12th International Border Crossings Students' Conference

1–4 May 2014, Belgrade

A World in Flux:
Globalising Flows, Local and Regional Responses and Anthropological Reflections

Submissions deadline: 31st March 2014
info: www.border-crossings.eu

Hosting University

12TH Border Crossings Students' Conference
Belgrade, 1-4 May 2014, Faculty of Philosophy,
University of Belgrade

Conference programme

<u>**FRIDAY 2 MAY**</u>

08.30 am - 9.30 am: Registration of participants

09.30 am: Opening Ceremony

- Welcoming by Assoc. Prof. Slobodan Naumović
- Introductory lecture by Prof. Vassilis Nitsiakos
- The Konitsa Summer School Presentation by Dr. Ioannis Manos

10.15 am - 10.30 am: Coffee Break

MORNING SESSION

10.30 am - 12.00 am:
Panel 1:
Politics, Images and Media
Discussant: Assoc. Prof. Slobodan Naumović, Belgrade University

Mladen Stajić, Institute of Ethnology and Anthropology, University of Belgrade *Politics in Prophecies - Foretelling the Future as a Weapon of Politicians and Dominant Ideologies*

Bogdan Dražeta and Damjan Jugović Spajić, Department of Ethnology and Anthropology, University of Belgrade
Legitimization of the UN Intervention in the Yugoslav Context

Danilo Trbojević, Department of Ethnology and Anthropology, University of Belgrade
The Return of a Wandering Motive: The Use of Vampirism as a Metaphor in Social and Political Criticism in American and Serbian Films

Ivan Marković and Ivan Begani, Department of Ethnology and Anthropology, University of Belgrade
Becoming a Hero: The Image of Gavrilo Princip as a Method of Political Representation in Serbia

Anja Zlatović, Department of Ethnology and Anthropology, University of Belgrade
Mourning Nelson Mandela in the Age of the "Online Generation"

12.00 am - 12.15 am: Coffee Break

12:15 am - 13:45 pm
Panel 2:
Markets, Tourism, Religions and Ethnicity: A New Flux in New Fieldwork Perspectives
Discussant: Dr. Mladena Prelić, Ethnographic Institute, Serbian Academy of Sciences and Arts

Emily Radosavljević, UNESCO Chair, Institute for Interdisciplinary Studies, Belgrade University of Arts, University of Lyon II, Faculty of Sociology and Anthropology
Heterotopic Markets: Walking from Free Market to Flea Market at the Zemunski Buvljak

Majda Klaužer and Bojana Lulić, Department of Ethnology and Anthropology, University of Belgrade
New Forms of Tourism: Research Topics of Religious Tourism in Serbia

Aleksandra Mika Rakić, Department of Ethnology and Anthropology, University of Belgrade
The Impact of Foreign Workers on the Social Relationships and the Construction of Identity of the Local Population in Eastern Serbia

Slobodan Vasić, University of Novi Sad
Ethnic Identity of Banat Bulgarians (Paulicians) in the Intercultural and Interreligious Rural Contexts of Serbia, Romania and Bulgaria

Lazar Veljković, Department of Ethnology and Anthropology, University of Belgrade
A Proposal for 21st Century Anthropology: Global, Cooperative, Procedural Fieldwork and Ethnography Production

13:45 pm -15.00 pm Lunch Break

AFTERNOON SESSION

15.00 pm - 16.30 pm
Panel 3:
Bodies and Cultures in a Globalised World
Discussant: Dr. Marko Pišev, University of Belgrade

Marina Mandić, Department of Ethnology and Anthropology, University of Belgrade
Black Diamonds: A Study of Dark Subcultures in Belgrade

Lara Končar, Department of Ethnology and Anthropology, University of Belgrade
Sexual Exploitation as a Form of Human Trafficking in Serbia

Milutin Mićić, Department of Ethnology and Anthropology, University of Belgrade
Anthropological Approach to Concepts of Health and Disease among Oral Healthcare Patients and Dentists in Belgrade Clinics: Coping with Oral Healthcare Service Transformation in the Frame of Europeanisation and Economic Crisis

Nevena Milanović, Department of Ethnology and Anthropology, University of Belgrade
Transformation of the Body and the Fear of the Future: A Transfigured Post-Utopian Discourse

16:30 pm - 19.00 pm Short Excursion: Kalemegdan Fortress and Nebojša Tower

21.00 pm 12TH Border Crossings Students' Conference Party, *Wait and Stay Bar*, Simina 8

SATURDAY 3 MAY

MORNING SESSIONS

09:30am – 10:45am
Panel 1a:
Inclusions and Exclusions in the European Scape
Discussant: Dr. Aliki Aggelidou, Panteion University

Esra Dogan, University of Istanbul and Kapodistrian University
The SEE Enlargement and the European Democratic Deficit

Catalin Bozoianu, Central European University
The Laser at the Edge of (Neoliberal) Europe: EU Research Infrastructures as Instruments of State Power

Marine Patrie, Kapodistrian University
Euroscepticism in Montenegro, Serbia and FYROM

Heini Puurunen, University of Helsinki and Aleksanteri Institute
Within and Across the Borders of Slavic Triangle: Boundaries and Belonging in Serbian, Macedonian and Bulgarian Borderlands from the Perspective of Minorities

Maja Slijepčević, Kapodistrian University
Globalization, Economic, Political and Social Tensions and Transformations. Is this a Political Spring in Bosnia?

09:30am – 10:45am
Panel 1b (parallel session):
Mirroring Ourselves through Others and vice versa
Discussant: Dr. Danijela Birt, University of Zadar

Mina Hristova, Institute of Ethnology and Folklore studies, Bulgarian Academia of sciences
Tooling the History - Being Different Among the Similar

Can Cuhadar, Middle East Technical University
Questioning Modernity: Rationality and Superstitions

Charles Yates, Pitzer College and Middle East Technical University

Engineering New Perspectives on the Other: Anthropology in a Techno-Science World

Spyridon Argyropoulos, Panteion University and Irena Molnar, University of Belgrade
Building Identities Through the Experience of Traveling

10:45am -11:00am: Coffee Break

11:00am – 12:00pm
Panel 2a: Re-visiting and Narrating the Past
Discussant: Dr. Vassilis Dalkavoukis, University of Thrace

Maria Meleti, Department of Sociology, Panteion University
The Greek-Ottoman War of 1987 and "Megali Idea". Factors and Results

Nikolakopoulou Maria, Department of History and Archaeology, University of Ioannina
Aspects of the Italian Presence in the Dodecanese Through the Educational System of the Period 1923-1939

Thomas Anastasiou, Department of History and Archaeology, University of Ioannina
Cross Camps

Melpomeni Finokaliotou, Department of Social Anthropology, Panteion University
Remembering and Forgetting the Trauma of the Greek Civil War: Cinema and History in the Time of Crisis

11:00am -12:00pm
Panel 2b (parallel session):
Gendered Voices, Gendered Fields
Discussant: Dr.Vasiliki Kravva, University of Thrace

Garyfalia Varelaki, Department of History and Social Anthropology, University of the Aegean
Ucovering the "Conspiracy of Silence". An Ethnographic Approach on Breast Cancer's Reality

Savvas Triandafyllidis, Department of Social Anthropology, Panteion University
"Think Positive, Be Negative!": Conceptualizations of the HIV/AIDS Among Gay Men in Two Greek Cities

Ioanna Panitsidou, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
HOMOPHONIA-Thessaloniki Pride: an Ethnography of a Collectivity for the Lesbian, Gay, Bisexual and Trans Rights

Sofia Moutafi, Department of History and Social Anthropology, University of the Aegean
Analyzing Discourses of Female Victimhood in Wartime: the 'Bosnian Case'

12:00pm – 12:15pm: Coffee Break

12.15pm - 13.45pm
Panel 3a
Ethnography: The First experience
Discussant: Dr. Ioannis Manos, University of Macedonia

Athina Glavina, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Studying Aspects of Crisis in Contemporary Greece: a Young Peoples' Perspective

Theofania Sofianou, Department of Balkan Slavic and Oriental Studies, University of Macedonia
Studying the Religious Co-Existence Between Orthodox Christians and Muslims in the Area of Thrace in Northern Greece

Ergiola Sala, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Through the Eyes of an Immigrant

Kostantinos-Dimitrios Tsioumelos, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Immigrant Pupils in Greek Schools: an Example of the Pre-School Education

Elisavet Kitsi, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Exploring Forms of Domestic Violence: a Victim Narrative

Anastasia Makousiari, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Discipline and Persistence: Looking at Ballet as a Form of Social Practice and Individual Expression

13:45 pm -14:45 pm: Lunch Break

AFTERNOON SESSIONS:

14:45pm – 16:00pm
Panel 4a:

Citizenship denied and landless people
Discussant: Pr. Dr. Eftychia Voutira, University of Macedonia

Ivana Gmižić, Department of Ethnology and Cultural Anthropology, University of Zadar
Leaving the Island of Olib is Just a First Step Towards Return

Mila Ćorić, University of Zadar and Kristina Atlagić, University of Zadar
On the Verge of New Life

Simona Florea, Department of Sociology, SNSPA Bucharest
Between Home and Away: Dynamics of Migration and Processes of Transformation

Katerina Assanaki and Thomais Souli, Department of Social Anthropology, Panteion University
Immigration From the Island of Imvros and Issues of Diasporic Identity

Anna Hatzivasileiadou, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Foreign and repatriate pupils in the contemporary Greek school

14:45pm - 16:00pm
Panel 4b (parallel session):
Religion, Performativity and the Construction of Community
Discussant: Pr. Dr. Vassilis Nitsiakos, University of Ioannina

Monika Radić, Department of Ethnology and Cultural Anthropology, University of Zadar
Transformations of Medjugorje through tourism

Theodoros Kouros, Department of Social and Political Studies, University of Cyprus
Performing Religion: Syrian Muslim Immigrants in Cyprus

Sara Morić, Department of Ethnology and Cultural Anthropology, University of Zadar
Native-Faith Believers in Contemporary Croatia

Lyubomir Pozharliev, Department of Sociology, Sofia University and Graduate Centre for the study of Culture Justus Lienbig University
Esotericism as a Salvation

Stavros Skrepetos, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Rituals and Imaginary Kinship as Ways of Reproducing a Community

16:00pm – 16:15pm Coffee Break

16:15pm – 17:30pm
Panel 5a:
Local Appropriations and Touristic consumption
Discussant: Dr. Biljana Sikimić, Institute for Balkan Studies, Serbian Academy of Sciences and Arts

Mariana Bežovan, Department of Ethnology and Cultural Anthropology, University of Zadar
Rural Tourism- the Ability to Launch the Same in Croatia

Oscar Lubinski, University of Warsaw, College of Inter-Faculty Studies in the Humanities
Cuban Casas Particulars- the Staged Authenticity of Spaces for Intercultural Contact

Stamatia Gourna and Marissa Sotiropoulou, Department of Social Anthropology, Panteion University
'Live Your Myth in Greece': Postcards and Tourist Stereotypes in the City Center of Athens

Zuzanna Smoczynska, Institute of Ethnology and Cultural Anthropology, University of Warsaw
'Llamativo o Original'? Image of a Cuban Car: Negotiations Between Local Movements and Tourist Industry

16:15pm – 17:30pm (parallel session)
Panel 5b:
Materiality, Continuities and Resistances
Discussant: Dr. Valia Kravva, University of Thrace

Goran Ledenkan, Department of Ethnology and Cultural Anthropology and Department of Geography, University of Zadar
Visual Representations of Skopje - New Images of Old City

Iv Brzoja, Department of Ethnology and Cultural Anthropology, University of Zadar
Barkarjol's as an Example of Intangible Cultural Heritage

Illir Kasso and Dimitra Stavrou, Psychologist-Dramatherapist and Ioana Bobe, National School of Political and Administrative Studies, Bucharest, Romania

Water Privatization: A Micro-Analysis of Enabling and Countering Factors in a Small Town in Albania

Stamatis Amarianakis, Department of Social Anthropology, Panteion University

Formal and Informal Market Responses to the Greek Crisis: the Bazaar of Piraeus

Giustina Selvelli, Doctoral School in Modern Languages, Cultures and Societies and University Ca' Foscari of Venice
'Publicly' Writing the Resistance in a New Urban Geography

17:30pm – 18:00pm
Round table discussion
Title:
A World in Flux: Globalising Flows, Local and Regional Responses and Anthropological Reflections

Discussants: Pr. Dr.Vassilis Nitisakos, Pr. Dr. Slobodan Naumovic, Pr. Dr. Eftychia Voutira, Dr. Ioannis Manos, Dr. Vassilis Dalkavoukis, Dr. Vasiliki Kravva.

Abstracts

Panel :
Politics, Images and Media

Mladen Stajić, MA, Institute of Ethnology and Anthropology, University of Belgrade
Politics in Prophecies - Foretelling the Future as a Weapon of Politicians and Dominant Ideologies

This paper will address the issue of political prophecies in Serbia and diachronic evolution of such concepts, extending from the beginning of the 20th century to contemporary politics. The main goal is to emphasize the way in which foretelling the future of the state, nation and its leaders is incorporated in the everyday political scene and to de-construct the method in which politicians manage to have a great influence in the shaping of the prophecies themselves. Important historical events such as the overthrow of a ruling dynasty, beginning of the First or Second World War, ascent of communism, the civil war in Yugoslavia, as well as the decline of Milosevic's rule are all predicted by different versions of the infamous "Prophecy of Kremna". The case study of this prophecy aims to prove that foretelling future events is not a primary function of such predictions; their main purpose is rather to legitimize the present. Prophecies thus become narratives through which reality is created and interpreted by the political establishment and media. The truthfulness of such predictions is of less importance and the validity of prophets is therefore established by repeating the self-proclaimed successful prophecies of events which are long past, long before the prophecy itself was written. This "enchanted circle" allows us to perceive the way in which politics can recognize a segment of religious belief and practice as a potential holy and sacral symbol of national identity, which can be used in the purpose of identifying important political figures and events, by the common people, as a part of destiny and God's will.
Key words: Prophecy, precognition, anthropology of time, political mythology, inventing tradition

Bogdan Dražeta and Damjan Jugović Spajić, Belgrade University
Legitimizatin of the UN intervention in the Yugoslav context

The world's growing interconnection expanded the field of Political anthropology from preindustrial communities in non-western parts of the world to global studies of all aspects of political life. The product of this spreading interconnection epitomise actions of the United Nations (UN), which includes most of the world's countires in the proclaimed effort to maintain **global** peace**.** In our paper we analyse the ways in which the UN and the NATO legitimize military interventions in other sovereign national states by analysing the case of Kosovo. Human rights and "R2P" (Responsibility to Protect) are always used as pretext for these interventions. Data rewieved in this paper was acquired by conducting formal semi-structured interviews with people that were a part of the aforementioned process, along with historical reviews and naratives about the intervention. We discussed the problematics of the concepts of Universal human rights and humanitarian intervention in the terms of power relations. Hence, we analyse relations between "leading world countries" and those with cosiderably less military and

economic power, such was the case of the Federal Republic of Yugoslavia. We noticed that these interventions are legitimised by a concept of Human Rights, and the decision on whether they are breached or not is brought by the most powerful members of the UN – the Security Council. Therefore, military interventions gain authorization baised on political and not legislative view.

Key words: Politicial Anthropology, Human Rights, Power Relations, United Nations, Kosovo Intervention.

Danilo Trbojević, MA, Department of Ethnology and Anthropology, University of Belgrade
The Return of a Wandering Motive: The Use of Vampirism as a Metaphor in Social and Political Criticism in American and Serbian Films

The so called „epidemics of vampirism" which flooded Western Europe during 18th century was inspired by the cases of a unproved vampirism which was investigated by an Austrian delegation in the Sebian villages of Kisiljevo and Medvedja. The report issued by the austrian delegation had largely contributed to a great popularity of vampirism for the whole sub-genre of western literature inspired by vampires. The way in which the motive of vampirism was used in vampire literature, although based on folklore and beliefs from the Balkans, quickly became the motive which was actually used to show western fear of the marginalized, unknown, and dangerous eastern Europe, so called „Orient". Although initialy the motive of vampire in the west was metaphore for foreign threat, later western authors revealed supressed relations in their own society through usage of this demon.

The work of western author Richard Matheson, the novelette titled „I Am a Legend" published in 1954. was example of a new approach to the use of a vampire motive. Matheson projected vampirism through apocaliptic vison of parasitic virus contamination with symptoms resembling to vampirism wich attacked already dehumanized society.

The goal of this work is to compare and point out similarities betwen using of vampre motive as a social and political critique in western movies based on Mathesons story idea:„The last man on earth"(1964), „The Omega man"(1971) and „I am the legend"(2007) and Serbian movies „Full Moon over Belgrade" (1993) and „Hunger" (2002). Throught this comparation, we can vitness the vojage of originaly Balcan native motive through western adaptation to globaly used social and political metaphore.

Ivan Marković and Ivan Begani, Department of Ethnology and Anthropology, University of Belgrade
Becoming a Hero: The Image of Gavrilo Princip as a Method of Political Representation in Serbia

In beggining of this year polemics of whether Gavrilo Princip was a terrorist or a hero took place in media and political talk-shows. This problem wouldn't be so relevant if the 100th anniversary of World War I wasn't taking place in the same year. It is our intention in this work to show how media in Serbia perceive and create image of Gavrilo Princip and, also, in what political purposes the image of him is used. To do this, we're going to analyse articles from newspapers (such as Blic, Kurir, etc.), political talk-shows, Biljana Srbljanović's play and other material. This problem is valuable because it is telling us about constructing political and public identity and maintaining political reputation in Europe. Considering the social and political context in past 25 years, it is obvious that Serbia wants to improve it's relations with European states by promoting peace and joining EU. Also, considering polemics of Gavrilo Princip, Serbian media wants to make impession of Serbia as of non-terrorist, peaceful country. So, our

hypothesis is that using the past is one of the ways of political representation and maintaining reputation.

Key words: hero, terrorist, politics, past and present, using the past, media

Anja Zlatović, Department of Ethnology and Anthropology, University of Belgrade
Mourning Nelson Mandela in the Age of the "Online Generation"

The paper will deal with the theme of how the internet culture managed to redefine the mourning , with focus on mourning of politicians using the concrete example of mourning for Nelson Mandela. With new technologies and social networks changing our lives every day, the process of mourning altered drastically as well, and not only when it comes to those that are close to us and "loves ones", but mainly celebrities and political personalities. Nelson Mandela is one of the many examples of how "online generations" reformulated mourning traditions, but it is a very good one for this kind of research - his illness and announcement of death were very public and closely followed online, and he is globally known politician who was loved by many people. It is also a recent happening, which makes it easier for finding the information. The paper will use online social network sources for the examples (networks such as facebook, twitter, tumblr etc), news articles and blog posts, and literature that previously referenced the subject of internet and the subject of mourning. The research would try to answer questions on how and why people express their feeling over the death of politicians online, and in which way is mourning altered by the online culture. Death of Nelson Mandela and his mourning is a good example of how global death, mourning and loss have become and in which way does globalization effect those processes, especially when it comes to public personalities that had an global impact on the world.

Panel:

Markets, Tourism, Religions and Ethnicity: A New Flux in New Fieldwork Perspectives

Emily Radosavljević, MA, UNESCO Chair, Institute for Interdisciplinary Studies, Belgrade University of Arts, University of Lyon II, Faculty of Sociology and Anthropology
Heterotopic Markets: Walking from Free Market to Flea Market at the Zemunski Buvljak

In the maelstrom of a transition society struggling with encroaching neoliberal reforms and skyrocketing unemployment, Zemunski Buvljak (the Zemun market) is a 'free market' of entirely different sorts, deviating from standard academic interpretations of the concept. On the outskirts of Belgrade, this enormous yet informal flea market orchestrated by a substantial Roma population provides more than a temporary escape from the rules of the dominant economic paradigm and secretes an 'other space' for envisioning and creating a spectrum of alternative prospective realities.

By examining the local and participatory processes of Buvljak, we see the standardizing norms, logics and values of the world economic system inverted. Zemunski Buvljak can be explored as both a heterotopia of crisis, a weekly ritual of vital necessity for the formally unemployed, as well as a heterotopia of deviation, a critical site of economic, social and cultural defiance where dominant market conventions

and rationalities are subverted. Bricolage becomes official business in this 'other' market, where the flow of material culture forms a flexible current to both current, past and future worlds, as objects scavenged from the dumpster of social obsolescence gain new lives and contribute to fruitful reinvestigations of one's economic, social and historical relationships. Sustained by everyday practices governed by continual local renegotiation of use and exchange values, Buvljak becomes a vibrant venue and strategic locus for economic decentralization, self-employment, informal education and the pursuit of alternative visions for the future.

Majda Klaužer and Bojana Lulić, Department of Ethnology and Anthropology, University of Belgrade
New Forms of Tourism: Research Topics of Religious Tourism in Serbia

In this paper we will discuss religious tourism in Serbia in the beginning of twenty-first century as a new form of tourism. We will pay attention to the organized visits of monasteries of Serbian Orthodox Church, which are organized by three different intermediators: travel agencies, church itself or in personal organization of informal groups. These types of organization and some other assumptions on which we base are product of a small, anthropological, qualitative, field research on religious tourism in Serbia, that was done during 2013. First, we will problematize overlapping and difference between terms "pilgrim" and "tourist", with an emphasis on the question how people who participate in these travels perceive and represent themselves. Whether the attitude towards cultural heritage that is shown through this form of tourism has changed or frequency of this kind of tourism is a response on some other kind of human needs and relationship towards religion in post-socialist context? Can this increasing presence and popularity of this form of tourism in Serbia be observed in the light of globalization, as tendency for preservation of religious and national identity as a marker of cultural diversity and separation "*us*" from "*others*"? Accordingly, can this phenomenon be seen in context of revitalization and revalorization of tradition? We would like to raise the questions that suggests the possibility of different angles and perspectives in researching this phenomenon in contemporary context. Key words: tourism, religion, tradition, globalization, pilgrimage, identity

Aleksandra Mika Rakić, Department of Ethnology and Anthropology, University of Belgrade
The Impact of Foreign Workers on the Social Relationships and the Construction of Identity of the Local Population in Eastern Serbia

The basic idea of this study is researching the relationship of foreign workers and the local population, the population that has never been "temporary working" abroad. The focus of my interest is in how activities of migrant workers affect the material culture of the local population and how it affects the social relationships of rural communities, to which they both belong. Migrant workers bring with them the amounts of money and spend that money on the most visually striking things like grand houses, villas, cars, etc. In my opinion that affect the way in which locals change their opinion and attitude towards them. Connection between cash profit and relations within the village is notable. In this study I'm interested in how the locals begin to look at themselves compared to the image they created of the foreign workers. If those workers are viewed as foreigners either "here and there" and if themselves are feeling as foreigners, it is still unclear how the local population defines itself in relation to them,

respectively how they look at their own habits, standards, preferably after dealing with the way of life that characterizes those guest workers.

Therefore, in this paper I plan to devote myself to research the relationship of the material culture of locals and guest workers, but not for the sake of observing material culture by itself and for itself, but it would serve as a starting point and framework for the definition of intangible heritage in terms of social relations and identity construction of locals.

I would position this study in the period since the nineties of twentieth century to the present. In this case, we can observe the changes that occur as a result of political, economical and social context, taking into account the sanctions, inflation, war, the bombing, and the change of the political system.

Key words: foreign workers, local population, construction of identity, material culture, political system, eastern Serbia

Slobodan Vasić, MA, University of Novi Sad
Ethnic Identity of Banat Bulgarians (Paulicians) in the Intercultural and Interreligious Rural Contexts of Serbia, Romania and Bulgaria

The proposed paper will focus upon the life stories of the members of the ethnic group Banat Bulgarians who live in the diaspora and home country. What sets them apart from most of present Bulgarians are dialect, Catholicism and the Latin alphabet. They are descendants of 17th century Catholic refuges from Bulgarian territory conquered by the Ottomans, who emigrated to the region of Banat in Austrian Empire. The basic theoretical perspectives in this study are situational knowledge, the concept of hidden minorities and the intersection of identity. In this theoretical framework, culture is construction. The aim of this study is to explore the stability and variations in ethnicity of Banat Bulgarians in all three countries in which they live, and relations with other ethnic groups in rural interethnic and interreligious contexts. In research is observed the intersection of ethnicity, religion, gender and language, changes that occurred after the collapse of the communist/socialist system. In collecting the data, semi-structured interview is used. The sample contains 16 women who grew in the socialist period, while the control group has slightly smaller number of men. The results show preservation of ethnonym, even among those who has returned to Bulgaria in the late 19th century; key role of religion in preserving Paulician dialect/identity; better status in society of ethnic groups after the fall of socialism and gender inequality. Contextual variations by countries are: Bulgaria - use of the Cyrillic alphabet; Romania - due to the number, representation in the Romanian parliament; Serbia- interculturalism of Belo Blato village affected Banat Bulgarians together with other villagers to construct the local speech, which is mix of Slovakian, Hungarian, Serbian and Paulician. Tolerance is reflected in the high percentage of mixed marriages, multilingualism, and good neighborly relations. Therefore, ethnicity in the Balkans doesn't necessarily entail conflict

Lazar Veljković, Department of Ethnology and Anthropology, University of Belgrade
A Proposal for 21st Century Anthropology: Global, Cooperative, Procedural Fieldwork and Ethnography Production

We live in most interconnected and globalised world as history has ever seen. In this new hyperconnected world we are witnessing different kinds of changes and diffusions and all of them are

much faster and intense then earlier ones. Still, many old structures and building blocks of societies are still here in one way or another, for better or for worse. Somehow, nestled on this static side of globalisation, anthropology is not so quick to follow, oversee and analyse outbursts of global fluid patterns of intense change. We, the anthropologists and ethnologists, traditionally are dedicated fieldworkers indulged in qualitative and longitudinal researches, which is greatest gift of our founding mothers and fathers, but there also lies our biggest problem, problem of today and tomorrow of our field. If we are to grasp what is happening globally, what causes and drives the changes and what, in comparison, are different versions of effects and outcomes locally, we need to improve, or should I appropriately say "upgrade" our methodology so we can ask meaningful questions and give meaningful answers, on global level. We need more parallel cooperative and truly comparative ethnographies so we can analyse what is happening around us and how is this process manifesting itself in different communities far away from us, so we can truly, premeditatedly and cooperatively research on different locations and then compare and conclude.

For global process and phenomena and local manifestations and responses to be analysed I propose global answer. My answer is more technical then philosophical and more practical then theoretical. What if we are to build a electronic space, cyber place, website, a platform which would serve to connect all the departements of ethnology and anthropology (and their professors and postgraduates) around the world where global and truly comparative researches of different kinds and subjects could be arranged? What if researchers that arranged cooperative and comparative researches are to have their private closed group internet space inside this platform where they would share day by day and week by week their fieldnotes and in that process tune their workings, plans and objectives so the ethonographies that follow could be much more comparative then ever before? What if the result of every arranged group research could be a book, a collection of scientific papers published on that website for all other to see, read and refer to? What if one of the most famous and well known anthropologist is findig this idea of mine as a next logical step in the history of our methodology? Would departements and researchers around the world think that this is idea worthy of materializing?

Panel:
Bodies and Cultures in a Globalised World

Marina Mandić, BA, Department of Ethnology and Anthropology, University of Belgrade
Black Diamonds: A Study of Dark Subcultures in Belgrade

Subject of research are the social practices of Belgrade's dark subcultures, primarily observed as oppositional from "mainstream", dominant culture. According to Sarah Thorton, subcultures are groups of people who are sharing common customs which differentiate them from other social groups (Gelder, Thorton 1997, 1). Insiders perspective lead me toward two relevant subcultural forms: gothic and black metal subculture, as two "darkest" forms of alternative subcultures, according to their outfit, music, behavior, religious beliefs, which will be presented, problematized and analyzed in different chapters as a forms of "subcultural capital" (Gelder, Thorton 1997, 201-202).

Research included 35 interviews, active fieldwork in clubs and concerts and internet surfing. Collected data will be analyzed in several ways: trough Fine's concepts of *idioculture* and *folklore diamond*, various

semiotic methods, also trough concepts of tribe, hegemony, resistance which are commonly used in works of sociological Chicago school and Birmingham Centre for Contemporary Cultural Studies (CCCS). Focus will not be only in visual and ideological presentation or customs of these groups, their interactions and identities, but also I will try to answer few "burning" questions: problem of subcultural imminence and affiliation, concept of "dark style" and problems involving stereotypes, violence and discrimination towards gothics and metalheads in Belgrade. One of the main goals is answering Dick Hebdige's question: are subcultures "folks devil" (Hebdidž 1980, 95) in social and cultural context of Belgrade ?

Lara Končar, BA, Department of Ethnology and Anthropology, University of Belgrade
Sexual Exploitation as a Form of Human Trafficking in Serbia

Significant body of anthropological research has been indicative of different forms of commoditization and exploitative use of the body and its capacities in modern societies. Paradoxically, human trafficking is, starting from the beginning of 21st century, mainly defined as a global problem when human attributes are involved in some form of trade and when they are considered to have market value. In current debates, sexual exploitation is primarily recognized in the context of involuntary versus voluntary sexual practices. This lecture is exploring the relations between Western discourses on human trafficking and practices which are in Serbia recognized as sexual exploitation and defined mainly through the international legal discourse on human trafficking. It is also indicative of the emerging anthropological debate on the path through which the definition of sexual exploitation and its practices and the definition of voluntary sexual work could be delineated. Data collected from the court rulings on the subjects of human trafficking is in this lecture treated as a textual resource for better understanding of practices of sexual exploitation. The first part of the lecture explains the institutional and legal framework of prosecution of human trafficking, and explores the social and political aspects of human trafficking as a global problem. The second part of the lecture points out the significance of anthropological theories on commoditization, body and sexuality. The third part of the lecture is aimed to connect these two perspectives and mark future anthropological standpoints for the research on sexual exploitation as a form of human trafficking.
Key words: human trafficking as global problem, sexual exploitation, commoditization of the body.

Milutin Mićić, MA, Department of Ethnology and Anthropology, University of Belgrade
Anthropological Approach to Concepts of Health and Disease among Oral Healthcare Patients and Dentists in Belgrade Clinics: Coping with Oral Healthcare Service Transformation in the Frame of Europeanisation and Economic Crisis

Main subject of my research is to identify social/cultural factors and concepts of dental health and oral hygiene and to compare them with personal hygiene and healthcare practices, and to factual oral health status of a person – documented by X-ray panoramic images or 3D ct scans of teeth and jaws. All with general goal to use these results for improving general health and oral healthcare.
Research is taking place mostly in highly visited diagnostic center downtown and several other state and private clinics in Belgrade. Profiles of patients and medical staff visiting the diagnostic center and

involved in research varies from all kinds of educational and professional profile, different ages, places of residence and different social status.

I conduct this research as both anthropologist and part of medical stuff involved in diagnostic process. That lead to qualitative research with participation as the best choice for conduct, with both principals of naturalism and discovery in mind. There will be around hundred polls done by informants, followed with panoramic X-ray images and around 10 to 15 interviews done – followed by 3D scans (because these are most informing diagnostic means).

Dominant subject of coping with current economic crises and transition of oral healthcare from state provided and free (in socialist Jugoslavia) to private and expensive, as an aspect of invigorated europeanisation of society, will be followed with few other subjects that arose during research. One is directly connected with liberalisation of economy, lack of consumers culture and unselective consuming of sweets of all kinds available on the market. Other is treating health/disease concepts which connect oral and dental illness with serious and deathly heart disease.

After analysis of results, I will consider:

- how above mentioned economic factors can be used to advantage of public health – by changing public health policy and focusing on prevention

- changing public policy toward higher standards for nutrition products and better control of the their quality, better informing of customers and better health education through primary school and highschool

- how above mentioned awareness of connection of oral disease with hearth disease, and similar existing disease models and concepts, which are based on reality and clinical research, can be used to rise awareness of oral health importance in health education and prevention.

Nevena Milanović, BA, Department of Ethnology and Anthropology, University of Belgrade
Transformation of the Body and the Fear of the Future: A Transfigured Post-Utopian Discourse

The paper deals with body representations and body transformations through analysis of a particular japanese anime series, *Karas* (*The Crow*). The body is perceived as an appropriate and also relevant space for inscribing certain western conceptions of technologized and world in flux, where everything is unstable, changeable and the future is uncertain, all of which is making the humanity rushing into its own desctruction. This process is simultaneously changing the notions of what (it) is (to be) human: everything, including ourselves, is becoming increasingly machine-wise oriented. The body in these series (and in anime series in general) is almost everything *but* humane: it is continuously being reshaped and resized, and often gender-free; it is subjected to a number of transformations which alter and shift its status numerous times from a regular human body to a machine (most commonly, a cyborg). Through these processes, the main and side characters are constantly losing their corporeality, but keeping and gaining new identities. The transformed body itself incorporates and proclaimes mentioned western perceptions of apocalypse and future converged with japanese representations of the body typical to animes.

Panel:

Inclusions and Exclusions in the European Scape

Esra Dogan, University of Istanbul and Kapodistrian University
The SEE Enlargement and the European Democratic Deficit

Examining briefly the causal dynamics behind the EU's democratic deficit, this paper attempts to assess its potential magnification in the stage of new enlargements. In this vein, it addresses the wider question of a possible SEE enlargement's comparable effect on this problem. The methodological approach builds on two key parameters; the level of public approval for the relevant enlargement and this enlargement's impact on the process of European demos construction. The core findings ultimately suggest that a future EU enlargement to the remaining SEE countries will produce comparably the largest negative imprint on EU's democratic deficit, which can only be remedied i if the EU ensures beforehand that the democracies of the remaining potential candidates/candidate countries will be on a par with those of its Member Statess.

Catalin Bozoianu, Central European University
The Laser at the Edge of (Neoliberal) Europe: EU Research Infrastructures as Instruments of State Power

Historical macro-sociological analyses of the European Union (EU) have drawn attention to the apparent paradox of the EU's power and authority over member states in the absence of a traditional state apparatus. Bridging Bob Jessop's work on the "hollowing out" of the state in Post-Fordism, and Chandra Mukerji's explorations of the material arrangements of state power in the form of infrastructures (roads, waterways), the paper asks: Do pan-European research infrastructures serve the EU as instruments of rule over a multiple nation-state territory through the mobilization of scientific expertise, a common policy framework, and structural financial investments?

The starting point is the construction of an advanced laser research facility in Măgurele, Romania (with counterparts in the Czech Republic and Hungary) as part of the €850 million "Extreme Light Infrastructure" (ELI) project run under the European Commission's "Europe 2020" strategy, which seeks to promote economic growth by integrating the research and innovation efforts of all EU member states under the common "Innovation Union" initiative.

Marine Patrie, Kapodistrian University
Euroscepticism in Montenegro, Serbia and FYROM

Montenegro, Serbia, and the Former Yugoslav Republic of Macedonia (FYROM) have experienced tremendous changes as they follow the road to European Union (EU) accession; yet in those countries the reception of the European idea in domestic debate is underexplored. While euroscepticism has increasingly became a salient issue in the EU in the past 5 years, the Balkans are generally seen as knocking avidly at the EU's door. However public opinion in Montenegro, Serbia and FYROM challenges this image with growing negative attitudes toward EU. The paper first examines euroscepticism in these three countries from 2008 to 2013 on the basis of opinion poll data. On the one hand, the paper tries to identify eurosceptic attitudes within the population. On the other hand, it proposes a timeline for the

evolution of eurosceptic public opinion, based on three possible causes: the dynamics of the European accession process itself; the domestic context, economic or political; and the global European perspective. Then the paper explores the impact of euroscepticism on political decision-making. According to the level of Europeanization of the party system, the paper pinpoints eurosceptic stances in the political arena based on party positions and leader attitudes on the European Union or national issues which are part of EU conditionality. This paper reveals that for our three countries, far from being Europe-lovers, the EU seems to be a choice by default, in absence of any other credible opportunities for economic development. While Euroscepticism is unlikely to undermine the accession process, it could undermine EU legitimacy in the long run.

Heini Puurunen, University of Helsinki and Aleksanteri Institute

Within and Across the Borders of Slavic Triangle: Boundaries and Belonging in Serbian, Macedonian and Bulgarian Borderlands From the Perspective of Minorities

In this paper, I will present my study plan for the doctoral thesis. The study exams the past and present of the boundaries and belonging in the borderlands of three Balkan Slavic countries, Bulgaria, Serbia and Macedonia. Even if dominated by the Slavonic languages speaking populations, this area is characterized by ethnic, cultural, linguistic and religious diversity, which opens up an interesting field to study boundaries both in their historical and present day context. The study focuses in particular on the question of boundaries and belonging within and between different minority communities in the region. With this study I aim to grasp of local understanding of both physical and symbolic borders from the perspective of minority peoples –those whose voice has been neglected or omitted from grand historical, political, cultural narratives of the Balkan states.

Maja Seijepcevic, Kapodistrian University

Globalization, Economic, Political and Social Tensions and Transformations. Is This a Political Spring in Bosnia?

The aim of my paper is to elaborate on how economic and political factors can caused social tensions during the very process of transformation in a time of globalization. I   will focus on the case of Bosnia and Herzegovina. To be more specific, all my attention is going to be appointed to the protests that   have happened in Federation of Bosnian and Herzegovina, which means only in one of the two Bosnian Entities. Since, in the Republika Srpska, which is the second Bosnian Entity, only peaceful protest of support for their co-citizens took place. Protests occurred as "a last card" in the hands of disappointed masses, mostly middle classes and unemployed citizens who claimed a war against corruption, nepotism and unemployment. People tired of their twenty years long transitory struggle   with the lack of political transparency,   failed privatization and   a very few   rich people   who have become even richer, took the "law" in their own hands and literary "burned" the governments who were not able to deliver them the promised. In this game of the mouse and the cat, some of the politicians responsible for the tensions succeed to back up unpunished. While some others, like a   former minister of security of Bosnia and Herzegovina Fahrudin Radonjcic who tried to give a hand of help to this silently screaming masses by not ordering   "their own police" to fight "their own people", have paid   "other's" does by being "relieved of duties". In the very body of the paper I will try   to   give   a clear picture with more

details on causes for this Bosnian paradoxical society reshaping and explain how it is effected by the globalization.

Panel:
Mirroring Ourselves through Others and vice versa

Mina Hristova, Institute of Ethnology and Folklore studies, Bulgarian Academia of sciences
Tooling the History- being Different Among the similar

1990's became the historical turning point, regarding the new strong wave of nationalism renaissance after the violent breakup of Yugoslavia. The rich shared (and very disputable) historical background of the Balkan nations reflected the international relations in the South Eastern European territory in the past 24 years. The powerful processes of nation-building became a reflection of the tension between ethnic identities, governmental boundaries and territorial nationalism. Left without the pressure of the dogmatic communist ideology nationalism started flourishing, acquiring different forms and faces, this time facing an ever-changing globalized world, bringing constant change and uncertainty.

Macedonian national identity formation and consolidation and the strong nationalistic politics as put in the specific post-communist context ("transition") are representing a controversial "path", chosen by the government, which lead to a big political, academic and social dialogue on the Balkans and in Europe as a whole. By this aim for case study, depicting theoretical assertions is presented the project „Skopje 2014" as it emphasizes on the space, its markers as visual, and in this sense most powerful tool, for creation and strengthening of shared community consciousness. In the hands of the nation-builders in the past two decades the history and its symbols became a powerful tool for achieving strong and clear separation of FYROM from the other neighboring Balkan countries. It as well shows the continuity of the socialist idea of the absolute antiquity of the nation, a line routed by the Macedonian elite before the 1990s. However, this causes numerous responses, not only internationally, but also in an inter-state plan.

As history has often taught us, its subject is relative and "its truth" is often not the same for all the sides. This is especially "visible", considering the difference between the individual perception of the history (told through the biographical narratives) and the shared (and "inflicted") history.

Can Cuhadar, Middle East Technical University
Questioning Modernity: Rationality and Superstitions

Since the Age of Enlightenment, with the rise of empiricism and secularism, reason and rationality have become the leading force of thinking and decision making in the Western culture. Scientific knowledge has become dominant over the other types of knowledge in a hegemonic sense. This process led to various transformations in the life styles. Marx Weber named the impacts of the Enlightenment and modernism on the era by the term "disenchantment of the world". Yet, this concept, I argue, does not reflect the reality of our lives, in Turkey. This research has two aims. Initially, I want to show that superstitions are still a part of our culture, practiced and reproduced through social interactions even among the "modern" and highly educated individuals. Secondly, I wanted to show the power relations created by the discourse about superstitions. Women are assumed to be more superstitious in Turkey

and with this common sense understanding, hegemonic rationality discourses make women look less rational than men, thus inferior beings as "irrational" individuals. These arguments are made as a result of several in depth interviews.

Charles Yates, Pitzer College and Middle East Technical University
Engineering New Perspectives on the Other: Anthropology in a Techno-Science World

In the race to gather information on other cultures through ethnographic work, the culture of scientists and engineers has been quite neglected. Whether they are finding new cures to diseases or creating the infrastructure of the world we live in, these unsung heroes of our generation have been undervalued and therefore underrepresented in anthropological endeavors. Recent work in the field of Science and Technology Studies has gathered information on this extremely dynamic culture, but anthropologists must be employed to understand those to whom the world is in debt. Before beginning to study scientists and engineers, a historical overview of ethnographic studies of "the other" will add a contextual placement of present work. Furthermore, a philosophical and methodological framework based on Kuhnian scientific revolutions will provide specific considerations for studying this culture.

With this foundation, recent work on the perceptions of scientists and technologists from different countries will hope to find modern artifacts relating to their image. Considering the emerging feedback loop theory would exhibit how the image of scientists and engineers reflected by the media, by fellow scientists and engineers, or by anyone else can affect their own perspectives of themselves and their purpose in modern society.

Spyridon Argyropoulos, Panteion University and Irena Molnar, University of Belgrade
Building Identities Through the Experience of Traveling

The aim of this paper is to explore the identity and ways of belonging of a traveler. In that matter we are trying to explore where, why and when do they feel like they belong.
In addition we are going to seek how travelers define their identity in times of changing their identity and what are the ways of that change. Defining a traveler contains a risk to slip into generalization or oversimplifications, there after we will try to not to perceive them as entrenched set and universal.
We claim that travelers don't consider that they have strong identities connected with the countries of birth, and they cannot be kept inside of borders of those countries, cause of a constant need for exploring, learning new things and meeting different cultures. Although people have the need to belong somewhere, because the sense of belonging provides safety and stability, travelers find way to belong to every society by experiencing and embodying parts of culture. Due to a constant change, experiencing other cultural practices and learning from them, travelers could get confused about perceiving their identity, so we will try to find how travelers cope and deal with coming back to previous conditions and surroundings, while on the road they construct their new identity.

Panel:
Re-visiting and Narrating the Past

Maria Meleti, Department of Sociology, Panteion University
The Greek-Ottoman War of 1987 and "Megali Idea". Factors and Results

We are mostly concerned with the underlying factors, developments and results of the Greek-Ottoman War of 1897, focusing primarily on the political and diplomatic proceedings that took place between the Greek occupation of Crete on 13 February and the declaration of war by the Ottoman Empire on 17 April. This war broke out, against the will of the Ottoman Empire and the Great Powers, as an outgrowth of the irredentist policies of Greece. The Ottoman Empire expected that the Great Powers would prevent the war, but since the Powers could not take a unanimous decision for undertaking coercive measures on Greece, they did not take active part. The Ottomans were willing to preserve peace, yet they finally declared war on Greece after the bands of Greek irregulars crossed the border. The Greek army without any preparation was defeated in the battle field by the Ottomans. The end of war found Greece in a very difficult position and not only financially. The morale of the Greek people was low and there was the question if "Megali Idea" would be feasible and the liberation of enslaved Greeks would become a reality. Additionally this war made Greece come up against her Balkan competitor for the region of Macedonia. Serbia and Bulgaria did not want Greece as their future ally in a war against the Ottoman

Empire, because of this defeat. Maybe the Ottoman Empire with this war showed off her power but was made evident that she had no political influence and was fully dependent by the Great Powers.

Nikolakopoulou Maria, Department of History and Archaeology, University of Ioannina
Aspects of the Italian Presence in the Dodecanese Through the Educational System of the Period 1923-1939

This paper deals with the Italian interference with the educational system of the Dodecanese (Greece), during Mussolini's fascist regime. The theme under examination is divided in two parts. The first part concerns the period between 1923-1936, and presents the way in which the three ethnic groups of the island of Rhodes are incorporated into the imposed fascist education system, despite the fact that special conditions for each of them were different. The second one concerns next period up to 1939. During that period the process of the Italianization of the islanders is intensified, which means that the everyday life was affected to a large extend. Also, according to historical sources, before World War II the actual ethnological composition of Rhodes had changed. According to estimations, the major part of the island's population was colonists. This fact brought about considerable changes as far as collective identities of the island were concerned.

Thomas Anastasiou, Department of History and Archaeology, University of Ioannina
Cross Camps

In the decade of 1940, Greece was divided into two camps. The Greek civil war (which is believed to be the worst kind of war) had taken place in a country which was economically and morally broken after the Second World War and the years of the triple Occupation. At the same time, Balkan countries had just finished an ideological and political turn bringing them closer to the communist's camp. In the maelstrom of war, the children, who are the most sensitive group of society, were transported (in some cases without theirs or their parents' approval) to former Soviet countries, far away from their homes and the civil war battlefields.

This study will follow the children's route off their places, illuminating the history context of children's transportation as well as the circumstances of their transportation, their numbers, their final destiny, their destination's circumstances, their education and, finally, their repatriation.

This way we may reach the conclusion that life conditions were always "liquid" and "unpredictable", as Bauman (2006) said. This comes if we keep in mind that the Greek children-refugees who, at their very young age, were forced to choose "camps" without being asked at all.

Melpomeni Finokaliotou, Department of Social Anthropology, Panteion University
Remembering and Forgetting the Trauma of the Greek Civil War: Cinema and History in the Time of Crisis

This presentation focuses on how a groundbreaking event of Greece's recent history, the Civil War in 1946-49, is represented within the spectrum of Greek movies and documentaries in nowadays Greece. The essay is based on film productions since 2009, the year in which the crisis erupted in Greece, and more specifically on five documentaries and two fiction films. Its main point is to address how traumatic experiences of the past emerge in the present, and how a historical issue such as the Civil War – related

to both "forgetting" and "remembering" in private and public life – comes again to the forefront, in a time of socioeconomic and values' crisis. We will analyse the films and documentaries in their different approaches as well as the comments provided by individuals of various political, social, economic, religious and intellectual backgrounds in specialised electronic journals.

Panel:
Gendered Voices, Gendered Fields

Garyfalia Varelaki, Department of History and Social Anthropology, University of the Aegean
Ucovering the "Conspiracy of Silence". An Ethnographic Approach on Breast Cancer's Reality

Nowadays, breast cancer has become an issue that seems to impact society in several ways. An anthropological examination of discourse and silence, aims at studying the construction of data and their interpretation, providing the ability to illuminate differences, similarities and fears, generated by the emergence of cancer, not only individually but also culturally. This presentation concentrates on two discourse levels· on the one hand the medical discourse and on the other hand the personal lived
experience. To discover the truth it is required to convert invisible to visible by uncovering the ''conspiracy of silence'', revealing in such manner the way that discourse constructs breast cancer.

Savvas Triandafyllidis, Department of Social Anthropology, Panteion University
"Think Positive, Be Negative!": Conceptualizations of the HIV/AIDS Among Gay Men in Two Greek Cities

This presentation is about the ways HIV virus and the AIDS syndrome affect the lives of men self-identified as gay. Based on a short-period fieldwork conducted in the two biggest cities in Greece, Athens and Thessaloniki, and on open conversations I had with young gay interlocutors, both infected and not, I will try to point out how AIDS is everywhere in gay men's narratives and in their lives. The main point addressed is that whether they are positive or negative in the syndrome gay men tend to lead lives that are strictly supervised both by themselves and -especially- by the medical authorities in the instance of the probability of being infected, moreover when they are. Their gender identity is often equalized with AIDS and vice versa, as a result of the first epidemiological data when the syndrome was identified in the 80's. AIDS, in that way, seems to always be present in the whole spectrum of gay men's lives, such as their sexual encounters, their friendships and their relationships with their families. In a few words, as it will be pointed out, the impact of AIDS in gay men seems to be a clear example of the ways power and biopolitics emerge and function over subjects, especially when the latter overstep the narrative of heteronormativity.

Ioanna Panitsidou, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
HOMOPHONIA-Thessaloniki Pride: An Ethnography of a Collectivity for the Lesbian, Gay, Bisexual and trans rights

This paper deals with the organisation HOMOphonia - Thessaloniki Pride and examines its principles,

values and goals, as reflected through the activities carried out in the city of Thessaloniki. It is based on fieldwork which was carried out in the city of Thessaloniki between November 2013 and February 2014.

The HOMOphonia - Thessaloniki Pride is an anti-racist and anti-sexist organisation that is active for claiming equal rights for gay, lesbian, bisexual and trans, respect and acceptance from society. The sense of solidarity for every social group which receives a discrimination, racism and isolation is a fundamental value which is expressed in the organisation's activities. The paper examines the activities organized throughout the year, among which is the annual Thessaloniki Pride Festival (with special reference to the symbols used for the identities the LGBT). Moreover, the organization participated in a protest against criminalization of public expression of homosexual identity in Russia, in collective actions of the World Day against AIDS, a protest against immigration detention centers in Greece, in the event for the International transgender Day of Remembrance as well as the central place held weekly meetings of collegiality.

Sofia Moutafi, Department of History and Social Anthropology, University of the Aegean
Analyzing Discourses of Female Victimhood in Wartime: the 'Bosnian case'

This paper focuses on the sexual violence against women in the Bosnian war and analyzes the different discourses[1] of female victimhood that have been articulated around this issue. In other words, it highlights the prevailing images of women as victims, which reinforce gender as well as ethnic stereotypes. However, it does not concentrate only on one identity, such as gender or ethnicity,[2] oversimplifying the ways in which different women experienced the abuse of their human rights, but on the intersection of a variety of factors, such as age, class, religion, ethnicity, sexuality and gender. The central question that emerges is how gender and sexual desire were interwoven with nationalism and violence during and after the war in Bosnia, forming a new much more complex landscape of gender correlations/relations and gender conceptualizations for things that, ostensibly at least, have a rather loose relation with gender.

Moreover, this work reviews western representations of Balkan femininity and masculinity theorizing on stereotype imaging constructed through mass rape in Bosnia. The status of victim for women and the image of women as victims produced by governments, the military or the media is extremely complicated. It is perhaps the most common image associated with war. It is the instrumentalization of women as 'battlefields' and/or 'battle lines' and the position that they take in wartime gender imagery, which is the primary theoretical locus of this paper. Because it is always problematic to generalize about entire cultures, the 'Bosnian case' comes to mind as one of the most characteristic examples of this situation, given that it still is a common topic in international and interdisciplinary dialogues.

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[1] "A discourse is a set of sanctioned statements which have some institutionalised force, which means that they have a profound influence on the way that individuals act and think. What constitutes the boundaries of a discourse is very unclear. However, we can say that discourses are those groupings of statements which have similar force – that is, they are grouped together because of some institutional pressure, because of a similarity of provenance or context, or because they act in a similar way" (Mills 1997: 62).

[2] Following Nagel (2000: 110) "ethnicity can be a signifier not only of somatic or physical (racial) differences, but also of differences in language, religion, region, or culture".

Panel:
Ethnography: The First experience

Athina Glavina, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Studying Aspects of Crisis in Contemporary Greece: a Young Peoples' Perspective

Over the last 4 years Greece has been facing an economic crisis. Within this context, the political scene has to confront the unusual popularity of the political party *Golden Dawn*. *Golden Dawn* is a radical right-wing party that claiming an extreme sense of national identity. It's ideas and practices are often criticsed by the Media and the party's ideology is debated by both politicians and journalists. Yet, it receives a lot of support by the public. In particular, young people who search for a better future in the country are looking for politicians who will be able to act fast and effectively in order to overcome crisis. Supporting something extreme is a way to react, according to them, to the illegal and dishonest acts of the people who used to govern Greece since the Greek civil war. But is that reaction a solution to the economic and political problems? How do young people in Greece decide which political party is able to make their future better? How do they react to the extreme acts of the *Golden Dawn*? And finally, is there anybody who believes in the predictions of those people who govern our country now? These are the questions discussed in this paper on the basis of a short ethnographic project as part of the course "Ethnographies of the Balkans".

Theofania Sofianou, Department of Balkan Slavic and Oriental Studies, University of Macedonia
Studying the Religious Co-existence Between Orthodox Christians and Muslims in the Area of Thrace in Northern Greece

The paper is based on a short ethnographic project as part of the course "Ethnographies of the Balkans". The research was conducted in the village of Iasmos and participant observation and interviewing were the methods for the data gathering. The main purpose of the project is to depict the interactions between these two social groups, living within the religious minority social environment in Thrace, northern Greece.

Ergiola Sala, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Through the Eyes of an Immigrant

This paper discusses the timeless phenomenon of immigration, which despite its history through time differentiates it from time to time. It adopts an approach according to which it tries to understand things through the perspective of the immigrant. The research techniques that were used are observation in the first step and then the interview by an Albanian immigrant in Greece. The paper looks at his an effort to adjust as foreigner, the reasons for the immigration, the problems of immigrants but also the benefits gained by staying in Greece. The paper is based on a short ethnographic project as part of the course "Ethnographies of the Balkans".

Kostantinos-Dimitrios Tsioumelos, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Immigrant Pupils in Greek Schools: An Example of the Pre-school Education

Greece during the decades of nineties and zeros had received a major number of immigrants, especially from Albania. In our days Albanians are almost 750.000 . To what extent have they abjusted in the Greek society? The paper is based on a short ethnographic project as part of the course "Ethnographies of the Balkans". Through observation in the in a Greek kindergarten, it explores the above mentioned issues by looking at the ways immigrants kids attend the Greek school system.

Elisavet Kitsi, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Exploring forms of Domestic violence: a Victim Narrative

The paper is based on a short ethnographic project as part of the course "Ethnographies of the Balkans". It deals with the issue of domestic violence, a social phenomenon which until today continues to grow at rapid pace. I interviewed from a woman who lives in the same apartment complex as me in the center of Thessaloniki, and asked her to tell me everything she had experienced. The issues we discussed included the following topics: when did she start being brutalized by her husband? What forms of violence has she received? How many times these incidents occurred? And for what reason she did not want to ask for help or to denounce this fact to the police before it was too late.

Anastasia Makousiari, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Discipline and Persistence: Looking at Ballet as a Form of Social Practice and Individual Expression

This paper discusses the beauty and the difficulty of dance and the way a dancer faces and deals with the pain that the continuous training cause. The main goal is to explain that behind of the perfection and the convenience that is almost obvious to the audience there are many hours of practice, discipline and persistence. It is based on the use of observation and interviewing in a dance hall with amateurs and professional dancers. The short ethnographic project was carried out within the course "Ethnographies of the Balkans".

Panel:
Citizenship denied and landless people

Ivana Gmižić, Department of Ethnology and Cultural Anthropology, University of Zadar
Leaving the Island of Olib is Just a First StepTowards
Return
In this paper I deal with the migrations from the island of Olib (Croatia) to the USA and with the inhabitants' return migration. The focus is on the historical, social and political context of the fourth wave of emmigration in the 1960s and 1970s. My data are based on fieldwork carried out on the island in 2011.
Although the causes of migrations are generally determined by economic, political and other social factors, how an individual will adapt to life in a foreign culture depends primarily on his own abilities, skills, ingenuity and flexibility. Emmigration from Olib had started at the end of the 19th century and

reached it peak after World War II. The reasons were economic and political, but poverty was the primary cause. People had lived off sheep herding, agriculture and forestry, but that was not sufficient to survive. The lack of resources forced the islanders to go «stomach after bread» to the United States. While in the first half of the 20th century emmigration was limited exclusively to the young, male, able bodied islanders, in the second half of the century women from Olib were taking an equal part. Most had planned a temporary stay in America, up to five years, but because of their jobs and better standards of living they ended up staying until retirement. After spending all of their working years in the «foreign lands», at the beginning of this century most of the emigrants choose, upon retirement, to return to the native island. Their children who were born in the USA, however, remain there.

Mila Ćorić, University of Zadar and Kristina Atlagić, University of Zadar
On the Verge of New Life

Migrations of any kind are a big issue in the modern time whether they are politically, religiously or economically induced. In the future, they will be even bigger. This paper will bring the perception of migrations from the point of view of underaged asylum seekers from Afghanistan and Pakistan. The research was done in the *Care center for children* in Konitsa, Greece. The main focus is on the journey from their home countries to the west, on their adaptation to the new society and the importance of religion in their life. These topics will be interpreted from the point of theories of depersonalization, transforming space into a place, as well as from the legal perspective.

Simona Florea, Department of Sociology, SNSPA Bucharest
Between Home and Away: Dynamics of Migration and Processes of Transformation

The paper collects some reflections, focusing on the remittance motives and typical remittance behavior of a specific group of Serbian citizens working for generations in Western-European countries: the Romanian-speaking population from Eastern Serbia. Caught in-between several nationalizing discourses or ethnicizing projects, they continue their migration abroad for several generations, in a process that seems to have more long-term consequences upon their identity, than the ethnic policies exercised back home.

The socially-motivated prestige-quest of this group seems to cause a specific and apparently paradoxical remittance behavior: the remittances are invested in luxurious oversized houses and agriculture machines in their more and more depopulated villages back home, that continue to be a symbolical lieu d'appartenance. The purposes of the research are: to explore to what extent the quest for local prestige and the need of consolidating a sense of "acceptable" identity is a variable significantly influencing the remittances behavior of the Vlach communities; to prove the intention of return of an important number of migrants, to forecast some future social, cultural and economical directions of the group, as well as to highlight the potential of the remittances in contributing to a long-term local development.

Katerina Assanaki and Thomais Souli, Department of Social Anthropology, Panteion University
Immigration from the island of Imvros and issues of diasporic identity

Our aim is to explore Greek immigration from Imvros during the 1940s, 1950s and 1960s, and the gradual development of an Imvrian diaspora abroad. People departed from the island settled homes, businesses and communities across almost the entire globe including the Belgian Kongo in Africa, Texas in USA, Melbourne and Istanbul.

After their immigration the cultivation of close bonds with their island of origin is astonishing. We draw mainly from certain collections of reprinted issues of their journal called *"Imvros"* in our attempt to trace itineraries, communities of support and networks associated with the Imvrian immigration of those three decades. These issues, mention among other things one by one the exact publishers and officers in each one city that the journal has been established. Thus, they depict the settling of the Imvrians abroad in order to make a living there, along with their thirst to hold contact with communities and close associates back home.

Imvros is an island that, after the treaty of Lausanne, became an arena of contestation between its native population and the regulations of the Turkish government seeking to get rid of an unwanted minority. We are going to explore issues of a complicated diasporic identity as it is closely associated with minority status and a non-secure future in the island.

Anna Hatzivasileiadou, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Foreign and Repatriate Pupils in the Contemporary Greek School

This paper examines the performance of the foreign and repatriate students in conjunction with the expectations of their parents. The ethnographic research was conducted in a pre-primary school of western Thessaloniki, Greece. The fieldwork techniques included participial observation and interviews with the parents of the students. The study took place from November 2011 till May 2012.

The purpose of the study was to explore the school performance of the students in relation to their parents' expectations. In addition, the research attempted to elaborate on the ways these parental expectations reflect upon the students' behavioral status.

The ethnographic material showed that the students who adequately cope with the curriculum demands, come from family environments in which the school success is considered as a platform of general success in personal, social and financial levels.

Panel:
Religion, Performativity and the Construction of Community

Monika Radić, Department of Ethnology and Cultural Anthropology, University of Zadar
Transformations of Medngorje Through Tourism

The topic I present relates to Međugorje, a place of pilgrimage which is not recognized by the Vatican, even though it is visited by hundreds of pilgrims every day. Međugorje is located on a rocky plateau of Herzegovina where the first apparition occurred in 1981 and inspired pilgrims to visit it.

Topography of this sacred place is in accordance with the significance of the place for it is located on the hill and is separated from the traffic routes and noise which provides peace and tranquility. The main motivation for visiting Međugorje is praying for recovery. Usually, pilgrims visit the church where a miraculous statue of Madonna is situated, Calvary, the hill of apparitions and numerous chapels where

they pray.The result of many pilgrims' visits is the transformation of Međugorje from the sacred place to the tourist attraction. Therefore, numerous private accommodations are rented, shops and restaurants are built. From the time of the Ottoman conquests until the end of the war in Bosnia and Herzegovina, this was the place of many conflicts, but when it comes to economy the conflict does not exist. Unfortunately, earning and desire for money do not have boundaries in this case.

Theodoros Kouros, Department of Social and Political Studies, University of Cyprus
Performing Religion: Syrian Muslim Immigrants in Cyprus

Cyprus is renown throughout history as a border area; as a bastion of the West in the East, and at the crossroads of Asia, Africa, and Europe, East and West, Christianity and Islam. In the past few decades the island is known also for its division. Following the wide-spread intercommunal violence that plagued the island since 1960, Turkey launched a military offensive in 1974 that divided the island in two – a Turkish-controlled north, and a Greek-controlled south – that divided until now. Cyprus itself is an EU border since it is the South-easternmost EU member state, and on the EU's border with the Arab countries of the Middle East – the Arabs often considered as 'Others' for Western countries. The border within Cyprus is not only a national border but also a boundary between Christians and Muslims. The case of Syrian Muslim immigrants in the Republic of Cyprus (the Southern part of the island, where Orthodox Christians are the majority) is interesting in terms of religious identity negotiation. The majority of Syrians are Muslims, which is the case for Greek Cypriots' 'constitutive Other' – the Turkish Cypriots. With religion being a vital part of the Greek Cypriot national identity, Muslims are often viewed as the 'Other' and are associated with the national 'Other' – the Turks. The paper will examine the role of religion in immigrant adaptation and assimilation in the Cypriot society, and is based on qualitative interviews with members of the Syrian community in Cyprus.
Key-words: Borders, boundaries, migration, religious identity, Muslims, EU, Cyprus.

Sara Morić, Department of Ethnology and Cultural Anthropology, University of Zadar
Native-faith Believers in Contemporary Croatia

This paper concerns native-faith believers in Croatia. Its will present various forms of this organization, and the ways in which native-faith believers associate over the territory of Croatia, as well as other countries. Such organisations are *Perunova Svetinja* and *Alliance of Native-faith Believers* of Croatia. Native-faith believers draw their faith from the old Slavic mythology, but they are well aware of their position in the 21th century. They live in this situation accordingly, without feeling oppressed by the lack of respect the modern day goverment has for smaller religions and for admiring nature. This small group of merely 100 people is so interesting because of their lack of political orientation, negligence of the media, total disapproval of various dogmas and fixed rules - which is rare in most of other religions - and their persistence and unanimity in promoting old Slavic ideas. Their activities span from regular meetings of believers and fans to the reconstruction of old religious rituals and traditions. They are also involved in building a sacred temple of South-Slavic gods on the mountain of Učka in Istria. This way they help expanding tourist capacities of that area which will include a conference room for a wider use. This complex is planned to become a center for both native-faith believers and adventure tourists; there already exists an educational mythological trail. This might be the best example of the native-faith

believers adjustment and coexistance with the globalised world. The methods used in researching for this paper are interviewing and the analysis of scarce literature.

Lynbomir Pozharliev, Department of Sociology, Sofia University and Graduate Centre for the study of Culture Justus Lienbig University
Esotericism as a Salvation

The presentation is based on an anthropological fieldwork in a Bulgarian town with mixed population (Bulgarians and Turks, Christians and Muslims), in which I took part in 2012- 2013. The subject of the investigation had been everyday explanations about the transition period. The research found that most of the explanations about the reasons for transition and about the contemporary situation had been esoteric or conspiratorial. The paper looks for answers why even the intelligentsia of this town shares esoteric and/or conspiratorial notions.

Some of the proposed explanations are the following: Esotericism could be viewed as a kind of postmodern re-traditionalization in a world with non-working modern institutions; as a kind of cosmic ''mobility'' for people, who are isolated in a provincial town; as a search for explanation when the public sphere does not function well. Or as an attempt for exonerating Bulgarians for the process of violent renaming of the Turks, Bulgarian citizens in 1984-85; as nostalgia towards a centralized power, "taking care" of people; as an overcoming the feeling of helplessness in a situation of a constant economic crisis. A brief historical overview and interpretation of the foundations of this social phenomenon would be proposed as well.

Stavros Skrepetos, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
Rituals and Imaginary Kinship as Qays of Reproducing a Community

This paper is the result of a few days of participation and participant observation in the gathering of the Rainbow Community. It took place in the summer of 2013 on the slopes of the Mountain Grammos, in north Western Greek Macedonia. A ritual was held on Monday, 22 July 2013, a night of full moon.

The paper examines the Rainbow Community's background, the cultural elements it included and the meaning the particular event takes. It, also, explores the possible purposes the community tried to fulfill through its ritualized events. The idea of an imaginary kinship is used to facilitate the interpretation of the actors' practices.

Panel:
Local Appropriations and Touristic consumption

Mariana Bežovan, Department of Ethnology and Cultural Anthropology, University of Zadar
Rural Tourism- the Ability to Launch the Samein Croatia

Rural tourism is an important factor in preservation of the identity, tradition and customs of rural areas. The importance of rural tourism is that it includes traditional and ambient values of certain areas which make them extremely original. It connects traditional values and generalizes them into a tourism product with a distinctive characteristic ambience. It enables preservation and revitalization of rural areas,

heritage preservation, revitalization of traditional architecture and prevents emigration, as well as environmental protection, actuates agriculture and manufacture of traditional products.

Rural tourism should possibly require more individual approach. This would result in each guest feeling less isolated and it would most certainly make this remarkable experience even greater and more individual. They would feel more welcome and accepted by the locals, almost like a family member while being offered to participate in tradition and everyday life of their hosts. This is an example of how through „native" way of living we can preserve and present Croatian identity to others.

What prevents people to start this kind of tourism lies in the fact that development of the same should be in agreement with the local government and the community in which tourism takes place. Furthermore providing tourist services on farms is regulated by law which makes it extremely difficult and this seems to hold people back in getting sufficient space for rural tourism.

Oscar Lubinski, University of Warsaw, College of Inter-Faculty Studies in the Humanities
Cuban Casas Particulars-the Staged Authenticity of Spaces for Intercultural Contact

The aim of the following paper is to reflect on the institution of casas particulares in Cuba, largely advocated by tourist guides and other media as an alternative to hotels and means to experience true Cuban life. I will base my analysis on fieldwork realised in the course of January and first half of February 2014 in the cities of Havana, Matanzas and Varadero and the guide discourse on casas.

Drawing upon the concept of staged authenticity, crafted by Dean MacCannell, I discuss how such stage is built by Cubans who have the means to host tourists in their houses combining family life with a professional hotel service, which inevitably leads to necessity of redefining one's living space. The stage is thus created, allowing tourists to feel as if they were actually experiencing the "authentic" Cuban way of life, giving access to a carefully designed private sphere, which exists for the very purpose of enhancing the idea of "authenticity". I investigate to what extent this concept exceeds the visual aspect of the stage and involves not only all of the senses, especially taste and smell, but also is aimed at creating certain feelings of familiarity and solidarity between the visitors and their hosts.

I argue that tourists are in fact actors in the creation of the stage and, by recurring to the elaborated by Edward T. Hall studies in proxemics, I suggest that the necessity of creating such a stage is beneficial for both sides, as it separates certain elements for the comfort of Cubans but at the same time it ensures a safe and comfortable distance for the tourists coming from various cultural backgrounds.

Key words: Cuba, intercultural contact, staged authenticity, proxemics and cultural space

Stamatia Gourna and Marissa Sotiropoulou, Department of Social Anthropology, Panteion University
'Live Your Myth in Greece': Postcards and Tourist Stereotypes in the City Center of Athens

The purpose of this presentation is to explore the hegemonic stereotypical images about Greece that are constructed through postcards. The most common topics addressed in the pictures are ancient times, sunny images and beautiful landscapes, summer holidays, tradition and sexuality. We will attempt to approach the ideological background of these touristic themes and to analyze the rational behind these choices. Moreover, we will question the stability and repetition of the themes that are coming up in postcards during the last thirty years. Interestingly the same themes appear repeatedly although they hardly reflect on the existing situation in Greece. We are basing our approach on the assumption that

these images are constructe through a romantic perception of Greece, a perception which is reflected in the Greek folklore. All the above subjects will be addressed through a brief field-research among tourists and postcard-sellers in the touristic city center of Athens.

Zuzanna Smoczynska, Institute of Ethnology and Cultural Anthropology, University of Warsaw
'Llamativo o Original'? Image of a Cuban Car: Negotiations Between Local Movements and Tourist Industry

When asked to describe their country - particularly the capital, Havana - majority of Cubans name it *museo rodante,* 'rolling museum'. The term refers to thousands of old cars still going around the island. Russian, German but mostly American *maquinas,* as owners call them, function as one of the most recognizable symbols of Cuba and – next to rum and cigars – create the 'special atmosphere' which attracts more and more tourists every year. Unlike rum and cigars, which definitely are Cuban products, American cars *became* Cuban in a long process of domestication: they were present in the Castro's Revolution, then passed in the families from father to son, and finally now demand from owners plenty of attention, effort and money in the never-ending row of repairs. Once they had become national patrimony, tourist industry immediately started to take profit out of the new symbol. Growing request for rides around Havana in a '59 Chevrolet or Buick determined the image of the car, which now has to be *llamativo*, eye-catching, in order to attract more tourists and bring more money to the owner. The most *llamativo,* therefore a perfect car is a pink convertible, and on the streets of Havana one can see more and more of them: owners cut the roofs and paint over the body to get closer to the ideal. But not all the cars are meant to serve as baits for tourists: *A lo cubano*, the biggest association of car owners in Cuba, tries to promote a different approach. The main goal of the organization is to assemble family members on weekly, monthly and annual gatherings. Cars, however, are not just a pretext to meet: various competitions are being organized (races, driving-skills contest, dressing contest – where participants have to dress in the style of times from which their car comes), but still the most prestigious is the one where judges compare the originality of the car (*original* means in the same state as it left the factory). Against the overwhelming approach to old cars as a product for sale, *A lo cubano* creates a small community and tries to maintain the status of *museo rodante* as a cuban patrimony and something valuable, not only on account of tourists' money.

Panel:
Materiality, Continuities and Resistances

Goran Ledenčan, Department of Ethnology and Cultural Anthropology and Department of Geography, University of Zadar
Visual Representations of Skopje-New Images of Old ity

This paper focuses on visual (re)presentations of the City of Skopje and the changes of its cityscape in the course of a project called *Skopje 2014*. The paper is based on the data collected during field school held in Skopje in December 2012. My point of departure is the theory that the space of Skopje is closely tied

to the political, inter-ethnic, but also economic situation in Skopje. Project *Skopje 2014* is an urban renovation plan sponsored by the government of Republic of Macedonia, which has begun in 2010 and has been stirring up heated discussions and controversy from the very beginning. The essay analyses these architectural projects in Skopje through a cultural anthropological perspective on place and space, memory and identity. Furthermore, it reflects on Gupta's and Ferguson's concepts of space as a „neutral grid on which cultural differences are inscribed", Lefevre's analysis of space as a social product and Appadurai's idea of cities as consisting of multiple layers of localities. While using these theories as methodological auxiliary tools and complementing them with other authors' works on *Project Skopje 2014*, the important role that this project plays in (re)presentations of inter-ethnic relations will become visible.

Iv Brzoja, Department of Ethnology and Cultural Anthropology, University of Zadar
Barkarjol's as an Example of Intangible Cultural Heritage

This paper disscuses the perception and presentation of Zadar *barkarjol's* as a segment of intangible cultural heritage". In the research, I interviewed the *barkarjol's*, an the paper presents theirs perception of the profession. Zadar has cherished the traditions of the *barkajol's* since the 14th century. *Barkarjol's* (barcatores) where the citizen of Zadar commune who were given the right to transfer, on their row boats, the people and cargo inside the city port. They gained a certain compensation for their service. The tradition has been carried on for centuries in various families and has been able to hold out regardless of modern time challenges. However, the transformation of work and the perception of *barkarijoli* as a kind of tourist attraction and „intangible cultural heritage" begins after the end of the War in the nineties and was initiated by the Zadar Tourist Board. That post-war period affects the feeling of belonging to the community which establishes the need for representation of autochthonous symbols characteristic of a community which, among other things reflected in the tourism aspect of studied culture. In the paper I disscus the use of the term heritage, which is conected to local identity and the emergence of stereotypes within the framework of Zadar area culture.

Illir Kasso and Dimitra Stavrou, Psychologist-Dramatherapist
Ioana Bobe, MA at the National School of Political and Administrative Studies, Bucharest, Romania
Water Privatization: A Micro-analysis of Enabling and Countering Factors in a Small Town in Albania

In July 2013, the Greek government took the decision to deviate 70% of the river of Aoos/Vjosa towards the water supply of the town of Ioannina. Although the river crosses multiple communities in Albania, the decision was made without the knowledge of the authorities and the people in the potentially affected locations.

Our interdisciplinary team (composed of people with interests and expertise in anthropology, arts and psycho-therapy) approached the subject experimentally, mixing research with activism, which allowed us to observe the dynamics of an emerging local reaction. The first phase of the research, consisting of interviews and participant observation, aimed at identifying the role & meaning of the river in the town of Permet (Girocastra). This gave us insight into the transformations of the relationship between people and local natural resources in late modernity, as generations shifted from an organic relationship with the water (anchored in its fundamental role in subsistence & encoded at symbolic level) to the

commoditization of the river as a mode of entertainment for local youth. The observed phenomenon raises concerns of the enablers of privatization as locals become passive consumers of local resources. The second phase of the project consisted in informing locals & local authorities of the future changes in the river course. The research team was actively involved in organizing meetings between authorities across the borders and in promoting the case at cross-national level (through interviews in the media, exhibitions and promotion via internet of the documentary filmed in Permet). This allowed us to have a glimpse on how local reactions form and evolve.

Stamatis Amarianakis, Department of Social Anthropology, Panteion University
Formal and Informal Market Responses to the Greek Crisis: the Bazaar of Piraeus

During the last five years, Greek economy has undergone various adjustments based on neoliberal economic models promoted by the Eurozone and the IMF. These models, implemented by the Greek government in order to serve the public debt, affect mostly the middle and the lower incomes. For example, since the beginning of the economic crisis informal activities are on the rise, while small formal enterprises are deteriorating.   The bazaar in the city of Piraeus, offers employment opportunities to many people who are financially challenged and are struggling to earn their livelihood. Crisis has highly affected the people who work there and people who used to have stalls at the bazaar who could not afford taxation ended up being self-employed informally (scavengers is the most common profession for these people). It is also a consumption site for the lower incomes both for Greeks and immigrants. Throughout the bazaar formal and informal aspects coexist. The state has little to offer in terms of funding, infrastructure or regulation. Therefore the bazaar has become self-regulated in some terms. Local vendors often do not have official permits or hire employees unofficially. Most goods are sold without receipts and the transactions between whole-sellers and shop-owners take the form of moral rather than legal obligation. To sum up, the bazaar in the city of Piraeus is a socio-economic space highly affected by the wider socioeconomic context of crisis. My aim is to see how the lower incomes are affected, how participants anticipate their employment status, for what reasons they choose (or not) to act informally, what they think about taxation, how people cope with the present situation and what financial strategies they develop.

Giustina Selvelli, Doctoral School in Modern Languages, Cultures and Societies and University Ca' Foscari of Venice
'Publicly' Writing the Resistance in a New Urban eography

My paper aims at describing patterns of spatial and linguistic reappropriation and resignification in the context of the Gezi park protests that took place in Istanbul during May-June 2013, focusing on some examples of graffiti as well as other forms of public writing associated with expression of disagreement and resistance.
The intention is to show how the language of the writings becomes part of this strategy of resistance as it is "manipulated" and re-adapted in order to express messages that go beyond ordinary and superficial ones, creating further levels of meaning and showing peculiar irony and criticism.
The particular setting involves specific changes in temporal as well as spatial perception: Taksim square and Gezi Park are not the same place as before and there is the need of creating (and calling) meaningful

points of reference in collective consciousness": street names, first-aid centers, "border check points" and barricades. This "altered" context of a "liberated area" allows the creation of forms of solidarity among the protesters that need to represent the change not only for their own advantage but also to communicate it to the outsiders' gaze.