



**The 10th International
Border Crossings Network Students' Conference**

April 26-29, 2012
Yeditepe University
Istanbul-Turkey

Yeditepe University - Department of Anthropology
and
Border Crossing Network

(RE)SEARCHING EUROPE:

**NARRATING THE PAST, MAKING THE PRESENT AND IMAGINING
THE FUTURE**

CONFERENCE PROGRAM

26 April 2012 - Thursday

- 19:00** **Arrival on campus**
- 20:00** **Check-in and Registration,** Attendees pick up their room keys and conference bags.
Location: Yeditepe University, Rectorate Building 5th Floor
- 20:00** Complimentary Dinner at SOFRA, Social Activities Building. 1st Floor.

27 April 2012 - Friday

08:30 – 09:30 **Registration and Opening**
Venue: FEF Building 7E04 (7th Floor)

09:30 – 11:00 *Opening and Welcoming Remarks*
Prof. Dr. Hande Birkalan Gedik, Co-Organizer, Department of Anthropology
Prof. Dr. Vassilis Nitsiakos, Co-Organizer, Border Crossing Network
Prof. Dr. Akile Gürsoy, Chair of Department of Anthropology
Prof. Dr. Ahmet İnce, Dean of Faculty of Arts and Sciences
Prof. Dr. Nurcan Baç, Rector of Yeditepe University

11:00 – 11:30 COFFEE BREAK

11:30 – 13:00 Session 1A (Green Hall)
Session 1B (Üzeyir Garih Hall)
Session 1C (Blue Hall)

13:00 – 14:00 LUNCH BREAK

14:00 – 15:30 Session 2A (Green Hall)
Session 2B (Üzeyir Garih Hall)
Session 2C (Blue Hall)

15:30 – 16:00 COFFEE BREAK

16:00 – 17:30 Session 3A (Green Hall)
Session 3B (Üzeyir Garih Hall)
Session 3C (Blue Hall)

19:00 Welcome Coctail at SOFRA

28 April 2012 - Saturday

09:00 – 10:30 Session 1A (Green Hall)
 Session 1B (Üzeyir Garih Hall)
 Session 1C (Blue Hall)

10:30 – 11:00 COFFEE BREAK

11:00 – 12:30 Session 2A (Green Hall)
 Session 2B (Üzeyir Garih Hall)
 Session 2C (Blue Hall)

12:30 – 14:00 LUNCH BREAK

14:00 – 15:30 Session 3A (Green Hall)
 Session 3B (Üzeyir Garih Hall)
 Session 3C (Blue Hall)

15:30 – 16:00 COFFEE BREAK

16:00 – 17:30 ROUND-TABLE

Free Evening

27 April 2012 - Friday

11:30 - 13:00

SESSION 1A

GENDERED WORLDS, GENDERED FIELDS: ANALYTICAL AND METHODOLOGICAL ISSUES

CHAIR: Prof. Dr. Hande Birkalan-Gedik

- Anna Irmina ZADROZNA (Yeditepe University/Department of Anthropology). *“This Research Tool is a Person, Indeed”*: Some Reflections on Ethnographic Fieldwork.
- Arezu REZAIAN (Panteion University of Athens/Department of Social Anthropology). *Living in-between: Remembering, Forgetting and Using the Past as a Point of Reference*.
- Milena GNJATOVIC (University of Belgrade/Department of Art History). *Images in the Old Album – Heritage through the Photos of My Grandmother*.
- Elizabeta PAVKOVIC (University St. Cyril and Methodius/Institute of Ethnology and Anthropology). *About Memory, Memories, and Family Photos*.

SESSION 1B

VIRTUAL REALITIES AND MATERIALITIES: OLD DILEMMAS, NEW POSSIBILITIES

CHAIR: Asst. Prof. Dr. Aybil Göker

- Damianos CHATZIDAMIANOU, Emmanouela SCHOINARAKI, Manolia ZOUMPOU, Evi NOUSIOU and Stella KYPRIOTOU (University of Western Macedonia/Department of Balkan Studies). *Cyberspace and Intervention in Public Matters: An Ethnographic Study of Blogging and Politics*.
- Elli PAPADOPOULOU (Panteion University/Department of Social Anthropology). *Environmental Activism: Anthropological, Political and Philosophical Approaches*.
- Ana CHIRITOIU (National School for Political and Administrative Studies/“Împreună” Agency for Community Development). *Ancestors on the Project Market. Performing, Adapting and Reinventing “Traditional” Roma Crafts Within European Public Policies*.
- Goran VUKOVIĆ and Vlatko VIDEK (University of Zadar/Geography and Ethnology and Cultural Anthropology). *Globalisation, Economic, Political and Social Tensions and Transformations*.

SESSION 1C

COSMOPOLITANS OR LOCALS?: THE GLOBALISATION CASE REVISITED

CHAIR: Asst. Prof. Dr. Begüm Başdaş

- Aristotelis FLESSAS (Democritus University of Thrace/Department of Physical Education and Sport Science) and Georgios KOULIS (University of Western Macedonia/Department of Balkan Studies). *Cultural Associations and Cultural Identity. The Case of “Northern Epirus Local People of Polygyros” in the Region of Halkidiki.*
- Dimitra GEORGIADOU (University of the Aegean/Department of History and Social Anthropology). *Urban Transformations at the Margins of the City.*
- Dimitra GLENTI (University of Aegean/Department of Social Anthropology and History). *Spatial Contestations in Athens: Order and Disorder in the Streets of a “European” Metropolis.*
- Gruia BADESCU (University of Cambridge/Department of Architecture). *Inner Border: Divisions and Transformations in Post-War Sarajevo.*

14:00 – 15:30

SESSION 2A

CULTURAL HERITAGE, MATERIALITY AND MONUMENTS: POWERFUL SYMBOL OF COLLECTIVENESS

CHAIR: Asst. Prof. Dr. Rula Shafiq-Baysan

- Mathaios STAMOULIS (University of Ioannina/Department of History-Archaeology) and Maria MARAGOU (University of Ioannina/Department of History-Archaeology). *The Buildings as Symbols of Tsiftlik owners –Beys in the Territory of Konispol (South Albania).*
- Olympia GAUGUET and Anais ROUSSOU (Panteion University/Department of Social Anthropology). *Interacting with a Building: The Case of the Mosque Tzistoraki in Athens.*
- Jelena PAVLIČIĆ (University of Belgrade/Museology and Heritage Studies). *Presence of the Past. Through the Structure of Cultural Heritage.*
- Tea ŠKRINJARIĆ (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Cultural Heritage and Development.*
- Gruia BADESCU (University of Cambridge/Department of Architecture), George ZAMFIR (University of Cambridge/Department of Architecture) and Diana DIACONU (University of Bucharest). *The Romanian House.*

SESSION 2B

POLITICIZING EVERYDAY LIFE: TOURISM, CONSUMPTION AND POLITICS

CHAIR: Assoc. Prof. Dr. Berrin Yanikkaya

- Monika RADIĆ (University of Zadar/Department of Ethnology and Cultural Anthropology). *Aljmaš: Religious Tourism and the Construction of a Pilgrimage Place.*
- Blaž BAJIČ (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *A Tourist Destination for the Locals.*
- Ruxandra ANA (University of Warsaw/Institute of Polish Culture - Cultural Studies and Cultural Animation). *Foreign Bodies: Cuba on the Polish Dance Market.*
- Marina CHATZIARISTERIDOU (Democritus University of Thrace/Department of History and Ethnology). *Written in Stones: Stories of Authenticity and Tradition.*

SESSION 2C

BORDERS: LOCAL IDENTITY AND SOCIAL MEMORY

CHAIR: Dr. Alik Angelidou

- Nick ZACHARAKIS and Eugenia BELLOU (University of Ioannina/Department of History-Archaeology). *The Culinary Culture as an Element of the Local Identity: The Case of Corfiot Olive Oil.*
- Savvas TRIANTAFYLLIDIS (Democritus University of Thrace/Department of History and Ethnology). *“Our Only Treasure were the Icons”: Problematizing Social Memory in the Town of Konitsa.*
- Eda STAROVA (University of St.Cyril and Methodius/Institute of Ethnology and Anthropology). *“We’ll Have Our Usual”: Tradition and Modernity through the Example of the Skopje Teahouses.*
- Angelos KOTTAS (University of Crete/Department of Sociology). *Islamic Monuments and Representations of Islamic Presence in Rethymnon City, Crete.*

16:00 – 17:30

SESSION 3A

TOLERANCE – INTOLERANCE

CHAIR: Asst. Prof. Dr. R. Ebrar Akıncı

- Ayşe Hilal TUZTAŞ (Yeditepe University/Department of Anthropology). *Relations Between State and Nomadic Pastoralists: Perception of Nomadism.*
- Tolga USLU (Yeditepe University/Department of Anthropology). *Basic Aspects of “Ottoman Tolerance” Praxis.*
- Tijana RADESKA and Trajche JANUSHEV (University of St.Cyril and Methodius/The Institute of Ethnology and Anthropology). *Tolerance – Solution or Just Activated Bomb Ready to Explode. What is Tolerance between Different Nationalities and Cultures? Should We Build our Future Relationships on Tolerance?*
- Milena DOMAZET (University of Belgrade/Department of Ethnology and Anthropology). *“It’s Easy for Rod to be Brave, While He Beats Children, He Doesn’t Feel the Pain” : Reactions of Serbian Citizens to Proposed Statute Which Includes Prohibition of Corporal Punishment of Children.*

SESSION 3B

YOUTH CULTURES AND IDENTITIES

CHAIR: Asst. Prof. Dr. Demet Lüküslü

- Dilşah Pınar ENSARİ (Sabancı University/Department of Cultural Studies). *Weaving Identity through Past and Present: Kurdish Women Students in İstanbul.*
- Sonia VLACHOU (University of Hamburg/Institute Social and Cultural Anthropology). *Youth on the Move: Mapping Experiences of Displacement among Unaccompanied Minors: An Anthropological Case Study in the Reception Center for Unaccompanied Minor Foreigners in Konitsa-Greece.*
- Kostia GEORGAKOPOULOU and Filippia KONTOGIANNAKOPOULOU (Panteion University/Department of Social Anthropology). *“Re-exoticising” Greece? Representations of Erasmus Students in Contemporary Revolting Athens.*
- Aljoša DUJMIČ (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Fear and Empowerment: The Case of Kurdish Students from Urfa.*

SESSION 3C

STORY AND NARRATION

CHAIR: Prof. Dr. Snježana Zoric

- Michal PAVLÁSEK (Masaryk University/The Institute of Ethnology of the Czech Academy of Sciences). *“The Story is The Basis... And People Need Stories...” A Short Discourse on the Big Story of Czechs Coming to the Banate.*
- Guillaume TANFIN (University Lyon/Department of Anthropology). *Mahala in Sarajevo, Gossips as Everyday Life Strategy.*
- Georgia SARIKOUDI (Aristotle University/Department of History and Archaeology). *Speaking Seriously by Laughing: Anecdotes as a Means of “Resistance” in the Greek Community of Czechoslovakia.*
- Mirna BUIĆ (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Language Ideologies and Practices: The Case of the Town of Izola.*
- Falia VARELAKI (Democritus University of Thrace/Department of History and Ethnology). *Interpreting the Silence of Space. The Example of the Oncology Clinic.*

28 April 2012 - Saturday

09:00 – 10:30

SESSION 1A

RETHINKING THE NOTIONS OF TIME AND SPACE IN A GLOBALISED WORLD

CHAIR: Erdem İlgi Akter

- Ivana GMIŽIĆ (University of Zadar/Department of Ethnology and Cultural Anthropology). *Green, Green Grass of My Island: A Return Migration to the Island of Iž.*
- Iskra ETEROVIC (University of Zadar/Department of Ethnology and Cultural Anthropology). *“Where is Home?”*
- Ümit HAMLACIBAŞI (Yeditepe University/Department of Anthropology). *Shadow of the Plane Tree.*
- Emir TROŽIĆ (Sarajevo University/Faculty of Engineering), TROŽIĆ Naida (Sarajevo University/Faculty of Pedagogy). *Traces of Traditional Use of Water Power in Bosnia and Herzegovina.*

SESSION 1B

OF REPRESENTATIONS: BORDERS AND OTHERS IN THE LITERARY AND OTHERWISE

CHAIR: Dr. Birsen Talay-Keşoğlu

- Cristina Georgiana VOICU (Alexandru Ioan Cuza University of Iași/Philological Studies). *Crossing Borders: Journey into Otherness.*
- Evangelia SIDERA and Eirini SAPOUNTZI (University of Macedonia/Department of Balkan, Slavic and Oriental Studies). *Literary Representations of the Balkans.*
- Mara Mihaela PANAITÉ (Transylvania University of Braşov/Department of Sociology and Communication). *Viewing Europe through a Turkish Traveler Eyes, From Books to TV Production.*
- Maciej RAFIŃSKI (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Siberian Jesus and Other Prophets.*

SESSION 1C

NARRATIVES OF INCLUSION, MYTHS OF EXCLUSION: CREATING AND SUSTAINING IMAGES OF OURSELVES AND OTHERS

CHAIR: Prof. Dr. Vassilis Nitsiakos

- Ambra FLORIS (University of Turin/Department of Anthropology and Ethnology). *Being Swedish Everyday: An Exploration of Practices and Stereotypes in Northern Europe.*
- Ionut PITURESCU (National School of Political Sciences-Bucharest/Cultural Anthropology). *Crisis and Construction Regarding Collective Identities in the Balkans. Study Case: the Aromanian Vlachs.*
- Milena GOLUBOVIC (University of Belgrade/Department of Ethnology and Anthropology). *Long Weight of Danube: “Question of Vlachs” in the Light of Relations between Serbia, Romania and European Union.*
- Beja PROTNER (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *The Erased of Europe: The Problem of the Erasure from the Population Registry of Republic of Slovenia in the Scope of European Migration Policies.*

11:00 – 12:30

IS THE PAST A FOREIGN COUNTRY? PAST, PRESENT AND FUTURE DIALECTIC

CHAIR: Prof. Dr. Akile Gürsoy

- Céline PIERRE-MAGNANI (University of Paris 1- Panthéon-Sorbonne/Department of Geography). *A Small Geography of the Istanbul Greeks.*
- Polina GIOLTZOGLU (University of Macedonia/Department of International Relations). *Revisiting Regional Narratives in Turkey about the Population Exchange (Lausanne Treaty 1923).*
- Ariadni ANTONIADOU (University of Ioannina/Department of History and Archeology). *Refugees and Patriot: Memory of the 1922 Population Exchange in Two Parts.*
- Athanasia Marina TSETLAKA (Université de Provence/Department of History). *The 1923 Exchangees’s Descendants in Today’s Turkey: In Search of a Unique Identity with a European Perspective.*

SESSION 2B

GENDERED GEOGRAPHIES: POWER, POVERTY AND POLITICS

CHAIR: Asst. Prof. Dr. Panagiotis Panapoulos

- Pervin YANIKKAYA-AYDEMİR (Yeditepe University/Department of Anthropology). *Adaptive Female Identities in a Contextual Geography: Reflections on a Daughter*.
- Deniza GEORGIEVA (Sofia University St. Kliment Ohridski/Department of Social, Work and Educational Psychology). *Feminization of Poverty and Labor Discrimination*.
- Sabina CVEČEK (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *“Women Migrants of Love” in Slovenia*.
- Efstathia BEKIARI (University of Macedonia/Department of Balkan, Slavic and Oriental Studies). *Gender Politics and War Experiences in Former Yugoslavia*.

SESSION 2C

CRISIS, POVERTY AND EXCLUSION: CITIZENSHIP DENIED AS CAPITALISM UNFOLDS

CHAIR: Dr. Vasiliki Kravva

- Vasiliki KALAMA (National Technical University of Athens/Urban and Regional Planning). *Economic Crisis, Center of Athens and the “Neo-Homeless”*.
- Konstantina KONTOGIANNI, George MPAZOYKAS and Odisseas TSINTSIRAKOS (University of Ioannina/Department of History and Archeology). *Economic Crisis in Greece and the Return Migration of the Albanians*.
- Christos TSAROUCHEIDIS (Aristotle University of Thessaloniki/Department of Modern and Contemporary History, Folklore and Social Anthropology). *Homelessness in the City of Thessaloniki: An Anthropological Perspective*.
- Nefeli Angeliki BAMI (University of The Aegean/Department of Social Anthropology and History). *Greece in Crisis and the Imagined Community of Nation*.

14:00 – 15:30

SESSION 3A

HOW MUSICAL IS THE BALKANS?

CHAIR: Asst. Prof. Dr. Ioannis Manos

- Zeynep Uğur GÜVEN (Yeditepe University/Department of Anthropology). *Bobos and Rembetiko: Beyond Authenticity and Commodification.*
- Nikos IOANNIDOU and Zoi BAKIRTZIS (University of Macedonia/Department of Balkan, Slavic and Oriental Studies). *Rembetiko Songs and Urban Subcultures.*
- Elena ŞULEA (Bucharest University/Institute of Ethnography and Folklore, Ethnomusicology). *Music and Dance from Bilca: A Perspective on the Evolution of Folk Repertoire from 1971 until Nowadays.*
- Marko PIŠEV (University of Belgrade/Department of Ethnology and Anthropology). *Balkanism and the Ottoman Cultural Heritage in Contemporary Serbia: Between Negation and Autoexotisation.*

SESSION 3B

RELIGION, IDENTITY AND POWER

CHAIR: Prof. Dr. Rajko Muršić

- Isidora STANKOVIC (University of Belgrade/Department of Art History). *Inter-Religious Relations Seen through Remembering and Forgetting – Examined on the Model of Different Belgrade Cemeteries.*
- Goran LEDENCAN (University of Zadar/Department of Ethnology and Cultural Anthropology). *Aljmaš vs. Vodica: A Catholic and An Orthodox Pilgrimage Place in the Context of Politics, Narrations and Nations.*
- Lior VOLINZ (University of Ljubljana/Cultural Differences and Transnational Processes). *Tidal Waves on the High Seas: Roles of Identities, National Pride and Advocacy Groups in Responses over Social Networks to the Israeli Attack on the Mavi Marmara.*
- Jana JEVTIC (Central European University/Sociology and Social Anthropology). *Muslims in and of Europe: (Re)Thinking Citizenship and Muslim Belonging the Case of Boycott, Divestment and Sanctions (BDS).*

SESSION 3C

HUMAN MOBILITY, DIASPORAS, AND THE ETHNO-SCAPE HYPOTHESIS

CHAIR: Assoc. Prof. Dr. Margarita Karamihova

- Eda ÇAKMAKÇI (University of British Columbia/Department of Anthropology). *Transnational Networks of Alevi-Bektashism: Turkish “Love for Humanity” in Southeast Europe.*
- Slavka KARAKUSHEVA (Sofia University St. Kliment Ohridski/Cultural Anthropology). *Projections of Motherland in the Perceptions of The Turks Migrants From Bulgaria to Bursa.*
- Nevin ŞAHİN (Middle East Technical University/Department of Sociology) *Contested Belongings: The Experience of “the Other Music” in “the Other Land.”*
- Katerina POLYCHRONI (University of Aegean/Department of Social Anthropology and History). *“Border Crossing” from East to West: The Immigrants’ Case in Modern Greece.*

16:00 – 17:30 BORDER CROSSINGS ANNOUNCEMENTS AND ROUND-TABLE

Border Crossing Announcements by Asst. Prof. Dr. Ioannis Manos

A roundtable discussion by the following members of the Border Crossings Network:

Prof. Dr. Vassilis Nitsiakos, Prof. Dr. Hande Birkalan-Gedik, Prof. Dr. Snježana Zorić, Prof. Dr. Rajko Muršić, Prof. Dr. Evi Voutira, Assoc. Prof. Dr. Margarita Karamihova, Asst. Prof. Dr. Ioannis Manos, Asst. Prof. Dr. Panagiotis Panopoulos, Dr. Aliko Angelidou, Dr. Vasiliki Kravva.

CONFERENCE ABSTRACTS

(ordered alphabetically according to the last name)

ANTONIADOU, Ariadni (University of Ioannina/Department of History and Archeology). *Refugees and Patriot: Memory of the 1922 Population Exchange in Two Parts.* In our case, when you make a research for the collective memory you have to deal with a particular case of social and historical memory. Particularly, we argue so, not because it has certain separate characteristics that make it unique and distinguishable, but because it is expressed with different ways and very intensely. Our paper focuses in ways in which people—the men and women—whose grandfathers came from these two separate sides, construct the memory of the population exchange 1922.

BADESCU, Gruia (University of Cambridge/Department of Architecture). *Inner Border: Divisions and Transformations in Post-War Sarajevo.* Before the war in Bosnia and Herzegovina (1992-1995), Sarajevo was described as a vibrant, multicultural city where different ethno-religious communities shared space and lived in conviviality. Its reputation as the “Jerusalem of Europe” changed connotations when war broke out and residential geographies of groups dramatically changed. People fled into “safer” zones characterized by a high level of ethno-religious homogeneity. Many of Sarajevo’s Serbs withdrew in what they had called “Serb Sarajevo.” Post-war reconstruction was discussed initially not only as a way to heal the cities’ architectural fabric, but also as a way to promote reconciliation between groups and reintegrate the city, abolishing the invisible border. This paper discusses the divisions and invisible borders in Sarajevo, examining their expression in spatial and social structures. Several processes come to the foreground, including the segregation of experiences, but also an increasing blurring of boundaries, based on economic needs of individuals. Particular attention is given to the areas of the city that were deserted by their original populations and were partially resettled by refugees coming from other parts of Bosnia and Herzegovina.

BADESCU, Gruia (University of Cambridge/Department of Architecture), ZAMFIR, George (University of Cambridge/Department of Architecture) and DIACONU, Diana (University of Bucharest). *The Romanian House.* The so-called “Romanian house” in the Albanian city of Korça is presented by the local authorities as one of the symbols of the city. However, on the ground, the house is a haven of uncertainty, mired both in its property status and the story of its beginnings. Its layers of confusion are immersed in Albania’s transition from Hoxha socialism to current day capitalism. During the communist regime the house changed its status and legal owners by becoming State propriety. Nevertheless, after the fall of the communist regime, the house has become a seat of anxiety for its current dwellers, whose ownership status is lost between being an owner and a renter. The fight between domestic and public spaces can be viewed through the dwellers’ will to keep it as a domestic house and the authorities’ will to transform it in a public center and as a result of this encounter; half of the first floor is transformed into an exhibition gallery. Hence, the house is separated in two spaces, a domestic and public one. But still, by changing its identity and legal owners, the house is mired in fuzziness, which is also extended to the story of its beginnings. Shopkeepers who occupy the lower floor, passers by, and the house dwellers all tell different stories about the house, the ethnicity of the builder and owner and the history of the house shaping into a myriad of variants. The paper explores

the multiple layers of uncertainty by following the trajectory of the house in different spaces, political ideologies and ethnic relations.

BAJIČ, Blaž (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *A Tourist Destination for the Locals*. As little as forty years ago Koseze was a rural settlement with majority of its inhabitants making a living as farmers while some were employed in a local factory. Nowadays Koseze is known mostly as neighborhood on the outskirts of Ljubljana. In the mid-seventies a series of apartment buildings was built, next to a handful of older houses some new were constructed. Eventually a marketplace and a small shopping mall were built, and ten years ago a number of elite apartment buildings were built besides the Koseze pond. In this setting a local tourism society is functioning. By drawing on some most illustrative ethnographic examples the paper examines how Koseze tourism society constructs local history. Koseze tourism society's project has nothing to do with tourism as it is traditionally defined, rather its project is directed at the inhabitants of Koseze and is essentially a production of locality. The material used in the process is distinctively local while the way it is used can be identified also global contexts.

BAKIRTZIS, Nikos and IOANNIDOU, Zoi (University of Macedonia/ Department of Balkan, Slavic and Oriental Studies). *Rebetiko Songs and Urban Subcultures*. This paper discusses the *rebetiko* songs, a musical version of urban subcultures developed in Greece in the early 20th century. We examine the origins of rebetiko, its forms and its performers. Rebetiko is placed in the context of urban music traditions of the Balkans combining idioms related to the makams, eastern musical scales and western harmony, as a result of the encounter between Balkan and Ottoman music forms. These idioms are evident in "*starogradska pesme*" (old city music) of Serbia and Bulgaria, in the songs of love and drink (*sevdalinke*) of Bosnia, in the Albanian kaba, in the songs of Black Sea, in the klezmer music of Romania and the urban folk music of Istanbul. Special attention is paid to the socio-political conflict on rebetiko which took place in Greece between its supporters and those who criticized it. The paper is based on secondary recourses as well as material coming from representations of *rebetiko* in Greek cinema.

BAMI, Nefeli Angeliki (University of The Aegean/Department of Social Anthropology and History). *Greece in Crisis and the Imagined Community of Nation*. The economic crisis in Greece and Europe over the last period not only threatens the living standards of millions of people but also leads to a shifting of the political scene in increasingly conservative views. The difficulty of legitimizing ideologically and socially the austerity measures, led to the formation of a political discourse that is beyond question, through its establishment in the imagined community of nation. Meanwhile, there is the legitimization of the nationalist / racist speech in public discourse, culminating with the participation in the government of members of a far right-wing party. The presentation describes how the imagined community of the nation can become a tool for achieving social cohesion in times of crisis, and some of the results of this practice.

BEKIARI, Efstathia (University of Macedonia/Department of Balkan, Slavic and Oriental Studies). *Gender Politics and War Experiences in Former Yugoslavia*. The purpose of this paper is to present the way women in former Yugoslavia lived the wars that took place in the 1990's. Women suffered from psychological violence because their life was in constant danger and they had to adapt to a completely different routine. During these wars sexual violence and especially rape was a weapon used by all sides aiming at the disdain of the symbol of fertility of the other nation and the threat of its existence. In some cases, women were forced to leave their homes because of the attacks and deal with the difficulties of refugee life. After the war, there were attempts at recovery supported by local and international agencies.

BUIĆ, Mirna (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Language Ideologies and Practices: The Case of the Town of Izola.* Owing to historical, social, political and economic processes Slovene Istria, above all its urban area, is linguistically and culturally heterogeneous as well as a region of (inter)language contacts. It has been marked by frequent changes of authorities, states, migrations, quick and drastic changes of its ethnic structure. Furthermore, its borders were determined by institutional Slovene-Italian bilingualism. Being included in transnational processes has affected the inhabitants' linguistic characteristics, language practices and beliefs. By using selected examples of language ideologies and practices (e.g. code-switching, imitation, reported speech, etc.) in the town of Izola in the region of Slovene Istria, it is my intention to show the ways in which linguistic variants (Slovenian, Italian, Croatian, Serbian, local dialects, etc.) in contact are subjected to discourse circulation within the framework of the negotiations with social boundaries, identities, meanings and norms, as well as with personal, group heterogeneous, manifold and contradictory interpretations and beliefs about languages, their usage, and speakers. Therefore I am going to focus on language as a heteroglossic and indexical socio-cultural practice which is strategically used to (re) produce of identities, categories, values, stereotypes, etc.

ÇAKMAKÇI, Eda (University of British Columbia/Department of Anthropology). *Transnational Networks of Alevi-Bektashism: Turkish “Love for Humanity” in Southeast Europe.* At the time when the borders of Europe are challenged by the recent debt crisis and the post-Cold War hegemony of the U.S. has begun to be challenged by China, new tropes of empire and imperialism are mapped onto the geopolitical imagery of neo-liberalism. Amidst the debates around Turkey's accession to the European Union, Ottoman imperial history provides metaphors of expansion and invasion alongside a rich textual material to be borrowed, re-interpreted and manipulated while re-crafting Turkish nationalist imagery and making sense of Turkey's engagement with global capitalism. This ethnographic research focuses on the recently emerging Alevi-Bektashi transnational networks between Turkey and several Southeast European countries. While the narrative of “love for humanity” underpins both the Alevi and Bektashi teachings, I seek to highlight how this narrative is incorporated by Turkish nationalism on the one hand, and how it is tied to the efforts of the Turkish “humanitarian aid” in Southeast Europe on the other. While Turkey is increasingly investing in infrastructural development projects in several post-socialist Southeast European countries, Turkish “love for humanity” gains political currency. I argue that this idea of love as inspired by the Alevi-Bektashi teachings intimately entangles with the rhetoric of ‘love versus terrorism’ in the global context of post 9/11.

CHATZIARISTERIDOU, Marina (Democritus University of Thrace/Department of History and Ethnology). *Written in Stones: Stories of Authenticity and Tradition.* This presentation is the result of a brief fieldwork undertaken in two heritage tourism prone mountain villages of the Epirus region of northwestern Greece. Drawing on John Urry's concepts of “tourist gaze” and “reflexivity,” we explored the way place is made for and by tourism by looking at the historical transformations of building in stone, and at the way stone houses are preserved and marketed as “traditional” signs of “Epirotiness”. At the same time, we critically engage the common understanding of tradition as fixed and pre-modern by showing how local understandings of “the traditional” and “authenticity” are diachronically constructed in order to incorporate modern aspects. Finally we open debates on community and individuality in such settings.

CHATZIDAMIANOU, Damianos, SCHOINARAKI, Emmanouela, ZOUMPOU, Manolia, NOUSIOU, Evi and KYPRIOTOU, Stella (University of Western Macedonia/Department of Balkan Studies). *Cyberspace and Intervention in Public Matters: An Ethnographic Study of Blogging and Politics.* This paper examines the relation between politics and power as this is articulated through the practices of blogging in the region of Florina. Its material is drawn from a 4 months fieldwork and the examination of 3 blogs that relate to and focus on the region of Florina, northwestern Greece. Its main research questions examine the idea of the active and participating citizen, the ways locals and local

institutions deal with each other as well as the ways the town and the region of Florina are perceived and represented.

CHIRITOIU, Ana (National School for Political and Administrative Studies/“Împreună” Agency for Community Development). *Ancestors on the Project Market. Performing, Adapting and Reinventing “Traditional” Roma Crafts Within European Public Policies.* In full bloom of the *Decade of Roma Inclusion 2005-2015*, a significant shift of perspective in terms of public policies regarding the Roma has caused this ethnic group to become more and more consistently (and more liberally) acknowledged as a “resource for the future”. One of the consequences this shift has had is the public policies-driven resurgence of Roma crafts – be that at a time when, at least in Romania, they are being practiced by less than 10% of the local Roma population. However, crafts, either past or present, remain one of the most instrumental (and static) criteria for delineation within the broader Roma ethnic group, as well as a consistent subject for romanticist daydreaming among the wider population. My research, based on previous fieldwork conducted in more than thirty communities host to several types of crafts, from iron working to braiding reed into baskets, aims to trace a post-communist ethnography of these crafts, with a focus on the transition from the state-planned economy to the current-day free market and its consequences in terms of ethnic hetero- and self-perception of the Roma involved in it, as well as to its consequences in terms of material culture and the perception and marketing of “tradition”. The research is part of a European-funded project which also has a practical component: for two years, several Roma crafts are being brought to public squares in main Romanian cities in an attempt to revitalize them and to change the public image of the Roma. My paper thus addresses both post-socialist identities, with a focus on Roma ethnicity, and the EU-driven policies aimed at Roma inclusion – both of which are themes of great relevance to today’s challenged Europe.

CVEČEK, Sabina (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *“Women Migrants of Love” in Slovenia.* At the conference I would like to present results of my fieldwork I conducted for my final thesis about “love migrations in Slovenia.” I completed research among the women migrants in Slovenia who moved to Slovenia because of their husbands. Love is the key reason for migration. It could be too naive to believe that researched women migrated in Slovenia just because of one reason which could be love. Thus, I brought together different views on the same topic. It is obvious that in anthropology that this kind of relationships were mostly researched through political and economical perspective, both of which I did not ignore in my research. However, I wanted to focus mostly on emotions like love is as the major motivation for migration and how the women I worked with describe it. I argue that emotions are mostly overlooked in research on migration. This is not true only for anthropology but also for the other disciplines which study migration. In my paper, I wanted to bring together not yet so well connected fields: anthropology of emotions and anthropology of migration.

DOMAZET, Milena (University of Belgrade/Department of Ethnology and Anthropology). *“It’s Easy for Rod to be Brave, While He Beats Children, He Doesn’t Feel the Pain” : Reactions of Serbian Citizens to Proposed Statute which Includes Prohibition of Corporal Punishment of Children.* This paper explores the readiness and acceptance of some proposed Serbian laws. They have to be considered as an important part of Serbian integration into the European Union. It is necessary to observe the process of acceptance and reactions of the society to all of those changes. The thing that has recently caused the storm in Serbian public life is a Preliminary Draft of Law on Children’s Rights, prepared by Working Group of the Ombudsman. The law follows the UN Convention on the Rights of the Child and about twenty countries of the Council of Europe has accepted it. The most controversy was caused by Article 14 of this Preliminary Draft, which explicitly prohibits corporal punishment and other degrading treatment in order to discipline the children. What I want to analyze in this paper is the relationship between standards constituted in the European Social Charter and traditional models of family in the Serbian society. What else needs to be examined are the ways in which citizens of Serbia,

primarily parents, conceptualize determinants of the laws pertaining to the prohibition of corporal punishment of children. I also want to try to answer the question why by most parents, this law has been seen as something that can greatly affect the disintegration of the family and the emergence of individualization within it. The analysis of this work on a concrete example of Giddens' statement, confirms that the traditional family necessarily changes in modern society, and the only question is when and how will react.

DUJMIČ, Aljoša (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Fear and Empowerment: The Case of Kurdish Students from Urfa.* The paper will discuss fear that is influencing and transforming people's lives and their daily realities in so-called modern Turkey. This fear is the functional consequence of the ruling ideological policies with expended Turkish nationalism and militarism. The paper is based on my ethnographic research (December 2011 - February 2012) that took place in the region of South-East Anatolia, where I was, for most of the time, engaged as a researcher and activist with a group of students from Harran University in Şanlıurfa. The paper will set forth certain issues related to my informants, politically engaged Kurdish students: how do their experiences of discrimination, intimidation and imprisonment shape perceptions and their realities? How are, the state control mechanisms, changing their minds and bodies? In which ways do they oppose and challenge state policy and what kind of survival strategies they have been using fighting against dominating structures? And, if I quote from the presentation of the conference, what is a "better future" for these people?

ENSARİ, Dilşah Pınar (Sabancı University/Department of Cultural Studies). *Weaving Identity through Past and Present: Kurdish Women Students in İstanbul.* This study aims to analyze the subjective and social identity of young Kurdish women students in İstanbul. Based on interviews with five Kurdish women who are currently students in various universities in İstanbul, the study primarily focuses on how educated young Kurdish women perceive the past; how the past shapes the way they construct their personal life stories and finally how they construct their individual and collective identities in the present. Students are a significant and understudied group in Turkey although they have been the object and subject of various societal and political concerns since the foundation of the Turkish Republic. However, Kurdish women students open up a new space for redefining not only studentship, but also ethnicity, gender and class. The narratives of women on their ways of conceiving and dealing with violence, ethnic oppression and patriarchal subordination will be historicized and contextualized through an analysis of the roles that have been attributed to women and students throughout the history of the Republic in general and of the somewhat ambivalent place of Kurdish women students in the nationalist and gendered state discourse in particular. This oral history study which focuses on individual life story narratives shows how the interplay of gender, ethnicity, studentship and class are effective in the formation of the identity of Kurdish women students. Tracing the history and present of Turkey through those subjective narratives make us rethink subjective and collective identity in general and studentship, Kurdishness and womanhood in particular.

ETEROVIC, Iskra (University of Zadar/Department of Ethnology and Cultural Anthropology). *"Where is Home?"* My paper aims to explain the concepts of "homeland" and "home." I want to show the possible answers to the question "What is home?" and "Where is home?" and to emphasize the possibility of multiple answers to these questions. The paper also brings possible definitions of the term and the current discourse. Also, the work takes into account, and partly shows the life stories of individuals that are gathered from interviews conducted with informants. The paper is based on conducted interviews with four informants (from Germany, Brazil and two from Canada), who present several interesting "insider" aspects of perception on the concept of home and homeland, which puts a new light on their possible reflection. Through aspects of the nest, home, migration, travelers, „home in itself" and perception of "the Other", the paper brings a variety of possible interpretations and analysis that can serve as a basis for future studies of this subject.

FLESSAS, Aristotelis (Democritus University of Thrace/Department of Physical Education and Sport Science) and KOULIS, Georgios (University of Western Macedonia/Department of Balkan Studies). *Cultural Associations and Cultural Identity. The Case of “Northern Epirus Local People of Polygyros” in the Region of Halkidiki.* After the integration of the region of the Greek part of Macedonia with the Greek state in 1913, many ethnic and ethnotic groups in the region had been moved from one place to another. Some decades later many of those groups tried to express their identity through the establishment of associations. This kind of association is the “Northern Epirus Local people of Polygyros” in the region of Halkidiki. The title of our paper is: “Identity through cultural associations: The case of “Northern Epirus Local people of Polygyros” The “Northern Epirus Local people of Polygyros” is the main topic of our paper. In order to examine the cultural identity of the group of local people in Polygyros, who decide to be a member of this association. In this paper we will try to understand the way of the construction of different identity in the local community of Polygyros and how this specific group of people expresses their differential. The main questions that have been taken into consideration in this announcement are: Why did the founders of “Northern Epirus Local people of Polygyros” decide to adapt this name and in which way the members do they use it? For instance, was it in an ethnic or ethnotic way? What kind of relations do they have with other similar associations in Greece and local community? How does the Greek state accept their actions etc?

FLORIS, Ambra (University of Turin/Department of Anthropology and Ethnology). *Being Swedish Everyday: An Exploration of Practices and Stereotypes in Northern Europe.* My paper will focus on stereotypes about Swedish people. I used stereotypes of ‘Northern’ and ‘Western Identity’ in order to investigate the ways ‘Swedish mentality’ (Å. Daun, 1996) has been changing. My field-research has been carried out in a medium-large Swedish city, Linköping, for more than two months. By participant observations and interviews, I studied the Swedish conceptions of self and self-imagination. Everyday life with Swedish people let me know their own definitions about what is “really Swedish,” comparing differences between them and their pattern of a stereotypical Swede: from presentation and greetings – that are shifting from waving one hand to hugging to the new trend of kissing cheeks two times; to the everyday food – which is a mix of dishes from all over the world, as opposed to the traditional dishes of Midsummer, Easter and Christmas. Swedish people attribute the shifts to a greater openness and an entrance for non-Swedish habits, in particular among young people, to getting closer to the so-called Continent – the rest of Europe – and to the Swedish habit of traveling around the world. Stereotypes and “Un-Swedishness” had been analyzed taking into account important factors as the rise of *Sverigedemokraterna* – a right-wing party based on conservatism and opposition to the supposed threat of national identity and societal cohesion represented by immigrants – and the opposition to the Euro currency.

GAUGUET, Olympia and ROUSSOU, Anais (Panteion University/Department of Social Anthropology). *Interacting with a Building: The Case of the Mosque Tzistoraki in Athens.* In order to contribute to the promotion of a cultural dialogue between Greece and the country hosting the student conference this year, Turkey, we are trying to explore the political uses and the social meanings of a Muslim building now used as a museum, which is situated in the center of Athens, the mosque Tzistoraki in Monastiraki. We intend to analyze the historical background of the building, the way and the reason its uses has changed through the years and how this building is being presented in the maps of our city. Furthermore, we are planning to observe the relation between that building and the local people and we are also interested to see how tourists (Muslims or not) react on it and how they perceive it. This building can create different feelings to each person depending on the symbols that they reflect on it and the way they are connected with it. We will approach this topic based on the literature concerning the “Anthropology of space” and using historical/archival material as well as interviews and participant observation.

GEORGAKOPOULOU, Kostia and KONTOGIANNAKOPOULOU, Filippia (Panteion University/ Department of Social Anthropology). *“Re-exoticising” Greece? Representations of Erasmus Students in Contemporary Revolting Athens.* From the early 1950’s, as a result of the return of anthropology “back home”, several anthropologists have been interested in Greece. By researching mostly Greek villages and “traditional” communities, anthropologists, influenced by the British School of Social Anthropology, tried to find the “proximate other” in rural Greece. As the decades came by, this “exotisation” of Greece as part of the Mediterranean culture has been questioned. Nevertheless, the past few years in the context of the ongoing severe crisis, Greece has attracted anew the interest both of the media and of the academia. Thus, our hypothesis refers to the fact that there are a growing number of young people who choose to visit Greece attracted by the political activism in the country and consider it as an educational destination. Our presentation will be the result of a two-month research carried out among Erasmus students in Athens, using interviews and participant observation. Our purpose is to understand what kind of representations lead those students to choose Greece as their exchange destination. In other words, and this is the main question of our research project, is Greece currently “re-exotised” by those students and if so, in what terms?

GEORGIADOU, Dimitra (University of the Aegean/Department of History and Social Anthropology). *Urban Transformations at the Margins of the City.* This research reflects upon the ways urban voids, empty spaces in the urban environment are being gradually reclaimed by groups of people in search of alternative ways of expression. By focusing on a small area in the city center of Thessaloniki -known today as *Valaoritou*- I seek to explore the ways young groups of people and individuals improvise upon and within space, by transforming it into lived experience. Within the context of the deep economic distress Greece is currently facing, I attempt to follow this transitive process of public space in recent times, along with the social meaning produced by people as consumers of nightlife entertainment. Research reveals aspects of a silenced historicity as well as multiple inclusions and exclusions in terms of gender, age and ethnicity as integral parts of constructing and reconstructing selfhood and identity at the margins of the city.

GEORGIEVA, Deniza (Sofia University St. Kliment Ohridski/Department of Social, Work and Educational Psychology). *Feminization of Poverty and Labor Discrimination.* The concept of feminization of poverty focuses on the relationship between gender inequality and poverty and postulates that women are more vulnerable to poverty because of the existing gender inequalities in terms of access to the labor market, the division of paid and domestic work, the allocation of resources, the economic participation and opportunities and the government representation and their political rights and freedoms. The aim of this paper is to offer an overview of the process of feminization of poverty and to explore the factors and reasons which contribute to that phenomenon and result in policy-making action on gender equality. The analysis includes the historical evolution and use of the term “feminization of poverty” and its role in integrating the gender perspective in the theoretical discourse of poverty. Attention is also given to the negative effect and impact on professional, family and personal lives of women due to discrimination in the labor market, the high degree of horizontal and vertical gender segregation and gender differences in work and pay. The paper ends with a brief overview of the development of policies on equality between men and women, and the implementation of gender mainstreaming approach in the preparation of programs to combat poverty and gender inequality.

GIOLTZOGLU, Polina (University of Macedonia/Department of International Relations). *Revisiting Regional Narratives in Turkey about the Population Exchange (Lausanne Treaty 1923).* For these people, this is their ‘country’ (*vatan*), however the place that they had to abandon was their special motherland (*memleket*). Everyone says “our country” (*bizim memleket*) was very fertile; [...] everything was very different; very sweet. Their homeland was exactly that: an expression of nostalgia. In any case, ‘country’ – *vatan* – is a new term that first appeared around the time of the creation of

national states. It did not always exist. The term ‘memleket’ existed, describing the place that they were born and raised. This is valid for all those that were part of the population exchange, Greeks and Turks” – Sefer Bay. The Lausanne treaty of 1923 led to forced migration and displacements. It uprooted two million people from their hearths. Ninety years later, at a time when Turkey is turning towards the EU, the EU is pressuring Turkey on the human rights front, hiding – however – some European issues. Issues of how some notions of nationalism have gained strength in its interior and at the same time oppressing other ethnic minorities in many EU countries. The regional stories about the population exchange, came to the foreground when Turkey started dealing with its past, however this is not a display of reflective attitude but something that appears to be imposed by the EU, which is exactly what makes it problematic. The purpose of this paper is to bring out how memory is organized on three levels. The academic, the cultural and the verbal tradition of the people, which all help to understand that there is a need to revisit the past, deconstruct the differences dealing with the past and stop ‘hiding it under the carpet’. In the era of national incorporations that are rattled by different reasons (crises), regional histories that stem from a need for a different meta-narrative, start to come to the foreground. All the above highlight the fact that slowly wider sections of society become involved in the matter. Does the trauma of being uprooted exist in a context which is ideal for reproducing stereotypes and nationalistic narratives? Could the key to heritage hatred be prejudice and generalizations? How is the ‘past’ being constructed in the present?

GLENTI, Dimitra (University of Aegean/Department of Social Anthropology and History). *Spatial Contestations in Athens: Order and Disorder in the Streets of a “European” Metropolis.* Space, beyond a narrow geographic and geometric conceptualization, is socially constructed, and vice versa, it constitutes sociality. Within this dialectic, the networks of power relations, find a place of manifestation. Thus, space and particularly urban space, is a field of claims, disputes and contestations of sovereignty, by social groups and social actors. The streets of the city, an epitome of public space, have always been places of expression of power and resistance. The circulation, as a key-concept of the urban structure - circulation of goods, people, symbols and ideas - reflected in the urban fabric in the form of road planning and its control is central to public order. In Athens, however, the vision of a disciplined, operational, European metropolis was never materialized. The urban chaos that resulted from the narrow streets, the mixing of uses, the small blocks and the dense junctions, favors the interaction of individuals, appropriation of space and class stirring of the neighborhood. This patchwork of city streets, far from the ideals of a panoptical invigilation, facilitates the factual contestation, resistance and maneuvering, where the seeds of social change ambush.

GMIŽIĆ, Ivana (University of Zadar/Department of Ethnology and Cultural Anthropology). *Green, Green Grass of My Island: A Return Migration to the Island of Iž.* Based on the life story of an islander from Iž, I am showing the specificity of life on the island and exemplifying through his story the wider context of emigration from North Dalmatia. His life consisted of migrations since early youth: first moving to secondary school in Rijeka, then economic and political emigration to western Europe, further to America, and finally back to his island for retirement. I am analyzing the causes and individual motivations for emigration in the second half of the 20th century, as well as his motivation for the return migration. In comparing life in America and on his island in Dalmatia, the man I interviewed quite typically emphasized the work-loaded days in America versus relaxed, vine-sipping days with his friends on the island. Yet, since his second wife is an American, and his grown up children and grandchildren remained in the United States, the elder couple keep frequent contact by phone and visits whenever possible, thus never quite ceasing their global family life. His rich life story, life in numerous places on two continents, knowledge of four languages, various variants of his personal name, four passports, and two wives and three children, mirrors the experience of generations of Dalmatian islanders after the First and Second World Wars.

GNJATOVIĆ, Milena (University of Belgrade/Department of Art History). *Images in the Old Album – Heritage through the Photos of My Grandmother.* The aim of this paper is to reconstruct individual history using sociological and historic approach by means of photos as the carriers of memory, and to make frames for the future interpretations. Across the personal heritage, the present study intends to indicate general attitude towards the Belgrade Jews in the first half of 20th century, cultural characteristics of Belgrade of the time as well as the level of influence of political circumstances on building the individual identity. The title of this study directly refers to photographs that illustrate the life in Belgrade before the Second World War, when Jews, Orthodox and Gypsies lived together, portraits of my grandmother's family, customs, fashion and various celebrations of the time. The closer the dates of photographs were getting to the War, life of my ancestors was becoming more complicated day by day, as well as the life of all other Europeans in that period, especially Jews. Finally, my grandmother has lost her brothers during the war, changed her name and religion, and succeeded to survive the War with the new identity. Throughout my studies I've been investigating wide range of different cultures of memories, constructed histories, elected pasts, interpreted presences and intimate confessions. However, instead of all those histories, with this paper, I will try to deal with my own past that is wrapped in fog of the unknown and tacit, and slowly left to forget.

GOLUBOVIĆ, Milena (University of Belgrade/Department of Ethnology and Anthropology). *Long Weight of Danube: "Question of Vlachs" in the Light of Relations between Serbia, Romania and European Union.* The aim of this paper is examination of situations in which "question of Vlachs" emerges. I tried to answer the question like: Why "question of Vlachs" exist? What kind of mechanism lay in essence of this question? Under what conditions is actualized? In what relation is it connected with Serbian path to European Union? Nowadays, when Romania is the one of countries of EU, her politicians are in power to pose conditions which Serbian politicians have to fulfill if they want to reach integration of Serbia in EU. Resolving the "question of Vlachs" in northeast Serbia is one of conditions. There are different discourses about defining the Vlachs among individuals who are the members of this ethnic group. According to one discourse, Vlachs are Vlachs (autochthonous peoples of Balkan), then for some people Vlachs are Romanized Serbian population, and the third version is based on notion that Vlachs are Romanians (Vlachs=Romanians). These discourses are good examples of how groups of people employ different events from past in defining their identities in present, and making base for actions in the future. Contemporary society is based on notions like individualism, constant changes, constant making of choices, etc. Because of that, coexisting of these discourses, which are opponent to each other, is possible. My hypothesis is that so called "question of Vlachs" (or "Timoc question") emerges from existence of this third discourse and that is researched in this paper.

GÜVEN, Zeynep Uğur (Yeditepe University/Department of Anthropology). *Bobos and Rembetiko: Beyond Authenticity and Commodification.* Today, within the transformations of post-industrial era and transnational public sphere, social uses and functions of music need to be reevaluated regularly in terms of diverse social categories. Rembetiko as a specific genre with its multicultural and cosmopolitan roots, which has recently started to be classified and perceived as world music in Turkey, is gradually becoming a commodified product intended for leisure time of the new bourgeoisie. This study addresses the contemporary meanings of *Rembetiko* in İstanbul, the aspects of its continuing authenticity and its redefined usage in the new urban culture industry. The new social setting of *Rembetiko* will be elaborated in terms of the changing borders between heritage, tradition and modernity. While exploring the relationship between the modern self and *Rembetiko* culture, this study aims to portray the new musical taste of the bohemian bourgeoisie of İstanbul while focusing on the urban blues of Rembetiko.

HAMLACIBAŞI, Ümit (Yeditepe University/Department of Anthropology). *Shadow of the Plane Tree.* Bozcaada is one of the two islands of Turkish Republic in Aegean Sea. It was opposed to population exchanges for many years and this fact almost became its destiny. People go from and

people come to Bozcaada for many centuries. I would like to discuss if the space is ever vanishes utterly, even if the people who experience this place are vanished. There is a plane tree which rises in the middle of the town. Its shadow is still the symbol of solidarity as it is in the past. Do people seek this unconscious continuity? Were the relationships between streets, homes and groups inhabiting them wholly accidental and of short duration, then men might tear down their homes, district, and city, only to rebuild another on the same site according to a different set of plans. But even if stones are moveable, relationships established between stones and men are not so easily altered.” (Kolluoğlu, 2002: 1).

JEVTIC, Jana (Central European University/Sociology and Social Anthropology). *Muslims in and of Europe: (Re)Thinking Citizenship and Muslim Belonging the Case of Boycott, Divestment and Sanctions (BDS)*. This is an ethnographic study of everyday Muslim experience in the present-day Europe. It traces the formation of new sites of Muslim contestation, where citizenship and belonging, but also power, rights, resources and meanings, can all be questioned and re-conceptualized. Drawing from my fieldwork in Tower Hamlets borough, East London, I argue that these new sites are formed and steered by migrants, whose core organizing principle is determined by Islamic perspectives. These are equally grappling with an emergence of a more politically active Islam and what it means to act as a good citizen within a modern UK society. Using BDS as my case in point, I reveal how both concerns stir not only the locally specific struggle against discrimination and inequalities in a European, non-Muslim majority, context, but also the insertion of local Muslim communities within a global network of battle against injustice, which reverberates most powerfully where Southern poverty meets Northern imperialism. In Islam this is especially marked in the instance of Israel and Palestine. BDS campaign, consequently, emerges as a mobilizing and framing repertoire that produces global solidarities, whilst simultaneously attending to locally specific affinities.

KALAMA, Vasiliki (National Technical University of Athens/Urban and Regional Planning). *Economic Crisis, Center of Athens and the “Neo-Homeless.”* In the past, the studies on the crisis of residence of the Greek urban space were focused on the lack of building stock appropriate for the “surplus population” brought about by the great inner immigration waves of the last decades. Nowadays, a new contradiction arises: The habitation areas at the center of Athens are exceptionally densely structured, with a surplus of square feet of residential space, while the homeless population rises at the same time. The economic crisis, the high percentage of unemployment and the budget cuts of the last period lead to a steady rise of the number of people who are unable to cover rent or mortgage payments, with the subsequent result of losing their housing privileges. The problem emerges spatially with greater intensity at the center of Athens, while the new data differentiates the phenomenon in quality. More specifically, a new generation of homeless emerges, the “neo-homeless”. The term “neo-homeless” is used to describe the special characteristics of this new social group that has a lot of differences with what we knew until now about the “people who live in the street”. On the Constitution of the Greek State of 1975 a provision concerning housing exists: “the acquisition of housing by those who have none or are housed inefficiently is an object of special care of the State”. So, if housing is a right of every individual person (or every individual family), where does the current housing crisis come from and how do the various state policies of housing function?

KARAKUSHEVA, Slavka (Sofia University St. Kliment Ohridski/Cultural Anthropology). *Projections of Motherland in the Perceptions of The Turks Migrants From Bulgaria to Bursa*. One of the constructs that problematize the identity categories in the perceptions and the narratives of the migrants, settled in Bursa, is the concept of ‘homeland’. The homeland has got two dimensions in their perceptions and in different situations one of them prevails in the construction and transformation of identities. The paper will explore three different cases of individual narratives which give three different perspectives, representative for the community. They will illustrate two fundamentally opposing projections of the homeland, and a third hybridity situation which, in a way, compromises

with the location of the motherland, but is even more complicated for the individual. The study reveals an extremely complex picture of declaration of social positions which put identification tags in the everyday existence. These positions are constant struggle for recognition of particular identities and are situated between the two extremes of desire for belonging to the local community, the carriers of the signs of “Turk-ness” and desire for distinction from unknown and undesirable social practices and norms of behavior set by the local Bursa community. The conflicts in the relations between the two communities come from the accusation of the existence of “Bulgarian identity” from “outside” and from the attempt to defend their own Turkish one from “inside.” The migrants meet confusion with the categorization of ‘own’ and ‘foreign’ when it comes to their own identity and the construction that sets it – the homeland. Leaving the country of origin, they believe that they ‘return’ where they actually come from, the ‘real’ motherland, in which they are related by ethnicity and by blood. Entering the new conditions however and facing the differences in language, religion, attitudes, lifestyle, they refuse to accept these new conditions and to identify themselves as belonging to “this motherland” and thus, they “return” to the “old” national belonging. Today these two belongings and perceptions about the ‘native’ exist within one and the same identities – “we are Turks” but also “we are from Bulgaria.”

KONTOGIANNI, Konstantina, MPAZOYKAS, George and TSINTSIRAKOS, Odiseas (University of Ioannina/Department of History and Archeology). *Economic Crisis in Greece and the Return Migration of the Albanians.* The paper presents the first results of a short fieldwork in South Albania concerning the repatriation of Albanian migrants due to the Greek economic crisis. The material used consists basically in semi-structured interviews with sample of ten people (five men and five women), who have recently returned home. The main question refers to the way they experienced the economic crisis and the decision to repatriate, as well as the situation they face back home.

KOTTAS, Angelos (University of Crete/Department of Sociology). *Islamic Monuments and Representations of Islamic Presence in Rethymnon City, Crete.* After making a research about Islamic history and monuments in the city of Rethymnon, Crete (temples, mosques, houses and fountains) I wanted to try to uncover how the habitants of Rethymnon perceive nowadays these monuments, but also more widely the Islamic presence in the city. These buildings, that they have been built some centuries ago, are they blend into the modern city, today? Furthermore, with personal interviews from the habitants of Rethymnon, I try to find out which are the representations for Muslims living today in the city after the recent migration of early 1990s (mostly Pakistanis, Albanians, Turks, Syrians). How the locals recognize and perceive the Muslims identity? Is the Islamic identity just limited in a matter of religion?

LEDENCAN, Goran (University of Zadar/Department of Ethnology and Cultural Anthropology). *Aljmaš vs. Vodica: A Catholic and an Orthodox Pilgrimage Place in the Context of Politics, Narrations and Nations.* These two sanctuaries in relation to each other acquire specific political and ethnic meanings. Since the sacred places are situated on the border of Serbia and Croatia, by the banks of Danube, and since these were the sites of war conflicts in the nineties, the sanctuaries acquired new ethnic and political implications. In this paper, I analyze their meanings in the socialist period of Yugoslavia between World War II and 1990, and how the meanings changed in the capitalist period in Croatia. The sanctuaries are symbols of ethnic identity of Croats and Serbs, particularly laden with meaning during the times of conflict. My research was based on interviewing both secular and religious individuals associated with either sanctuary. Their stories reveal how, along with the hundreds of years old legends; recent events are motivating people to create new narrations about these sacred places.

PANAITE, Mara Mihaela (Transilvania University of Braşov/Sociology and Communication). *Viewing Europe Through a Turkish Traveler Eyes, From Books to TV Production.* Reflecting on Goffman’s words that “Europeans, and historians in general, tend to ignore the contributions of the

Ottomans on the continent's various states and societies," I am making an incursion on European culture and places through a Turkish traveler eyes. Starting from the *Book of Travels* to the most recent TV Production Formats, I will show you how Ottoman Empire and the Turkish world had a great role in the development of European culture. The Turkish traveler in his way of (re)searching Europe from the past to present discovers some similar places with his home land. He finds out how his own culture put the bases of others European states. He discover cities, architectural styles, works of art, pieces of past that belongs his own culture, because in those places were his ancestors. Today this is what the TV Production does. It's helping us to (re)search our culture and helps us to find our paths to origins. In this way the image of cultural distinctiveness emphasize the struggle for a better future by developing the new benchmark of TV formats that will rapidly influence media scholars and practitioners for years to come.

PAPADOPOULOU, Elli (Panteion University/Department of Social Anthropology). *Environmental Activism: Anthropological, Political and Philosophical Approaches.* The term *environmental activism* describes a political position, which is accompanied by a moral impulse for volunteering, and aims at the implementation of certain measures for the protection of the natural world. In this paper, I will argue that the environment is a fundamental social structure and that environmental issues, viewed through the sociopolitical veil and in the framework of social sciences, prove that the environment influences social attitude in infinite ways; for this reason, environmental activism is a necessity, in order to challenge the current social and economic model. Through philosophical reasoning, I will attempt to answer the questions, upon which it is based: How are Nature and the Environment defined and what is their cultural meaning? What is an environmental problem and what is its relation with the Western imagination for Nature? Moreover, I will examine the phenomenon of environmental activism as a social phenomenon of civil disobedience and political expression. In addition, I will display all its' possible manifestations and I will compare them, demonstrating the potential of each. Finally, I will suggest that the most effective type of environmental activism is the establishment of an *ecological citizenship*.

PAVKOVIC, Elizabeta (University St. Cyril and Methodius/Institute of Ethnology and Anthropology). *About Memory, Memories and Family Photos.* The creation and preservation of photographs expresses the will to hold up to a moment or to repeat a past moment. Photographs are the mark of a moment that has passed, mark that evokes memories in a present moment, reviving them and making them timeless. These activities are closely related with the mental process of remembering and forgetting, and they act in a corrective way. We cannot get back the time, but sure there is a media, strong enough, to "get us a past experience back" in a certain way. The photography may be such media. The photo albums full of memories are strong reminders of the past times, entwined with many personal associations. That is why numerous families consider their photographs as being their inestimable treasure, because, on our territory, the family tradition is carefully kept and passed to the next generations.

PAVLÁSEK, Michal (Masaryk University/The Institute of Ethnology of the Czech Academy of Sciences). *The Story is The Basis... And People Need Stories ..." A Short Discourse on the Big Story of Czechs Coming to the Banate.* This paper is based on the thesis that the members of Czech communities in Banat who left their country before the period of the "National Awakening" embedded the national idea thanks to the "assistance to fellow countrymen" in the interwar period. This was motivated by the effort to "save" the communities of fellow countrymen from being assimilated into the majority of society of South-Eastern Europe. The communication network of the state and the foreign out-migration therefore rested on the mission-evangelizing basis. The communities involved accepted, besides the already existing territorial and linguistic identification, also another aspect of the collective identity – the identification with the shared past. Historical events are strongly accented by current descendants of Czech emigrants. Due to the importance of the story of ancestors' arrival,

as it has been attributed by the participants themselves, I understand it and analyze it as a basic meta-narrative or identity core, through which both the past and the present are interpreted. Therefore I will introduce the story of ancestors' arrival as a basic corpus of identification of Czechs in the Banate.

PAVLIČIĆ, Jelena (University of Belgrade/Museology and Heritage Studies). *Presence of the Past. Through the Structure of Cultural Heritage.* Heritage evokes the sense that the past is important primarily because of the need for continuity, because past organizes and ensures the expectations of the future. The past provides the future. The aim of this paper is to highlight the questions: *What is the past and how to use it so it could necessarily mean the future and always be directed towards it?* Past is changeable by selective forgetting and active process of remembering. Shaping the meaning of the past is followed on the route of a *sense of self* to the *sense of everything* - from individual images of past to those of collective one. Depending on the context in which the subject of past achieves a particular communications, is interpreted and used, the value of this subject is changed. The object polysemy is causing this so we are always challenged to rethink the phenomenon of heritage. In this paper we are doing it through examination of the concept of *time*, from linear to narrative one.

PIERRE-MAGNANI, Céline (University Paris 1–Panthéon-Sorbonne/Department of Geography). *A Small Geography of the Istanbul Greeks.* When the Lausanne Treaty was signed in 1922, the Greek community of Istanbul was composed of more than 100.000 inhabitants. Within less than a century, departures have continued to reduce the size of the community. Today, in Istanbul there are no more than 3.000 Greeks, according to the most optimistic calculations. This phenomenon, which is mainly due to the political decisions taken during the short history of the Turkish Republic, questions the survival of Romiosini, or the specific identity of the Istanbul Greeks. The Turkish government's desire to build a unified nation has produced several inconsistencies and contradictions, which have mostly impacted the minorities. Afraid of becoming extinct, Istanbul's Greek community converges around strong points of reference which strengthen the legitimacy of its presence. In order to maintain itself, it has also developed its own spatial practices and representations. It is due to this emerging territory that Romiosini is still able to be spread.

PISEV, Marko (University of Belgrade/Department of Ethnology and Anthropology). *Balkanism and the Ottoman Cultural Heritage in Contemporary Serbia: Between Negation and Auto-exotisation.* Oriental heritage in today's Serbia is mostly reflected in constant tensions between the notions of "Balkan" and "Europe," offering a conceptual framework for mentalist perceptions of „folk culture“ and "folk tradition." In the cultural imagination of the Serbs, latent understanding of "Balkan," which perpetually oscillates on the "East of West, and the West of East," enabled Serbs to develop their own type of "Orientalism." This culturally specific "Orientalism" can be partly interpreted in a classical manner, as an essentialist proposal by which the "Balkans" subjugates the "Orient"; but, at the same time, it also acknowledges – and even accepts – the endemic "Turkishness" of the Balkans, gradually transforming its apparent "Otherness" in a *par excellence* resource of auto-exotisation of the national culture. The need to auto-exotise has its own clear inter-cultural logic: it creates the space for cultural uniqueness, by building up the sense of being special and utterly recognizable in the global ecumene. In other words, it presumes a number of essential qualities which makes "our" culture different from the cultures of "Orient" (= East), as well as from those of "Occident" (= West). In this paper, I will observe the mentioned process of auto-exotisation through the analysis of a specific pop-cultural phenomenon: so called "*novokomponovana*", or "turbo-folk" music, which flooded the Serbian media and public spaces particularly during the Yugoslav civil war, and became increasingly incorporated into the image of Serbian "rurban" nationalism.

PITURESCU, Ionut (National School of Political Sciences-Bucharest/Cultural Anthropology). *Crisis and Construction Regarding Collective Identities in the Balkans. Study Case: the Aromanian Vlachs.* Remnants of the Eastern Roman Empire, the Aromanian Vlachs adapted to the Balkan

historical environment through a coherent flow of survival strategies. Around a millennium ago, they were mentioned as mountain people earning their living as (semi-) nomad shepherds. Using their knowledge about the mountain tracks, they became caravan path-finders and, consequently, the caravans' armed guardians. Therefore they transported products not only as caravan carriers and owners, but also as shepherds and sheep flocks owners accompanied by considerable numbers of mules and horses. They became very rich merchants and sheep breeders, famous for ensuring the commercial connection in between Orient and Occident. So they arrived to be complementary to all established rulers of the region, during the Otoman Empire being granted a protectorate by Valide Sultan. While flourishing and ensuring the pastoralist and commercial necessities of South East Europe, the Aromanians Vlachs dispersed gradually from their original regions: Epirus, Thesalia and historical Macedonia. Because of the never ending conflicts in the Balkans, their legendary urban networks have been burnt up. Relying on their mobility practices and capacity to speak several languages the Aromanian Vlachs integrated in all Balkan societies, being often caught in the middle of others' conflicts, especially through the formation of the national states and border. This year we will celebrate, the 15 years long futility of the Europe Council's Recommendation 1333/1997 concerning the policies and regulations meant to protect the Aromanian culture and language, a stake chased by the wishful appropriation of all hosting national-states. This paper analyses in a comparative manner how, after two centuries of interethnic devouring, the identity construction of the Aromanian Vlachs keeps re-emerging as one of the unsolved dilemmas of the South Eastern Europe. In the context of Europe's political-correctness, economic and identity crisis, understanding the Aromanian Vlachs' search for the Self could become rewarding for any old or new European democracies.

POLYCHRONI, Katerina (University of Aegean/Department of Social Anthropology and History). *“Border Crossing” from East to West: The Immigrants’ Case in Modern Greece.* As Bourdieu states, space “is a system of discriminations, a structure of positions that while establishing an area of hierarchies, it ascribes meaning to each position”. In which way though people cope with this and more particularly what do immigrants and refugees who move from Turkey to Greece and then to Europe face spatially? How are they related to the Europeans’ *“loss of ontological security”* in this general situation of crisis and how as *people “without Europe”* do question the European boundaries by and while crossing the borders which at the moment are being questioned themselves? The aim of this paper is to present the current situation of immigrants and refugees in Greece, through pointing the moments when *“the West and the Rest”* meaning Europe (including Greece) and Turkey had come together and agreed in either explicit or implicit practices that led and still lead to spatial discrimination and therefore exclusion of these particular subjects. But at the same time, it is wanted to wonder if them, as an oppressed group induce cracks and finally have any role to the creation and change of space that is being staked.

PROTNER, Beja (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *The Erased of Europe: The Problem of the Erasure from the Population Registry of Republic of Slovenia in the Scope of European Migration Policies.* On the 26th of February in 1992, half a year after Slovenia got the independence from Yugoslavia, something has happened to 25.671 of permanent residents of former Socialistic Republic of Slovenia that has changed their lives forever. On that day, without any warning or announcement, these people were erased from the population registry of Slovenia due to the assumption that their “home” is somewhere else. Overnight, men, women, and children with different social backgrounds became “the Others” of the new Republic of Slovenia, living in illegality. Their previously diverse lives were transformed to the lives of struggle – for survival, to gain a legal status and for political emancipation through various public actions emphasizing the illegality of this act of the state and demanding their rights. On the one hand, we can see the “Erasure” as an administrative ethnical cleansing of the new national state and research it in the context of nationalism. But what is even more relevant today, and will be problematized in the paper, is the fact that due to the European migration policies and concepts of security that have affected the Slovene

legislation more and more from the year 1991 (especially from the incorporation of Slovenia into the European Union in 2004) and which direct the bureaucratic procedures of gaining legal statuses, there are still more than 13.000 of the erased residents who could not gain their legal status in 20 years, living as “the Others” of Europe.

RADESKA, Tijana and JANUSHEV, Trajche (University of St.Cyril and Methodius/The Institute of Ethnology and Anthropology). *Tolerance – Solution or Just Activated Bomb Ready to Explode. What is Tolerance between Different Nationalities and Cultures? Should We Build our Future Relationships on Tolerance?* Many countries in this day and age still face the problem of ethnic diversity. When one or more minorities live on the territory of some ethnic majority, people tend to build their micro or sub countries. They just tend to keep on their own. They are usually afraid of not being accepted from the majority and of the possibility of their own assimilation and loss of ethnic identity. That is the reason why they seem more sensitive which in turn makes them aggressively protective of their culture. The dominant ethnic group within the country usually does not react much different than the minorities. Even if they try to accept the minority groups without any stereotyping, they tend to play the role of welcoming host for “the guests.” No one really comes out of their shell. In time, living under such conditions people start being suspicious, prejudice, with low tolerance of the ways of the other ethnic group. These strong negative feelings motivate violence and other problems. Both sides are highly frustrated but then we can hear the voice of the big world politicians who say that the future and the peace between ethnic groups lays in Tolerance. But since in Oxford dictionary “Tolerance” is explained like to endure or permit especially with forbearance, the question is “Do we need just to tolerate and live happily ever after?” If the difference between two ethnicities that live on a same territory is culture than mentioning the differences so often sounds ethnocentric. Then, searching the peace in tolerance, since tolerance means to endure, to keep your thoughts and opinion in your head while you are acting like you are expected sounds hypocritically.

RADIĆ, Monika (University of Zadar/Department of Ethnology and Cultural Anthropology). *Aljmaš: Religious Tourism and the Construction of a Pilgrimage Place.* The topic I am presenting relates to a village in east Slovenia, close to the border with Serbia, which has been developing religious tourism for about fifteen years. The pilgrimage, according to legends, commenced more than three hundred years ago; however, the place grew rapidly as a pilgrimage destination after year 1998. The focus of revelry is a statue of Madonna which, according to legend, floated down Danube and Drava rivers at the time of Reformation and Counterreformation, finding a refuge in Aljmaš. During the war in Croatia in the nineties, the statue was “in exile” in the city of Osijek. It returned to Aljmaš in 1998, when the modern pilgrimage started. As a result, a church of modern design was built, sheltering the statue, as well as *The Stations of the Cross* and a chapel dedicated to Madonna. The whole village is benefiting from the pilgrimage place by catering to religious tourists. Accommodations are built on family farms, as well as restaurants and other services, using the traditional forms of housing and food for the new purpose.

RAFIŃSKI, Maciej (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Siberian Jesus and Other Prophets.* It was on the 18th of August 1991 that the policeman and an amateur painter known as Sergey Anatolyevich Torop began claiming to be a reincarnation of Jesus Christ. He was returning home from a meeting with an Orthodox priest, who was very disappointed with Sergey’s paintings of Mary – the priest insisted that the mother of God did not have the hands of a worker. Sergey refused to change the painting, not knowing why. A few minutes later he was supposedly enlightened, and began preaching under a new name – from that day on he is known to the others as Vissarion, the son of God (Vadim Redkin, *Повествование от Вадима*, [online], [accessed on:12.01.2012], accessible at: http://www.vissarion.ru/studies/tale_from_vadim/1/index.htm). His preaching was successful – he has about 15 to 20 thousand followers around the world, out of which about 7 thousand live in villages surrounding Vissarions home – the Abode of Dawn, located

in the south of Krasnoyarsk Krai in Russia. They call themselves “The Church of the Last Testament”. I would like to present pieces of my field research conducted at the Abode of Dawn, using them as an example of one of the phenomena which usually occur in times of transition (which in this case would mean the time of the fall of the Soviet Union) – the emergence of New Religious Movements, which offer people the stability and a feeling of purpose they lack (Włodzimierz Pawluczuk, *Wierszalin. Reportaż o końcu świata*, Kraków 1974). I would like to compare Vissarions followers with other similar movements (The White Brotherhood, The Muraszko sect), and try to determine what lies at the bottom of the appearance of such movements.

REZAIAN, Arezu (Panteion University of Athens/Department of Social Anthropology). *Living in-between: Remembering, Forgetting and Using the Past as a Point of Reference.* As a migrant in Greece for fifteen years, I would like to talk about some outstanding experiences and memories of my integration process into the Greek society and to interrogate my native identity after rejecting it for all this time. My story is somehow different from that of a political refugee or an economical immigrant. I had a Greek pen pal when I was at high school in order to improve my English. We got married after being friends for almost seven years. The first part of the paper deals with different aspects of my integration, such as Greek bureaucracy and nationality application, learning the Greek language, not placing much emphasis to speak Persian with my children, establishing local networks or making friends with other foreigners living in Greece at the expense of Iranians contacts, delving into the diverse aspects of the Greek popular culture. I am going to foreground some unusual moments in my autobiographical account. The second part, interrogating my Iranian past, refers to my interest in understanding Iran and remembering the past. My decision to become an anthropologist is part of this endeavor. Finally, by using autobiography and anthropology, my aim is to develop a reflexive approach of my integration into Greek culture and examine how this integration process urged me to turn back to the culture of my origin.

ANA, Ruxandra (University of Warsaw/Institute of Polish Culture - Cultural Studies and Cultural Animation). *Foreign Bodies: Cuba on the Polish Dance Market.* The rising popularity of dance events and dance schools in Poland in the past few years has generated a representation of Cuba based to a great extent on its dance culture, defined in terms of sensuality, sexuality and lightheartedness. This system of representation relies heavily on images of “authentic” dance and music that shape to a considerable degree the modes of visualization and experience. While some of these representations do relate to the realities in the field, others are often inexact or hold no real grounds and are used simply as marketing tools, increasing the exoticism and attractiveness of a distant culture that can be capitalized on. And while European ears and bodies are learning to adapt to Cuban sounds and movements, Cubans themselves seem to have become increasingly concerned with these practices of representation, in an attempt to respond to touristic needs and demands, thus commodifying dance forms for the international market. However, the peculiarity of Cuban dance culture is that it challenges “the tourist gaze” (Urry 2002) by directly involving tourists and absorbing them temporarily as members of the community. My research, based on one month fieldwork in Havana and Matanzas and two years of regularly attending dance classes and dance events in Warsaw, examines the mechanisms and grounds behind these representations and the way they correlate with the realities in the field, shaping our perceptions of otherness.

ŞAHİN, Nevin (Middle East Technical University/Department of Sociology). *Contested Belongings: The Experience of “the Other Music” in “the Other Land.”* While the national borders become blurred in Europe, the borders in the minds of immigrant people may become tough and experiencing “otherness” may necessitate strategies for relief. From 1960s on, Turkish citizens immigrating to Germany as migrant workers have strongly attached themselves to the language and culture of their “home” country, which made integration a major issue for the German government. For the second and third generations of the Turkish group, however, Germany turned out to become the “home”

country while attachment to the Turkish language and culture resulted in a contestation of belongings. The paper to be presented explores the contested belongings of German-Turkish young women of immigrant origin, who attend Turkish classical music choirs in an effort to relieve themselves from the tension created by the contestation of their Turkish-ness and German-ness with linguistic, religious and national aspects. The ethnographic data gathered through a three-month field research mainly in Berlin in 2009 is used for analyzing the multiple belongings of these Turkish-German young women dealing with Turkish classical music in an effort to give voice to an “invisible” group through an “unheard” genre of music and aims at contributing to the literature on Turkish immigrants in Europe which is rather rich on male youth and marginalized productions of music but which has not much recognized the experience of young women well-integrated into both cultures and the existence of Turkish classical music.

SARIKOUDI, Georgia (Aristotle University/Department of History and Archaeology). *Speaking Seriously by Laughing: Anecdotes as a Mean of “Resistance” in the Greek Community of Czechoslovakia.* Humour has been a case of study since the antiquity and that is because it composes a vital quality of human nature. Humor helps us to realize what interest the society and to understand better the culturally formed ways of thinking. Humor, however, is not connected only with laughter and happy atmosphere; is also regarded as a powerful political “gun,” where it can jeopardize someone’s authority. For this reason, some leaders tried to censor the humor and put it under control. The Greek community that was organized in Czechoslovakia after the end of the Greek civil war was in the 1940s was under the guidance of the Greek communistic party in cooperation with the Czechoslovakian communistic party. Any open disobedience in the orders of the party had severe consequences. In this paper I will try to show how the Greeks found a way to criticize and make fun of Greek and Czech political leaders through anecdotes and jokes.

SIDERA, Evangelia and SAPOUNZI, Eirini (University of Macedonia/ Department of Balkan, Slavic and Oriental Studies). *Literary Representations of the Balkans.* This paper aims in highlighting the regional stereotypes of the Balkans evident in a number of post-WWII Balkan authors. The approach of the people through literature and the narrations-testimonies of the writers allow us to examine deeper the roots of “Balkanism.” In addition, they contribute in understanding how the Balkans ended up as a synonym of political and social corruption, underdevelopment, poverty, continual warfare and immigration. Special attention is paid to the literary representations of the post-socialist era in the Balkans and the feelings imposed to the readers of these texts.

ŠKRINJARIĆ, Tea (University of Ljubljana/Department of Ethnology and Cultural Anthropology). *Cultural Heritage and Development.* The paper I will be presenting is dealing with a cultural heritage and its role in standing for cultural and political identities, as well as the symbolism which a heritage coexists with. Since a legacy of a country witnesses its history and identity, on an example from my homeland, Croatia, I tend to discuss how a cultural monument, which in the past has had great local, national and regional fortification/military and border significance, by preserving and reconstruction, can become the new symbol for the country on the new border of the European Union. Although the reconstruction and revitalization of the monument would not give it the same purpose as it had in the past, strategic importance and location of heritage are making it of the essence for future touristic and economic development of the country. By adapting it to the modern life style, cultural monument can serve as a backbone of economic development, communication tool for establishing stability of the region, political interactions and co operations, as well as for erasing social disagreements and boundaries. For a country like Croatia, with very rich and complex history that even nowadays affects its development, cultural and historical heritage is undoubtedly important for maintaining multiethnic relations.

STAMOULIS, Mathaios (University of Ioannina/Department of History-Archaeology) and MARAGOU, Maria (University of Ioannina/Department of History-Archaeology). *The Buildings as Symbols of Tsiftlik owners –Beys, in the Territory of Konispol (South Albania).* The fieldwork was conducted on April 2011 in the territory of Konispol (Albania). The aim of our research team was to spot and photograph the mansions of the land-owners of this territory. In our days some of them are threatened with collapsing-others have already collapsed-due to the mistreatment, the lack of restoration -work and the indifference of the state. Most of them were built at the beginning of the 19th century. For a period of 150 years, they stood as symbols of power of the seigniorial system. Our research focused mainly on the tracing of the collective memory of the inhabitants of this territory, as far as it concerns their relation with the landlords, and the owners of these mansions. We also made an attempt to trace the extent of transformations in use and ownership, mainly during the period of “public democracy” (Hotza regime) in Albania. The aim of this announcement is to present the conclusions of this survey.

STANKOVIC, Isidora (University of Belgrade/Department of Art History). *Inter-Religious Relations Seen through Remembering and Forgetting – Examined on the Model of Different Belgrade Cemeteries.* In the past few years, the main cultural discourse is the one concerning multiculturalism and racial, religious and ethnical equality. However, with constitution of modern, national states any kind of minority is neglected legally, psychologically and even physically. This is because, often, there existed a lack of communication between those groups during their history. This paper will examine inter-religious relations between three monotheistic religious communities living in the Belgrade, capital of Serbia, during centuries. The main examination tool will be cultural memory that affected burial places of these communities, showing that today, religion is the element of group identity more than a sign of the true religiousness. The first part of the presentation will consider historical relations between these groups, how they coexisted during centuries, and their impact on each other’s behavior. Furthermore, in the second part, it will be shown how cemeteries could be important cultural document, place of memory, concerning cultural and personal memory, but also different group identities. Finally, in the last part, some conclusions would be made through showing how historical relations and official cultural memory effected the configuration of cemeteries, the lack of burial places for groups seen as the conquerors or neglection of graves of some individuals who were not representative for a community.

STAROVA, Eda (University of St.Cyril and Methodius/Institute of Ethnology and Anthropology). *“We’ll Have Our Usual”: Tradition and Modernity through the Example of the Skopje Teahouses.* The research topic will be concentrating on the teahouses in the old bazaar in Skopje. The lengthy tradition associated with the teahouses as institutions in which the social life of the ‘Bazaar people’ and dwellers took place exists today, although it does so in a different way. The teahouses are mainly visited by groups of men who are acquainted with each other, less often by women. The men drink certain beverages and discuss a variety of topics of their interest. The changes in the traditions are due to the modernization of life and the increased popularity of the Bazaar’s ambient mainly as a result of infrastructural advancements. In these modern conditions a certain number of teahouses take up a new function as places of interest for those attracted by the oriental or even “exotic” atmosphere, as well as for those who support the concept of multiculturalism – they serve as places for a connection of cultures. The research topic will examine the question of whether the reasons for visiting the teahouses today are different to those in the past. The questions: who, at what time, for what reasons, how often and who with visits the teahouses in the past and today will also be considered. In the research I will be interviewing individuals, habitants of Skopje of different age groups, who identify themselves with the Bazaar tradition and who in other words represent and keep that tradition up.

ŞULEA, Elena (Bucharest University/Institute of Ethnography and Folklore, Ethnomusicology). *Music and Dance from Bilca: A Perspective on the Evolution of Folk Repertoire from 1971 until Nowadays.* This study analyzes the dynamics of the transformation process of a local repertoire of traditional music and dance from 1971 until nowadays. As far as the context goes, the place of study is Bilca, a village in Suceava County, located in Bukovina – a region in Northern Romania that borders Ukraine. I chose this region as case study because it has a tumultuous history, replete with radical political, social, and cultural changes. Bukovina was under the influence of the Habsburg Empire and it was particularly influenced by Slavic settlers who had been brought there before 1918. After World War I, Bukovina gained its autonomy and joined the Romanian Kingdom. Northern Bukovina (the Cernauti region) fell under Soviet occupation after World War II. Nowadays it represents the south-western part of Ukraine. The current border between the two countries split Bukovina in half and also separated members of the same family. Over time, Bilca and other towns in Bukovina were inhabited both by Romanian as well as by Csango, Jews, Ruthenians, Poles, Armenians, Ukrainians, and Germans. This reflects strongly the multi-ethnic character of this region. My research project draws on the work conducted by Romanian ethnomusicologist Ghizela Sulițeanu in 1971 in the village of Bilca. I will continue this pioneering work and I will also compare this material with more sources from the “C.Brăiloiu” Archive at the Institute of Ethnography and Folklore as well as by data research on the Internet. The results show that nowadays, in the Bilca music and dance repertoire we come across minority cultural sediments, with a strong Romanian character.

TANFIN, Guillaume (University Lyon/Department of Anthropology). *Mahala in Sarajevo, Gossips as Everyday Life Strategy.* Against the reduction of Bosnian realities to their ethnic dimensions, the study of *mahala* as daily practice of sharing and spreading gossips stresses some of the main Sarajevo social life's mechanisms and intend to break the ethnical bias corrupting both studies and perception of Bosnia-Herzegovina. *Mahala*, as most of the social action in Sarajevo, is based on *raja*, a way of identification used by urban population that avoids any ethno-religious register. “Being *raja*” means to belong to an imagined community, egalitarian one, which maxim is “do not differ from *raja*”. But if *raja* excludes differences, it does not cancel them. They are simply excluded from the daily life interactions in order to sustain a social life otherwise impossible. Finally, more than a community or a practice, *raja* can be seen as a process of socialization in an heterogeneous society. And *mahala* and its economy of prestige insures here that no one differ from *raja*. In other words, even if the ethno-religious differences exist in Bosnia-Herzegovina, they appear to not be relevant in the everyday life of Sarajevo inhabitants. Ethno-religious differences exist, were used and are still used at the political level but become irrelevant on daily basis. Cooperation is the rule in everyday life. Today the division in Bosnian society should be rather sought between people belonging to this imagined community of *raja* (urban, secular and self defined as educated) and the *papci*, rural people recently arrived in Sarajevo. Displaced during the war or seeking for jobs, they are seen as uneducated, rude and religious fundamentalist, threatening *raja* and its social model. The study of *mahala* allows us to go beyond the ethnical bias argument which often replicates the (post)conflict and nationalistic rhetoric, and to observe the realities of the Bosnian society today.

TRANTAFYLIDIS, Savvas (Democritus University of Thrace/Department of History and Ethnology). *“Our Only Treasure were the Icons”: Problematising Social Memory in the Town of Konitsa.* This article is about the construction of Social memory among the inhabitants of the town of Konitsa in Epirus, Greece and it comes as a result of a short-period fieldwork practice conducted during the 6th Konitsa Summer School. Social memory, in an attempt to define it, is the bond between a community that creates both the feeling of communality and the establishment of a communal identity. What will be pointed out during the presentation is that in the whole procedure of creating the bonds and the memories in which social memory is based in the field, religion seems to hold a central –if not the only- role. Moreover, there is a specific figure, Father Paisius, a well-known monk who was brought up in this area, that tends to determine the articulation of social memory. The brief presentation of the theoretical background will be followed by the information gathered after conducting interviews with locals, emphasizing in narrations

about Father Paisius' work and "miracles". Finally, after an attempt to interpretate the data collected, we will conclude with some questions raised which could probably lead to new ethnographic attempts both in this field and in others.

TROŽIĆ, Emir (Sarajevo University/Faculty of Engineering), TROŽIĆ Naida (Sarajevo University/Faculty of Pedagogy). *Traces Traditional Use Water Power Bosnia and Herzegovina.* Existential needs of people for water determined the war and migrations. Water is good, you can use for different purposes. Water throughout history used as a barrier for defense against enemies. In order to do between good neighbors bridges were built. For business, were built different small commercial buildings in which used water power. After a review in different traditional uses of water, through analysis and discussion several small plants who have always been using water power, the conclusion will be through a practical example indicate the need for protection, as a monument of culture, small plants with traditional use water power.

TSAROUCHIDIS, Christos (Aristotle University of Thessaloniki/Department of Modern and Contemporary History, Folklore and Social Anthropology). *Homelessness in the City of Thessaloniki: An Anthropological Perspective.* This paper represents an overall picture of homelessness in the city of Thessaloniki, the second biggest city of Greece. As economical crisis has just started-or has already started (?)- in contemporary Greece an anthropological perspective is able to offer questionings about the influence of crisis in Greek social, political and cultural life. When this dissertation started (in December of 2009), homeless people in Thessaloniki (and in Athens as well) were "invisible" and they belonged to a marginal "underclass." The majority of the civilians believed that homeless people were responsible for their own homelessness stating plenty of reasons resulting in this situation, for example, their "laziness" (according to the ingrained opinion that laziness spells failure). Nowadays this extended point of view changed due to the increased number of homeless. Homelessness became visible and present in everyday discussion between citizens, or in every short of media, referring to them as our "fellows." One of the major aims of this paper is to represent the transition of homeless from invisible (non)existence to a "fellow." The needs that forced citizens to change their opinion will be also under fire of this paper. After the anthropological definition of terms such as "homelessness" and "homeless" (or the current type of "new-homeless") in Greece, the paper will introduce the results of the field-work and some of the most interesting ethnographical moments which proves that Greece is in the middle of a further more generalized crisis. We will intend to examine if economical crisis cause cultural crisis or vice-versa. The absence of public Social Welfare in Greece leaves at the nongovernmental organizations and churches the role of social services. By using ethnographical examples taken from my anthropological research, which included close study of all the nongovernmental organizations, churches or of any other kind of associations involved, we will try to identify the exact role of those "enterprises". Crisis also changes the notion of philanthropy and volunteerism. Innovative proposals seem to be no more welcome in the whole country. Citizens try to understand what "is happening" in Greece, why everything is changing day by day, who is the one to blame for (politicians, immigrants, European Union?), why the crowd seems/feels/is hopeless. In an anthropological point of view we will see how crisis can't keep up with anything innovative or progressive, at least in order to the local social context.

TSETLAKA, Athanasia Marina (Université de Provence/Department of History). *The 1923 Exchangees's Descendants in Today's Turkey: In Search of a Unique Identity with a European Perspective.* The 1923 compulsory population exchange between Greece and Turkey, which caused the movement of about 1.5 million people, was based on religion. As a result—with some well-known exceptions on both sides—the Christians of Asia Minor were relocated to Greece and the Muslims of the Greek territories were moved to Turkey. In this way a religious homogeneity of the population in both countries was accomplished but neither a linguistic nor a cultural one. Turkish-speaking Christians became Greek citizens and Greek-speaking Muslims became Turkish citizens. About 20.000

of Greek-speaking Muslims originated from western Macedonia (regions of Voio and Grevena) settled in eastern Thrace, Bursa and Cappadocia. For decades after their settlement in Turkey they preserved their language and culture. The new generations lost their ancestor's language but they still follow the rules of—what seems to be—a closed ethnic group. They are making efforts to revive their language (ρωμαίικα, Rumca) and preserve their cultural heritage. They believe that, in this way, they will build a unique European identity stemming from their Balkan origin. At the same time, their Balkan origin draws a firm line between them and other ethnic groups, especially in eastern Turkey. Their behavior is determined by many elements from their distant and complex past, which, although in line with the official narrative, they still shape the unique identity of this particular ethnic group.

TUZTAŞ, Ayse Hilal (Yeditepe University/Department of Anthropology). *Relations Between State and Nomadic Pastoralists: The Perception of Nomadism.* In the Ottoman Empire, pastoral nomadism was a common way of life in Anatolia. Following the Ottoman expansion towards the West, one part of the pastoral nomads dwelled in the Balkans. The pastoral nomads, who afterwards called as “*Evlâd-ı Fatihân*,” (sons of the conquerors) became crucial factors strengthening the presence of Ottoman Empire in the Balkans. The other part of the pastoral nomads, named as “*Etrâk-ı bi idrâk*,” (Turks with no conscience) migrated between their summer pastures and winter quarters (*yaylak* and *kışlak*) within Anatolia were subjected to sedentarization, due to the political changes. In other words, borders were created for the nomads in different context. Not to mention that with the collapse of the Ottoman Empire and the emergence of the new Turkish nation-state, nomads came across with new borders as well. Nowadays, pastoral nomadic life style is about to vanish in Anatolia and there are not so many migrating nomadic groups left within Anatolian borders. My aim in this paper is to examine the reasons behind the change in the nomadic life style in the historical perspective. In so doing, I will examine the perception of nomadism in Anatolia and Balkans and the policies towards the nomads.

USLU, Tolga (Yeditepe University/Department of Anthropology). *Basic Aspects of “Ottoman Tolerance” Praxis.* It is certain that Ottomans created an empire. Far from a modern nationalistic view, Ottomans had empire vision, which required an inclusion of many issues—managerial applications, cultural themes, and structural contexts. This created a unique synthesis. It is also arguable whether the Ottomans employed a “conquest” mind set and took over these variances” or whether this pluralistic manner was a real worldview. In fact, the presence of such a discussion does not change reality the Ottomans held a true imperialistic attitude. When it comes to the management of a multi-ethnic society, the Ottoman mind set cannot be reduced to maintaining any single ethnic identity. And while reaching this original application, it created a unique cosmopolitan cultural composition. However, while practically creating a unique cosmopolitan praxis, one cannot find a corresponding rhetoric in the Ottoman discourse. In this paper, I will examine different aspects of “Ottoman cosmopolitanism” and the underlying meanings of “Imperialistic organization.” In doing so, I will examine the economic-cultural, managerial-cultural and socio-cultural aspects. Methodologically, I draw concepts from economic and political anthropology while I maintain a historical approach.

VARELAKI, Falia (Democritus University of Thrace/Department of History and Ethnology). *Interpreting the Silence of Space. The Example of the Oncology Clinic.* This paper constitutes part of an ethnographic research concerning anthropology of health, approaching hospital as a place of symbols and meanings. More specific, we try to study the department of oncology clinic through the prism of the concept of «asylum» as an analytic tool in order to approach the place. Interpreting the illness as a ritual and looking, according to Van Gennep's theory, for rites of passage of an oncology patient we can note how a space becomes place. It is a place where the medical discourse dominates, a place maybe not that silent but more “multivocal,” as it seems to be.

VLACHOU, Sonia (University of Hamburg/Institute Social and Cultural Anthropology).

Youth on the Move: Mapping Experiences of Displacement among Unaccompanied Minors: An Anthropological Case Study in the Reception Center for Unaccompanied Minor Foreigners in Konitsa-Greece. The present paper discusses “Youth” as a social/legal - capital parameter on the course of West African adolescents’ migratory passage to Greece. Located within multiply liminal spaces due to their belongingness to the categories “Migrants” and “Youth”, the subjects in focus find themselves trapped within a prolonged “Political Childhood”- status wherein issues of territorial, spatial and generational belongingness, remain open. It is being assumed that regardless their biological age, the transition from childhood and adolescence to “Social Adulthood” has already taken place before the launching of individual migration adventures in their conflict-plagued home countries. However, the application for asylum as unaccompanied minors in Greece/EU constitutes in this sense a voluntary regression to a position of political powerlessness. The project explores the experience of these spatiotemporal retrogressive transitions, in order to identify gains and losses in self- determination freedom and access to social networks. Based on an Anthropological case study conducted in the “Reception Center for Unaccompanied Minor Foreigners” in Konitsa-Greece this project combines “Youth Anthropology” and “Migration Studies” analytic approaches in order to trace ways in which various forms of exclusion both, by macro- structures such as national and EU policies, and micro-structures such as local society networks and peer groups’ attitudes activate agencies on behalf of the Young on their course of survival and integration into this part of the European geopolitical space.

VOICU, Cristina Georgiana (Alexandru Ioan Cuza University of Iași/ Philological Studies). ***Crossing Borders: Journey into Otherness.*** Transgression concepts such as “hybridity,” “alterity,” “diaspora,” “creolization,” “transculturalization” and “syncretism” have to an increasing extent become key concepts in various attempts at escaping the problems of suppression and exclusion involved in notions of purity, be it the purity of race or culture. The purpose of this paper is to focus on the concepts of transgression and to try to develop conceptual spaces within which it is possible to grasp and to study cultural identity without resorting to cultural essentialism. The paper explores the concept of hybridity and its uses in divergent and related fields, besides a critique of assumptions (those of purity, of marginality and identity). A discussion of cultural alterity, identity, diffusion, and race leads to consideration of how syncretism and hybridity seem to do duty as terms for the management of the more esoteric cultural aspects of colonialism. From an analytical perspective, the paper emphasizes the complexities of the power in transgressions as well as in constructions of essentialist identities. We need to move beyond the limitations of both identity politics and the critique of essentialism without losing sight of the commitment to social and cultural critique. Focusing on the concept of hybridity, I argue that we should not only be concerned with what is hybridity, but also how are the notions of and distinctions between transgression and purity applied, by whom, to what ends and articulated with which other elements. Turning the concepts of transgression into analytical, rather than descriptive, they will open up new fields of study and new possibilities for critique.

VOLINZ, Lior (University of Ljubljana/Cultural Differences and Transnational Processes). ***Tidal Waves on the High Seas: Roles of Identities, National Pride and Advocacy Groups in Responses over Social Networks to the Israeli Attack on the Mavi Marmara.*** The Israeli naval attack on the *Freedom flotilla*, a humanitarian and political convoy set to arrive to Gaza in May 2010, was a worldwide media event of a large magnitude. Immediately after the attack, a battle ensued, no longer on the high seas but in the mass media and online social networks: much of the advocacy and criticism was carried over *Facebook* and *You Tube*, using a diverse set of commentaries, videos, media reports and individual analyses. The transformation of the battlefield into a Web 2.0 arena had created strong responses from both sides, not only from participating individuals but also from government agencies and political NGOs. These efforts, in a time where information was partial (due to the Israeli seizure of almost all reports and footage), may shed light on the narratives of identity and national pride, which dominated the angry responses from both sides in the social networks. Who represented whom and why? Were responses pre-orchestrated or genuine and spontaneous? Could the sides show empathy

and understanding across the lines of conflict? This paper will attempt at providing answers to some of these questions, which reflect the nature in social network politics of nationality and identity.

VUKOVIĆ, Goran and VIDEK, Vlatko (University of Zadar/Geography and Ethnology and Cultural Anthropology). *Globalisation, Economic, Political and Social Tensions and Transformations.* At the time of the Croatian entry into the European Union a larger process of highlighting the identity of the individual fractions, pro-and anti-European variants, is formed. The identity is crystallized and formed in relation to the “others” and in times of crisis and politically transition periods we see a black and white picture of the pronounced anti-European nationalism in relation to the liberal-democratic European principles. The complexity of the current process is the result of the historical changes of Croatian territory which was the bulwark of Christianity in Europe, and the Homeland War, which implies conservatism and patriotism. On the other hand, a social change initiated by Yugoslav socialism versus capitalism and a strong pro-European campaign by the majority of political elites cause a complex situation which is simplified by the rhetoric “us vs. them.” Croatia is at the crossroads of “Europe” and “the Balkans” and with the entry into the European Union the economic, political and cultural changes are expected, which may intensify the symbolic construction of the “European” mentality and identity. A created media image of the return to Europe and the time dimension in the peak of the European crisis as well as other aspects mentioned above will be interpreted for the purpose of the clarification of the process of forming, emphasizing and maintaining the “Croatian” identity.

YANIKKAYA-AYDEMİR, Pervin (Yeditepe University/Department of Anthropology). *Adaptive Female Identities in a Contextual Geography: Reflections on a Daughter.* Ethnic identity can be acquired through self-identification or imposition by others. However, one may also acquire an adaptive identity and fluctuate between his/her social identities in the presence of potential negative consequences or negatively perceived social identities as a self-defense mechanism (M. Shih *et al.* 2010). The Anatolian landscape, functioning both as a transitional place and a homeland for various civilizations throughout the history, still maintains its remnants of social, cultural and archaeological heritages, which makes it a melting pot of people from different origins with distinct personal stories. This paper will focus on the identity issue of individuals with parents of different ethnic origins in a contextual geography (social and historical landscape of the Anatolian community), presenting the case of a 50 year-old Turkish female living in Istanbul. She is the second daughter of a Greek Orthodox mother and a Turkish Muslim father who fell in love with each other in Istanbul, and married despite total opposition from their families, relocating themselves in a small city near the Black Sea in 1960s. The mother made a radical decision to disguise her minority identity in this small city, and adapt herself into the community as the wife of a public officer from a big city. Born to this environment, the daughters were unable to enjoy the identity and culture of their mother all through the years they lived in this small city. This experience reflects itself in the expressions of the interviewee as having “substantial lack of one side” during her adulthood along with many other feelings. The present paper aims at exploring these reflections of an adaptive ethnic identity on a daughter’s personal development within a contextual geography.

ZACHARAKIS, Nick and BELLOU, Eugenia (University of Ioannina Bellou Eugenia/Department of History-Archaeology). *The Culinary Culture as an Element of the Local Identity: The Case of Corfiot Olive Oil.* During the last years, in the context of a homogenized tourist market, appear initiatives which refer to the promotion of the local identity through the projection of specific elements. The culinary culture is one of these elements as it embodies the sense of locality. The consumption of local, traditional recipes is an integral aspect of the tourist experience with the tourist consuming not only the sights and sounds but also the taste of a place. It is a process which begins with culture and ends in policy making. The Corfiot culinary culture consists a characteristic example. It constitutes part of the Mediterranean culinary culture but also retains its own distinctive character as a result of

the multiple historical and cultural influences through the centuries. This sense of distinctiveness constitutes also a basic element of the local identity. The Corfiot culinary culture is based on olive oil. Nowadays the local agents make an attempt to revalorize place through its distinct product. In this short presentation we will examine the means through which the regional product is utilized both as part of culture economy as well as in the process of construction of locality among the natives.

ZADROZNA, Anna Irmina (Yeditepe University/Department of Anthropology). *“This Research Tool is a Person, Indeed”: Some Reflections on Ethnographic Fieldwork.* Both fieldwork and anthropological writing have been widely criticized and discussed within anthropology to finally expose anthropologist as a human-being. Today, anthropological fieldwork is perceived as reflexive, dialogical, but deeply personal experience, an “adventure between anthropology and autobiography”, where the tool is ethnographer her/himself. However reading the articles about methods and methodologies one can find the notes on personal experiences, “anthropologist as a human” is a topic often dissembled during the studying process. We have all agreed that the presence of ethnographer change and transform the field, but we rarely and shamefully talk about how being in the field influences the ethnographer. In this presentation, based on my own fieldwork experience as well as experiences of my colleagues, I concentrate on the ethnographer-persona. I contemplate on various ways in which the fieldwork can influence the ethnographer and I put the question of its consequences for her or him. Describing various psychological and physical experiences of the ethnographer as a “research tool” I reflect on safety and (self)ethics during the fieldwork. Finally, I also look on how and if the methods and methodology courses offered during the studies prepare the future ethnographer for the fieldwork (self)experience.

