

# 1. New Trends in Economic Anthropology

**Dr. Alik Angelidou, Dr. Vasiliki Kravva, Dr. Miladina Monova, Dr. Peter Simonič**

During the last decades the world economy has taken new directions, shaped by the free flows of capital and information, financialization, the precarization and fragmentation of employment, growing inequalities and the development of multiple grassroots initiatives and struggles. As a result, anthropologists became more critically engaged in discussions concerning local performances of global processes of capitalism. This course aims to critically discuss ways in which anthropological understandings of economy have been informed through ethnographies on the neoliberal turn of the economy and the effects of the financial and the sovereign-debt crisis which occurred in the US and Europe since 2008. During the course, we will discuss the growing anthropological interest on notions such as 'household economy', 'urban poverty', 'non-consumers or "incomplete" consumers' and 'solidarity' that have given lately a new breath to economic anthropology. We will focus on case studies from our own fieldwork research in Southeast Europe, as well as from numerous ethnographies dealing with recent anthropological approaches to late capitalism and crisis.

**Alik Angelidou ([alangel@panteion.gr](mailto:alangel@panteion.gr))** is Assistant Professor at the Department of Social Anthropology, Panteion University, Athens. She completed her PhD in Social Anthropology at the École des Hautes Études en Sciences Sociales (Paris), exploring socio-economic transformations in postsocialist rural Bulgaria. Additionally, she has collaborated with the *Laboratoire d'Anthropologie des Institutions et des Organisations Sociales* (LAIOS/CNRS), Paris, investigating the (re)definitions of the European identity after the enlargement of the European Union towards the East. She has also published on migrants' mobility from East European countries to Greece and on the economic elites' mobility in the Balkans. Currently, she carries out research on household economy and crisis in Greece. Her academic interests include economic anthropology, anthropology of Eastern Europe and postsocialism, migration, borders and transnationalism, the comparative history of anthropology in Southeast Europe as well as applied anthropology.

**Vasiliki Kravva ([valia.kravva@gmail.com](mailto:valia.kravva@gmail.com))** studied history and archaeology at the Aristotle University of Thessaloniki, Greece. She completed an MA (Master of Arts) and a PhD (Doctor of Philosophy) on social anthropology at Goldsmiths College, University of London. Her thesis is concerned with issues of food and identity among the Jews of Thessaloniki. Dr. Kravva has participated in a number of conferences and seminars in Greece and Europe and has published on issues of food and identity food entitlement, embodied memory, religious performativity, oral histories and minority issues. She has taught "Social Anthropology" at the University of London, "Food and Anthropology" and "Political Anthropology" at several Greek Universities and she has been a lecturer (2012-13) at the Greek Open University. For several years she had been teaching "Principles of Sociology" at the *LSE* external programme in Thessaloniki. For two years (2005-7) she had been a researcher working for the *CENTROPA* research project (oral history project) which is concerned with the pre-War and post-War lives of European and especially Balkan Jews. This "digital memory" project can be found on the internet site of *CENTROPA*. Her book on food and Jewish identities was published (2010) by the German Publishing house VDM-Verlag. She has reviewed several articles for the *Journal of Anthropology and Sociology*, *Ethnologia Balkanica*, *Folklore* and *SAGEopen*. Recent scientific interests: consumption, urban poverty, social care and homelessness. Since 2011 she has been teaching anthropology (Assistant Professor) at Democritus

University of Thrace, Greece, Department of History and Ethnology. Her book *Consuming culture: stories on food and deprivation* is to be published within 2019 in Greek by the publishing house "Patakis".

**Miladina Monova** ([miladina.monova@gmail.com](mailto:miladina.monova@gmail.com)) is an Assistant Professor at the Institute for the Study of Societies and Knowledge (ISSK), Bulgarian Academy of Sciences, and faculty member of the group Knowledge Society: Science, Education, and Innovations. She completed a BA and an MA in Sociology at the University of Montpellier 3, France. She holds a doctoral degree in Social Anthropology from the Ecole des Hautes Etudes en Sciences Sociales in Paris, with a thesis on refugees from the Greek civil war in N. Macedonia. She taught Sociology of Work at the University of Lille 1 (France), she was a Research Fellow at Ecole Française d'Athènes (Greece), and a Senior Fellow at the Max Planck Institute for Social Anthropology (Halle/Saale, Germany). Since 2009 she works on the field of economic anthropology. Her last publications are on household economy, industrial work and tobacco growing in the city, practices and ideas of self-sufficiency. (2015a, "'We don't have work. We just grow a little tobacco": Household economy and Ritual effervescence in a Macedonian town". In *Economy and Ritual in Postsocialist Times*, S. Gudeman and C. Hann, eds., Berghahn, New York/Oxford: 2015b, "When the household meets the State: Ajvar cooking and householding in postsocialist Macedonia". In *Oikos and Market. Explorations in Self-Sufficiency after Socialism*, Gudeman and C. Hann eds., Berghahn, New York/Oxford).

**Peter Simonič** ([peter.simonic@quest.arnes.si](mailto:peter.simonic@quest.arnes.si)) is Assistant Professor at the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana. He has studied ethnology and sociology at the University of Ljubljana and has conducted research in Slovenia (protected areas, political rituals, housing cooperatives, carnivals, agriculture ...), India (sugar cooperatives); South Africa (protected areas), the Balkans (heritage, politics) and Dalmatia (agriculture, mariculture, tourism). He has held courses in Seville, Stockholm, Barcelona, Vienna and Lyon and his fields of research and teaching are Political anthropology, Economic Anthropology, Ecological Anthropology, Applied Anthropology Cultural Management and Ethnology of Europe. He has published numerous articles and the edited volumes *Ethnography of Protected Areas*. Ljubljana: Faculty of Arts, Society of Protected Areas (2006) and *Anthropological Perspectives of Solidarity and Reciprocity*. Ljubljana: Faculty of Arts (2019).

## 2. Post-socialism in Bulgaria: a very short introduction

**Dr. Ilia Iliev**

The course is introduction to post-socialism in Bulgaria and to a lesser degree, other Balkan countries. It will present short explorations on transformations of economy (drawing examples mostly from agriculture), everyday life (with a focus on consumption), family and old age, and will finish with a discussion about nostalgia for socialism. Students will be encouraged to discuss the concepts of state, work and consumption, and popular political discourses.

**Ilia Iliev** ([iliev@ymail.com](mailto:iliev@ymail.com)) is associate professor at the Department of Ethnology, Faculty of History, Sofia University. He teaches History and Theory of Ethnology, History of Bulgarian Ethnology, and Everyday Life in Socialist Bulgaria. His main publications are on history of ethnology ("Society Builders and Professional Strangers, 2018), and old age in socialist and post-socialist Bulgaria.

### **3. Environmental history and cultural ecology of the mediterranean and the Balkans. The case of Pindus and the adjacent borderlands”**

**Prof. Vassilis Nitsiakos, Dr. Kalliopi Stara, Dr. Rigas Tsakiris, Faidon Moudopoulos (PhD candidate)**

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 another and, very often, from one person to 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 them. 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.

**Vassilis Nitsiakos** ([bnitsiak@cc.uoi.gr](mailto:bnitsiak@cc.uoi.gr)) studied Modern Greek (University of Ioannina), Folk life Studies (University of Leeds, England) and Social Anthropology (University of Cambridge, England). He holds a PhD in Social Anthropology from the University of Cambridge. He is currently Professor at the University of Ioannina, Department of History and Archaeology. His main research interest are: Economic, social and cultural transformations in modern Greece, the cultural construction of space and time, myth and ritual, tradition and modernity, ethnicity and nationalism, emigration, cultural ecology, theory and method in social sciences and the humanities. His most recent research projects are in the fields of migration, borders and identities and cultural ecology. Currently he has been engaged in the THALIS research project Conservation through religion. The sacred forests of Epirus. His books *On the border. Transborder mobility, ethnic groups and boundaries on the Albanian-Greek frontier*, LIT, 2010, and *Peklari. Social Economy in a Greek Village*, LIT, 2016 are included in the publication series of the Border Crossings Network.

**Kalliopi Stara** ([kstara@cc.uoi.gr](mailto:kstara@cc.uoi.gr)) is currently a postdoctoral researcher at Biological Applications and Technologies Department of the University of Ioannina. Her research is focused on the study of Sacred Natural Areas, especially in Konitsa and Zagori, Ethno-botany, Ethno-ornithology and Environmental education. She holds a degree from the Aristotle University of Thessaloniki in Psychology (1992), a master's degree from the University of Wales, Bangor in Ecology (2001) and a PhD from the University of Ioannina in Folk Studies (2009). Her PhD thesis is about the sacred woods and groves in the Vikos-Aoos National Park, while her research interests are focused on the scientific fields of Cultural Ecology and Ethno -ecology.

**Rigas Tsiakiris** ([rigastsiakiris@gmail.com](mailto:rigastsiakiris@gmail.com)) is currently working in the Forestry Service of Ioannina (Department of Forest Management) and previously worked also for the Forest Research Institute. Already from the 1980s, he engaged in several research teams surveying the biodiversity of mountains and islands all over Greece. With postgraduate studies in Great Britain in the field of Ecology, he finished his PhD in the Department of Biology (Aristotle University of Thessaloniki) with a thesis on the sustainable management of protected areas through agricultural production. Currently his research interest focuses on the historical ecological human-nature relationship in the Mediterranean and how this is reflected on the landscapes of Epirus.

#### **4. Doing fieldwork: theory, method and the production of anthropological knowledge**

**Dr. Ioannis Manos, Dr. Paraskevas Potiropoulos, Dr. Monica Stroe, Dr. Nilüfer Nahya**

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 methodological practice, data analysis and the writing of ethnography. The course is linked to the fieldwork exercise in Albania, the F. Y. Republic of Macedonia and Greece that will follow. In this view, participants will be able to reflect on and discuss their ideas and research strategies about the projects that are expected to conduct.

The course will 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, data analysis and the writing of ethnography

**Ioannis Manos** ([imanos@uom.edu.gr](mailto:imanos@uom.edu.gr)) is assistant professor in the Department of Balkan, Slavic and Oriental Studies at the University of Macedonia in Thessaloniki. He studied History and Archaeology at the Aristotle University of Thessaloniki and Social Anthropology at the Universities of Hamburg, Germany and Sussex in UK. He has worked as a Full Time Visiting Research Fellow at the Sussex European Institute, (Sussex University). His publications and main research interests focus on Southeast Europe and include the geopolitical borders and border regions, nationalism and identity politics, anthropology of dance, methodology of teaching anthropology and epistemology and methodology of research.

**Paraskevas Potiropoulos** ([potpari@academyofathens.gr](mailto:potpari@academyofathens.gr)) is assistant Researcher at the Hellenic Folklore Research Centre of the Academy of Athens. He studied Philosophy and Psychology at the Aristotle University of Thessaloniki and Social Anthropology and Folklore at the Aristotle University of Thessaloniki and at the University of Ioannina, Greece. His research interests and publications has been focused in the identity politics, the symbolic construction of place and the transformation of space, the refugees and border regions. His academic interests include material culture, local identity, the methodology and epistemology of ethnographic research.

**Monica Stroe** ([monica.stroe@politice.ro](mailto:monica.stroe@politice.ro)) works as assistant professor of anthropology in the Department of Sociology at the National University of Political Studies and Public Administration Bucharest (SNSPA), where she teaches Anthropology of food, Heritage politics, Sociology of consumption, Ethnographic writing and coordinates the ethnographic research projects of the MA students. She studied Nationalism Studies at Central European University in Budapest and Anthropology at SNSPA Bucharest, with various fellowships or short study grants at Goldsmiths College, University of Perugia, Universite Libre Bruxelles. Her research interests and publications focus on cultural landscapes, semi-subsistence farming, food heritage, food and social class, identity politics.

**Dr. Nilüfer Nahya** ([nlufern@yahoo.com](mailto:nlufern@yahoo.com)) is associate Professor in the Department of Turkish Folklore at Erciyes University in Kayseri, Turkey. She studied Folklore and Ethnology at Ankara University. She also worked as assistant Professor for one year in the Department of Anthropology at Yeni Yüzyıl University in Istanbul. Her research interests and publications focus on religious conversion and identity in Christians of Turkey, image and Otherness, food culture, converted sacred places, kitchen as a cultural place. She conducted many fieldworks in Turkey.

## 5. Ethnographic research in border areas - Fieldwork exercise in Albania, Greece and North Macedonia

This course is an introduction to the 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 North 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).

### Staff members:

Prof. Vassilis Nitsiakos

Dr. Ioannis Manos

Dr. Paraskevas Potiropoulos

Dr. Monica Stroe

Dr. Nilüfer Nahya

Dr. Mihai Bulracu

### Research assistants:

Falia Varelaki (PhD candidate)

Faidon Moudopoulos (PhD candidate)

ETHNOGRAPHIC RESEARCH IN BORDER AREAS						
Fri 26/7 – Tue 30/7						
Friday 26/7	Introductory lectures to the anthropological approaches of borders and boundaries, the ethnography of Albania, fieldwork and data gathering techniques	Saturday 27/7 to Tuesday 30/7	Fieldwork exercise in Albania, Greece and North Macedonia	Fieldwork exercise in Albania, Greece and North Macedonia	Fieldwork exercise in Albania, Greece and North Macedonia	Fieldwork exercise in Albania, Greece and North Macedonia
	Presentation and discussion of the research topics					
	Formation 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		

**Vassilis Nitsiakos (bnitsiak@cc.uoi.gr)** studied Modern Greek (University of Ioannina), Folk life Studies (University of Leeds, England) and Social Anthropology (University of Cambridge, England). He holds a PhD in Social Anthropology from the University of Cambridge. He is currently Professor at the University of Ioannina, Department of History and Archaeology. His main research interest are: Economic, social and cultural transformations in modern Greece, the cultural construction of space and time, myth and ritual, tradition and modernity, ethnicity and nationalism, emigration, cultural ecology, theory and method in social sciences and the humanities. His most recent research projects are in the

fields of migration, borders and identities and cultural ecology. Currently he has been engaged in the THALIS research project *Conservation through religion. The sacred forests of Epirus*. His books *On the border. Transborder mobility, ethnic groups and boundaries on the Albanian-Greek frontier*, LIT, 2010, and *Peklari. Social Economy in a Greek Village*, LIT, 2016 (forthcoming) are included in the publication series of the Border Crossings Network.

**Mihai Burlacu (burlacu.mihai@gmail.com)** is working as a lecturer in the Department of Social Sciences and Communication at the “Transilvania” University of Braşov. He studied Sociology at the “Transilvania” University, Cultural Philosophy and Anthropology at the University of Bucharest and had a grant in a Leonardo da Vinci program in Florence. He holds a PhD from the University of Bucharest. He has also worked as an assistant researcher in the Department of Philosophy, Logic, Psychology and Sociology at the “Politehnica” University of Bucharest. He teaches Cultural Anthropology, Anthropology and Communication, Academic Writing and Ethics. His research interests and publications focus on (a) xenotropism and identity, (b) the applications of Michel Foucault’s ‘heterotopology’ in virtual worlds and (c) the relevance of holistic pragmatism in epistemology and the philosophy of culture.

***For the biographical notes of Ioannis Manos, Paraskevas Potiropoulos, Monica Stroe and Nilüfer Nahya, see the courses "Environmental history" and "Doing Fieldwork".***

## Research Assistants

**Falia Varelaki (fvarelaki@sa.aegean.gr)** is a PhD Candidate in Social Anthropology in the Department of Social Anthropology and History at the University of the Aegean and a member of the Lab of Family and Kinship Studies of the University of the Aegean. She holds a master’s degree in Social and Historical Anthropology from the University of the Aegean and a bachelor’s degree from the Democritus University of Thrace. Her research interests and publications include medical anthropology, biopolitics, kinship, gender, body, memory, social space and place, and identity politics.

**Faidon Moudopoulos Athanasiou (moudopop@gmail.com)** is a PhD student in Archaeology, at the University of Sheffield. He holds a MA in Aegean Archaeology (University of Sheffield) and a MA in Heritage Management (University of Kent & AUEB). His research focuses on the mountains of Zagori, NW Greece and he combines archaeological, anthropological and historical approaches to understand the complex development of the area during the centuries of the Ottoman period. His publications include the following:

- 2019: “Τοπικά αφηγήματα, τοπική ιστορία και αρχαιολογία: σκέψεις με αφορμή το βιβλίο οι ρίζες των Σουδενιωτών”. Ηπειρωτικό Ημερολόγιο, ΛΖ’. 235-250,
- 2016: *Ιστορίες Κρίσης*, Αθήνα: Οσελότος.
- 2015: “From past to present: Heritage and conflict; modern promenades in the Acropolis”. *Personas y comunidades: Actas del Segundo Congreso Internacional de Buenas Prácticas en Patrimonio Mundial*. Madrid: Universidad Complutense. 107-123.