A World in Flux:

Globalising Flows, Local and Regional Responses and Anthropological Reflections

It can be said that the world started becoming increasingly interconnected at least from the "discovery" of the Americas and the rise of capitalism in Europe. Some authors see in such developments the emergence of a modern world-system (Wallerstein 1974). Alternatively, increasing interconnectivity on the global scale is explained as resulting from the coupling up of industrialism and international trade somewhere around 1890 (Ruccio 2004). However, there is a growing consensus that in the last three to four decades such processes took off at an unprecedented pace (Inda and Rosaldo eds. 2002), opening up unforeseen horizons, as well as bringing about a host of unintended consequences (Harvey 2005). Nowadays, virtually nobody can escape living in "a world where borders and boundaries have become increasingly porous, allowing more and more peoples and cultures to be cast into intense and immediate contact with each other"(Inda and Rosaldo eds. 2002). After initial bursts of enthusiasm, related to the "unprecedented freedom of flows" that were stemming from the compression of time-space (Giddens 1990; Harvey ; Oke 2009), and perceived as a gateway to migrant transnationalism and a multicultural civilization in which all would profit from getting in closer touch with each other, concerns were starting to be raised as to menaces like forced cultural homogenization. Similar concerns were often condensed in catchwords like "MacDonaldization" (Ritzer 1993). In reaction to such reductionist approaches, the conceptual modelling of the world in flux came to be increasingly complex and nuanced. Thus, the multi-sidedness of globalisation was scrutinised more thoroughly, as is demonstrated by the coining of the concept of "glocalization" (Robertson 1994). A new, rather optimistic turn in the reflection on the globalising trends ensued, represented, among other works, by David Miller's redefinition of global consumerism as a practice of creative and liberating self-expression (Miller 1995 and 2012). Anthropological optimism is also noticeable in research pointing to the liberating, democratising and humanising potentials of new information technologies, like the internet, cell phones and social networks (Miller and Slater 2000; Miller 2006; Miller

2011; Madianou and Miller 2012). On the other hand, a rising number of critical voices point to the fact that global trends are not separable from neoliberal and imperial projects (Hardt and Negri 2000; Harvey 2005), which are resulting in massive impoverishment for most, and the rise of a new global ruling elite. However, anthropological approaches remind us that globalisation is not (only) an entity or a process unfolding "out there", outside of the lives that we are living. Rather, it has to be reflected upon as an everyday lived experience, which inevitably influences our livelihoods, our feelings, our reactions, our need to belong. In other words, "to provide an anthropological introduction to globalization is to focus at once on the large-scale processes (or flows of subjects and objects) through which the world is becoming increasingly, albeit unevenly, interconnected and on how subjects respond to these processes in culturally specific ways" (Inda and Rosaldo eds. 2002). Yet, it is by now a common place that the global experience has become the internalisation of a series of crises and imbalances. For Bauman (2006) the present life conditions are "liquid", unpredictable and fearful; in a sense we are dealing with a series of fluidities and uncertainties. Beck (1992 [1986]; 1999) sees the world we are living in as a "risk society". What we all experience is a new world in which global forces become more and more aggressive: everywhere, one can witness the grabbing of money, of various resources like energy or water, of the environment, of humanity and dignity. This results in a generalised situation of multiple crises on social, political, economic and personal levels. This year's conference will attempt to explore the actual and possible regional reactions against the situation described and the multiplicity of practices of coping devised on a local and community level.

Conference subtopics:

- Europeanisation as globalisation
- The dynamic of local, regional, national and European identities
- The democratic deficit and the EU
- Globalisation, economic, political and social tensions and transformations
- Civil society, the public sphere and the media
- Mediatised revolutions: new social movements, social networks, nonviolent revolutions and new communication technologies
- The state of the state under neoliberal globalisation
- The culture(es) of crisis
- The de-territorialisation(s) and re-territorialisation(s) of culture(s)
- Migration, transnational networks and polymedia
- Consumption and commodities in motion
- New forms of tourism, commoditisation of cultural heritage and revalorizations of traditions
- The meanings of tradition and modernity in a post postmodern world
- Reflections on shifting and shrinking space and time in a world in motion
- Remembering, forgetting and using the past in public and private lives
- Minorities and the logic of maintaining images of cultural distinctiveness

- Politicization of everyday life: the shifting forms and consequences of practices of eating, drinking, dancing ...
- How are "Others" treated and how are their images reinvented in a globalising world
- New forms of hardship and poverty: how they come about and how they are handled
- Illegal migrations and the fate of asylum seekers
- Reconfiguring Gender identities and transgenderism in a world in flux
- Complicity, criticism and activism: anthropological responses to neoliberal globalisation
- From "Being There" to "Going Where:" Methodological and ethical issues of fieldwork in the glocal and hyper-mediatised era

Organizing Institutions:

- Border Crossings Network
- Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade
- Department of History and Archaeology, University of Ioannina
- National School of Political Studies and Administration, Bucharest
- Department of History and Ethnology, Democritus University of Thrace
- Institute of Ethnology and Anthropology, Faculty of Natural Sciences and Mathematics, St Cyrill and Methodious University, Skopje
- Dept. of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana
- Department of Ethnology, Sv Kliment Ohridski University, Sofia
- Department of Anthropology, New Bulgarian University, Sofia
- Department of Ethnology and Cultural Anthropology, University of Zadar, Zadar
- Department of Anthropology, Yeditepe University, Istanbul

Eligibility:

The conference is open to all undergraduate, M.A. and Ph.D. students from the universities which are members of the Border Crossings Network, as well as to other students from the area and beyond who might find the network interesting. Students are expected to present papers related to the main topic of the conference. The presentation should be maximum 12 minutes (plus 5 minutes for discussion). Power-point and multimedia presentations are welcome.

Cost:

There is no conference fee. However, the organisers are not in a position to cover travel costs and the cost of accommodation for participants. Participants will be accommodated in double and triple hotel rooms. The cost for accommodation, including breakfast and one meal, will be approximately 40 EUROS per night and per person.

Transportation:

Participants should make their own travelling arrangements. In addition, a bus for the conference participants will run from Thessaloniki to Belgrade on the 1st May and from Belgrade to Thessaloniki on the 4th May. The bus fare is to be covered by the participants themselves and it will depend on the final number. There will be a notice on time.

Organizing Committee:

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Deadline for submissions is the 31st March 2014. Successful applicants will be notified by the 15th April

Application procedure:

Applicants should send their personal data, including university affiliation, and titled paper abstracts (around 15 lines) to the following persons:

❖ **For the paper proposals coming from the organizing country:**

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