y. Republic of Macedonia	Fieldwork exercise in Albania, Greece and the F.Y. Republic of Macedonia	Fieldwork exercise in Albania, Greece and the F.Y. Republic of Macedonia
	Presentation and discussion of the research topics					
	Division of the participants and organisation of the research groups					
	Excursion to the Greek -Albanian border area					
			Meetings and tutorials for the groups doing fieldwork in Konitsa and the surrounding areas		Return to Konitsa	

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5. "Environmental history and cultural ecology of the Mediterranean and the Balkans. The case of Pindus and the adjacent borderlands"

Prof. Oliver Rackham, Prof. Vassilis Nitsiakos, Dr. Kalliopi Stara

Going beyond the nature/culture, society/environment dichotomy and adopting a holistic approach to the subject we can overcome not only dichotomizing views but also deconstruct the essentializing process of both nature and culture. In order to do that, we should first agree on the necessity to realize that all these conceptual tools are socially constructed,

which means that they do not constitute essences beyond social reality and history. If we agree on this, then we must accept that they are also products of history.

To say that something is socially constructed is not to say it is not real. Just the opposite, it is real because it is socially constructed. To accept the view that nature is not an objective reality does not mean that it does not exist. It does exist and it has a materiality. The way we perceive, understand, define it is socially constructed, that is why it differs from one historical period to the other, from place to place, from culture to culture, even from one social class to another. It also varies from one social category to the another and, very often, from one person to the another according to the social status, age, profession, way of life (urban/rural etc), invested interests and so on.

“Nature” does not constitute an eternal essence external to human society and culture, but it is constituted through the social relations of meaning production as any aspects of what we call “reality”. Societies invest with meaning all the material conditions of their existence producing symbolic systems through which they appropriate materially as well as spiritually and communicate with what is called “environment”. This whole process, which should be conceived in historical and dialectical terms constitutes what we call “culture”.

This course deals, under the light of the above theoretical principles, with environmental history and cultural ecology of the Mediterranean and the Balkans, focusing particularly on Pindus area and the adjacent borderlands.

It is often assumed that mountains represent archetypal, primeval, ideal natural landscapes, only recently affected by human activity. In a way, especially conservationist narratives reproduce the view that natural landscapes are good and cultural landscapes are bad, because by definition human intervention with nature harms it. That is why in various conservation projects human presence is always something that has to be minimized or eliminated. This has also to do with new approaches to mountain space, which give priority to its environmental and aesthetic value instead of its productive uses. This fact is related also to the whole process of commercialization of nature in the context of modernity and post-modernity.

There is also a belief that mountains are remote, hostile and difficult to human adaptation. That is why people take refuge there only in hard times, for example in times of demographic pressure or politically unbearable living conditions in the plains (see the dominant view in Greek national narratives about the retreat of the Greek population to the mountains due the Ottoman occupation). In this context mountains have also become symbols of freedom and national resistance.

In reality mountain landscapes are as man-made as all other landscapes which have been shaped through historical human presence. What we need to investigate is not how close they are to ideal natural environments in the context of the nature/culture continuum, but to trace the historicity of human presence in the context of the wider political economies, that is to say setting the local historically produced modes of production within the wider political-economic systems of which they are a part.

On the basis of the above considerations, lectures will refer to specific ethnographic cases and students will have the opportunity to carry out short ethnographic research projects in the areas where fieldwork practice is going to take place.

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6. "Christian Orthodoxy in the Balkans: from the Ottoman domination to the collapse of Communism (15th -20th c.)"

Dr. Dimitris Stamatopoulos, Dr. Daniela Kalkandjieva

The course will focus on the relations between the Christian Orthodox Churches with the State in Southeastern Europe from the period of the Ottoman domination to the collapse of the communist regimes at the end of the 20th century.

Starting from the different theoretical approaches on the relations between the Ottoman State and the Ecumenical Patriarchate the analysis will concentrate on the incorporation of the Orthodox populations to the Ottoman state mechanisms as well as the organizational structure of the millet system.

Moreover the national movements of the 19th c. and the establishment of nation-states in Southeastern Europe allowed the transfer of the nationalized church model from the Western Europe to the Balkans. Consequently, the presentation will deal with the problem of the establishment of autocephalous national churches in the former Ottoman territories spiritually supervised by the Ecumenical Patriarchate.

The course also aims to reveal the impact of the totalitarian past on the ability of the Balkan Orthodox churches to cope with the present-day challenges, especially with the EU principle of freedom of religion. It outlines the main changes in Balkan Orthodoxy since 1944, when most Balkan Orthodox churches occurred under communist control. The lectures offer a comparative analysis of the development of the Balkan Orthodox churches in the last 70 years.

Making use of the most recent studies based on the declassified communist archives, they trace the double subjection of the Orthodox churches in Romania, Bulgaria, Yugoslavia and Albania to the locally established pro-Soviet regimes on the one hand and to the Moscow Patriarchate on the other. While on the domestic front these churches had to accommodate their activities to the enforced separation of the church from the state and the militant atheism of the new rulers, on the international one, they had to function in an Orthodox world divided by the Iron Curtain.

Under the influence of this legacy from the close past, the Balkan Orthodox churches are facing particular difficulties in the process of eurointegration. They concern not only the historical experience and the changes in their legal status, but also the compatibility of their theology and canon law with the values and norms in the European Union.

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7. "The past in the present: Music and sounds in the Balkans"

Prof. Rajko Mursic, Dr. Panagiotis Panopoulos

The course will present paradoxes of the present, based on changing memories of the past and on imagining the future from the perspective of the present. Drawing from our research on the Greek world beat and contemporary transformations of "traditional" music and dance (Panopoulos) and on the project "Engaged Past - Popular Music in former Yugoslavia" (Muršič), we will present and analyze some music examples from the past and the present and discuss the role of music in articulating subject positions and transformations in the region.

We will present the mixing of local traditional musics with current trends in popular music, issues of copyright, invention of tradition, development of World Music, neofolk culture and local versions of rock and alternative music, as well as transformations of folk dance in the Greek islands.

With music examples from former Yugoslavia, special emphasis will be given to popular music under socialism and its later transformations under capitalism. The development of popular music will be approached from the perspective of its margins, especially in cases of systematic resistance to dominant trends.

Through music examples, we can discuss transformation of daily life in the area, identities, ideologies, and creativity.

We will also focus on cases of new musical hybrids and cultural performances mixing elements from a “world music” imagery, Mediterranean, Balkan and middle-eastern cultural stereotypes and/ or nationalistic rhetoric.

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