17th International "Border Crossings" Student Conference

(IM)MOBILITIES: PLACE-MAKING, BOUNDARIES, INTERCONNECTEDNESS

11-14 April 2019, Bucharest

Department of Sociology, National University of Political Studies and Public Administration, Bucharest

ORGANISERS

Department of Sociology, National University of Political Studies and Public Administration, Bucharest

Border Crossings Network

LOCAL ORGANISING COMMITTEE

Prof. Vintila Mihailescu, Dr. Monica Stroe, Dr. Bogdan Iancu, Dr. Andrei Mihail, Ileana Szasz (PhD candidate), Maria Trifon (BA student), Daniela Gîlcă (MA student)

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(Im)mobilities: place-making, boundaries, interconnectedness

17th International "Border Crossings" Student Conference

11-14 April 2019, Bucharest, Department of Sociology, National University of Political Studies and Public Administration

CONFERENCE PROGRAMME

In recent years the increasing freedom of flows, permeability of borders, decreasing role of the nation state are met with sweeping counter reactions: the establishment of populist, far-right leaders and governments, a crackdown on civil rights, a wave of nationalistic policies limiting mobility and paving the way for xenophobia and discrimination: Brexit, the erection of Hungary-Serbia border fence, the USA-Mexico border wall, as well as other attempts to limit refugee access to the countries of the Global North.

People are rendered mobile or immobile by a wide range of forces and social actors. The politics of urban space sometimes betray claims to a homogeneous public space, such as the decision of Italian towns to forbid 'ethnic' foods in the city centres. Various other means of marginalisation and exclusion occur, rendering people immobile, or, on the contrary, pushing them to become mobile. Mobility creates interconnectedness of different localities; those who leave create bridges that often contribute to the recreation of place through remittances, food, building houses etc.

Processes of identification and belonging, cultural and social integration, creation and erasure of boundaries and borders, (re)creation of places and connections have inspired us to interrogate these topics as part of a wider range of anthropological inquiries. This year's Border Crossings conference wishes to tackle some of the following topics:

- Placemaking, cultural landscapes, place and space, ways of dwelling;
- Cultural heritage (tangible and intangible): politics of heritage, memory and commemoration, commoditisation of heritage, impact of tourism;
- Collective identities: forms of belonging, affiliation, ethnicity, the new faces of the nation state; models of diversity and integration, minority politics, gender politics, images of otherness;
- Mobility: migration, refugees, pilgrimage, tourism; technologies and infrastructures of mobility; transnational families and households, diasporas;
- Borders: borderscapes, borders as bounded spaces, encounters with otherness, experiences of liminality, the crossing of borders;
- Food: food and nationalism, food as a source of place-making, taste as a marker of distinction and difference, food in movement, migrant cuisines;
- Environment: cultural ecology, socio-ecological resilience, spatial justice, ethnographies of the anthropocene, narratives and practices of sustainability and conservation;
- Material culture: houses and housing, dwelling and "curating" homes, travelling objects, mutual processes of value creation between people and things.

CONFERENCE VENUES

The conference will take place in two venues in the city centre (Piata Universitatii area):
- INTERNATIONAL CONFERENCE CENTRE of the National University of Political Studies and Public Administration, Rooms B1 and B2 - *ICC* (**No 2, Emanoil Bacaloglu Street**)
- CALEA VICTORIEI FOUNDATION, Room Neagu Djuvara - *CFV* (**No 47, C. A. Rosetti Street**).
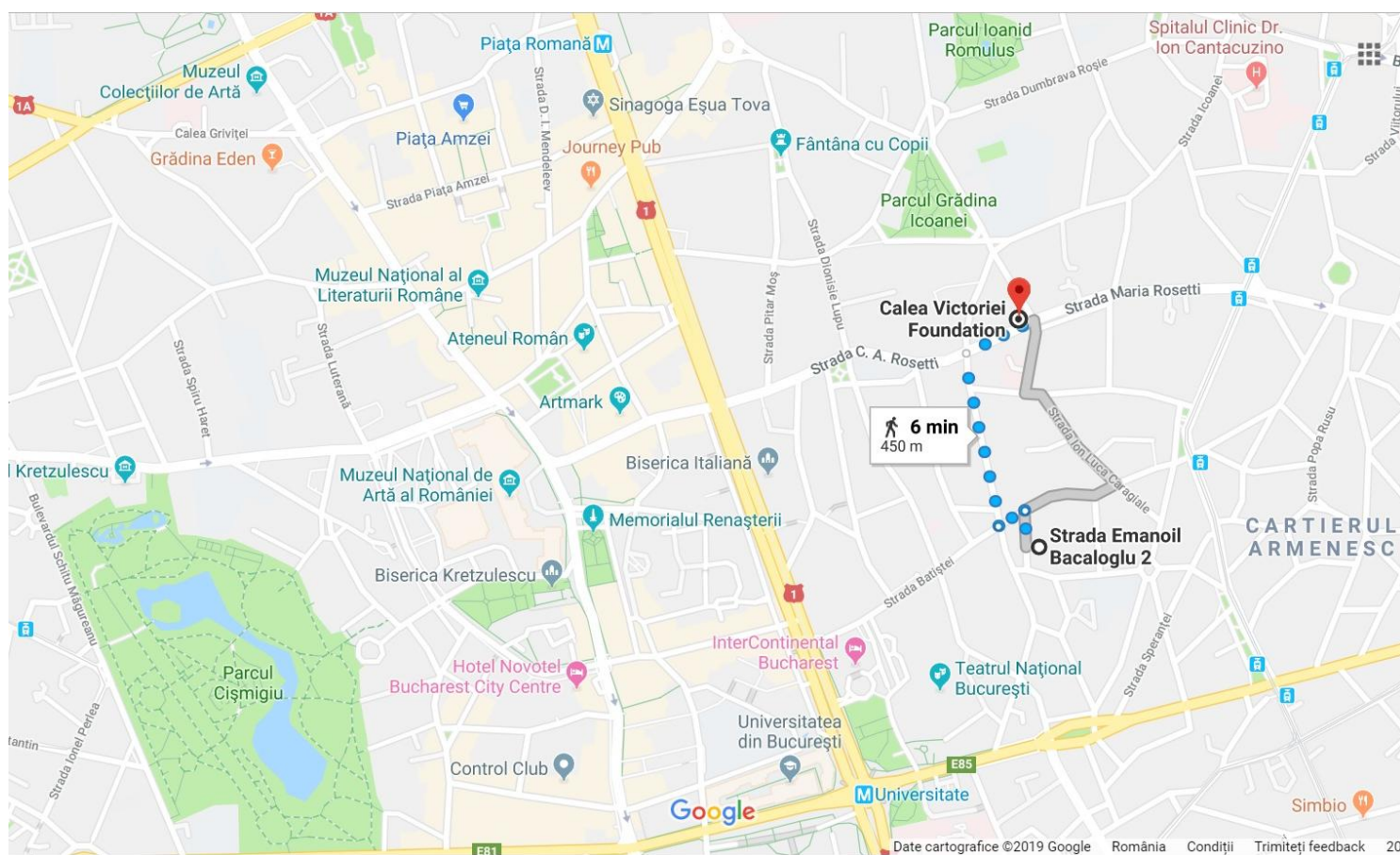
CONFERENCE PROGRAMME

APRIL 11th

Arrival of the participants

APRIL 12th

9.30 - 10.00 (International Conference Centre – ICC ROOM B1)[1]
Registration of participants (welcome desk)
10.00 - 10.15 (International Conference Centre – ICC ROOM B1)
Welcome addresses: Prof. Cristian Pîrvulescu (dean of the Faculty of Political Sciences); Prof. Vassilis Nitsiakos and Dr. Ioannis Manos (Border Crossings Network).

10.30 - 12.30 (ICC ROOM B1)
Panel 1: TRANSNATIONALISM, INSECURITY AND INTERCONNECTEDNESS
10.30 - 12.30 (CALEA VICTORIEI FOUNDATION - ROOM NEAGU DJUVARA)[2]
Panel 2: POLITICS AND PRACTICES OF HERITAGE

   12.30 - 13.30: Lunch break

13.30 - 15.30 (ICC ROOM B1)
Panel 3: PERFORMATIVE IDENTITIES AND RITUAL PRACTICES
13.30 - 15.30 (CVF ROOM NEAGU DJUVARA)
Panel 4: INTERDISCIPLINARY APPROACHES TO INTERNATIONAL RELATIONS

   15.30 - 15.45: Coffee break

16.00 - 17.30 (CVF ROOM NEAGU DJUVARA)
Documentary screening: 'EVERY FACE HAS A NAME' (Sweden 2015, Sweden, dir. Magnus Gertten, 1h 13') - partnership with One World Romania la Școală

Synopsis: On April 28, 1945, life begins again. Hundreds of survivors from the German concentration camps arrive to the harbour of Malmö, Sweden. While they take their first steps in freedom Swedish news photographers film them. Now, 70 years later the survivors are watching this archive footage for the very first time and as they discover themselves they re-experience the emotions from this special day. [...] Moments and scenes also taking place all over the world today. Endless streams of war survivors arriving to a new country. All anonymous. Faces without names. (everyfacehasaname.com/)

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[1] ICC: The International Conference Centre of the National University of Political Studies and Public Administration (No 2, Emanoil Bacaloglu Street) – see map above.
[2] CVF: Calea Victoriei Foundation - CFV (No 47, C. A. Rosetti Street) – see map above.

APRIL 13TH

9.30 (ICC ROOM B2)
Departure for the guided tours*.
*Each tour has a 25-person limit; participants will register for one of the tours beforehand at the welcome desk.

10.00-12.00
Theme guided tour in Bucharest 1: OF WALLS AND GHOSTS: DWELLING AND UNCERTAINTY IN THE ECLECTIC CITY (guide: dr. Gruia Bădescu, urbanist/geographer)
10.00-12.00
Theme guided tour in Bucharest 2: URBAN MEMORY IN THE JEWISH DISTRICT (guide: dr. Răzvan Voinea, historian)

12.30 - 13.30 Lunch break

13.30 - 15.30, ICC ROOM B2
Panel 5: PERFORMING URBAN IDENTITIES
13.30 - 15.30, CVF ROOM NEAGU DJUVARA
Panel 6: STAGING AND CONSUMING HERITAGE: ACTORS AND COMPETING DISCOURSES

15.30 - 15.45: Coffee break

16.00 – 18.00, ICC ROOM B2
Panel 7: IMAGES, METHODOLOGICAL CHALLENGES AND (AUTO)REFLEXIVITY
16.00 – 18.00, CVF ROOM NEAGU DJUVARA
Panel 8: SPACES OF (IN)STABILITY AND EXCLUSION

APRIL 14TH

Departure of the participants

PANELS

PANEL 1. TRANSNATIONALISM, INSECURITY AND INTERCONNECTEDNESS

April 12th, 10.30-12.30, ICC ROOM B1
Chairs:
Prof. Effie VOUTIRA (University of Macedonia)
Dr. Cătălina TESĂR (National Museum of the Romanian Peasant)

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Indra Lukosiene (*Social Anthropology, Vytautas Magnus University, Kaunas, Lithuania; Applied Anthropology Association, Kaunas, Lithuania, MA student; indra.lukosiene@gmail.com*)
Coming back to "make the change": social remittances in case of Lithuanian returnees

Dumitrita Lunca *(Institute of Social and Cultural Anthropology, Hamburg University, PhD Candidate, dumitrita.lunca@gmail.com)*
Intimacy and Mobility: Love and Sexuality among Romanian Transnational Migrants in Rome

Manoudakis Giorgis (*Panteion University of Social and Political Sciences, Athens, Giorgis.man@hotmail.com*)
Packaged motherhood: the case of the Bulgarian female migrants

Tatiana Serefa, Kleoniki Mega *(University of Macedonia, Thessaloniki, Greece, Department of Balkan, Slavic and Oriental Studies, BA students; taniaserefa@gmail.com)*
Same destination, yet two different motivations: studying ethnographically migrants' new beginnings in the host country

Antoniou Eirini *(Department of Balkan Slavic and Oriental Studies, University of Macedonia, Thessaloniki Greece, BA student; irene.antoniou00@gmail.com)*
The school of Lagyna welcomes the refugees; an ethnographic approach in the context of the current refugee crisis in contemporary Greece

PANEL 2. POLITICS AND PRACTICES OF HERITAGE

April 12th, 10.30-12.30, CVF ROOM NEAGU DJUVARA
Chair: Dr. Gruia BĂDESCU (University of Konstanz/SNSPA Bucharest)

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Irina Dobrita *(MA Visual Studies & Society, SNSPA Bucharest, MA graduate; irina.dobrita@gmail.com)*
Viscri (UNESCO Saxon Village) – Open for Tourists, Closed for the Locals

Vlad Mihaiescu (*Faculty of Philosophy, University of Bucharest, MA graduate; vladisadj@gmail.com*)
Preserving the Cultural Identity of the Saxons Ethnic Minority in Transylvania

Georgia TSIAPA *(Department of History and Ethnology, Democritus University of Thrace, BA student;* geortsia6@he.duth.gr*)*

> **Post-War urban restructuring as reflected in the Greek cinema: Changing values, changing needs**

PANEL 3. PERFORMATIVE IDENTITIES AND RITUAL PRACTICES

> *April 12th, 13.30-15.30, ICC ROOM B1*
> **Chairs:**
> **Dr. Ioannis MANOS (University of Macedonia)**
> **Dr. Alexandru DINCOVICI (SNSPA Bucharest)**

Lydia Gymnopoulou and E. Charalampidou *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, MA students;* hac17009@uom.edu.gr*)*

> **Constructing and performing identity: an ethnographic study of Pontic villages in Western Greek Macedonia**

Daniel Vieru *(SNSPA Bucharest, PhD Candidate;* danielvieru24@yahoo.com*)*

> **Elements of violence in celebrating the passing to a new year. Study case: Ruginoasa, Iasi, N-E of Romania**

Marianthi Thivaiou *(Department of Social Anthropology, Panteion University of Social and Political Sciences, BA student;* thivma@yahoo.gr*)*

> **"But you are so beautiful, why would you do this to your body": A short term ethnography about tattooed women in Athens**

Manousaridou Sofia *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki Greece, MA student;* manousaridousofia@yahoo.com*)*

> **Dancing practices on the border: local identities and cultural change in the area of Almopia, Greek Macedonia**

Borcea Elena, Crăița Ciobotaru, Ispas Alexandra *(SNSPA Bucharest, MA students;* ispasmihaela alexandra@gmail.com*)*

> **Funeral practices for animal companions: an exploratory research**

Kakava Ippolyti *(Department of Balkan Slavic and Oriental Studies University of Macedonia, BA student;* bso19068@uom.edu.gr*)*

> **Naousa - Thessaloniki EXPRESS: A Daily Commute**

PANEL 4: INTERDISCIPLINARY APPROACHES TO INTERNATIONAL RELATIONS

April 12th, 13.30-15.30, CVF ROOM NEAGU DJUVARA
Chairs:
Dr. Miruna TRONCOTĂ (SNSPA Bucharest)
Dr. Radu UMBREȘ (SNSPA Bucharest)

Pantelis Promponas (University of Thessaly, Greece, PhD Candidate; pprobonas@gmail.com)
Deathscapes performed: Fluid geographies of possibly dead

Chiriac Roxana-Mihaela (Political Sciences, Doctoral School of Philosophy and Social-Political Sciences at "Alexandru Ioan Cuza" University of Iasi, Romania, PhD candidate; roxana.chiriac9@yahoo.com)
EU's reaction to the Russian aggression in Ukraine: strengthening of the Cross Border Cooperation and countering Russia's disinformation campaign

Ana-Maria Anghelescu (National University of Political Studies and Public Administration Bucharest, PhD candidate; anamaria.anghelescu93@gmail.com)
Instrumentalisation of the "New Cold War" concept in Central Asia

Luca Ana Maria (National University of Political Studies and Public Administration Bucharest, MA student; aml1609@gmail.com)
Sectarian conflict and Sunni Islamic Radicalization in Tripoli, Lebanon

Alexandra Fulgeanu (The Doctoral School of History, Faculty of History, University of Bucharest, Romania; Phd Candidate; alexandra.fulgeanu@drd.unibuc.ro)
European Pillar of Social Rights: Towards a (more) social Europe?

PANEL 5: PERFORMING URBAN IDENTITIES

April 13th, 13.30-15.30, ICC ROOM B2
Chairs:
Dr. Valia KRAVVA (Democritus University of Thrace)
Dr. Andrei MIHAIL (SNSPA Bucharest)

Freideriki - Panagiota Nikolaou *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece, BA student; bso19027@uom.edu.gr)*
What does it mean to be a Christian in the 21st century in Greece? An ethnographic attempt of religious beliefs and practices in the city of Thessaloniki, Greece

Eleni Piantiaridou, Marianna Siakka *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece, BA students; bso19108@uom.edu.gr)*
Watching football: an ethnographic attempt to understand expressions of support by P.A.O.K. F.C. fans to their team

Yağmur Aksoy *(Middle East Technical University, Graduate School of Social Sciences / Freie Universität Berlin, MA student; aksoy.yagmur@metu.edu.tr)*
> **Rediscovering Turkish Cultural Identity: A Case Study on Kulsan Foundation in Amsterdam**

Tagari Despoina, Tsaparli Nefeli *(University of Macedonia, Department of Balkan, Slavic and Oriental Studies; bso17041@uom.edu.gr, bso17073@uom.edu.gr)*
> **Student political party formations in Greece: An ethnographic approach of the University of Macedonia in Thessaloniki**

Tsoumaridou Chrysoula, Papadopoulou Konstantina *(University of Macedonia; bso19132@uom.edu.gr)*
> **Veganism as a way of living in Greece: an ethnographic attempt**

Devreli Angeliki *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, BA student; bso19081@uom.edu.gr)*
> **Homosexuals or simply people?**

PANEL 6. STAGING AND CONSUMING HERITAGE: ACTORS AND COMPETING DISCOURSES
> *April 13th, 15.45-17.45, CVF ROOM NEAGU DJUVARA*
> **Chairs:**
> **Prof. Vassilis NITSIAKOS (University of Ioannina)**
> **Dr. Monica STROE (SNSPA Bucharest)**

José Camilo Cardona Vélez *(International Relations and European Studies, Universitate Babeş-Bolyai, PhD candidate; josecamilocardonavelez@gmail.com)*
> **The role of sports in the construction of national identity: working in the split identity issue inherent to nation branding**

Aliki Gkana *(Faculty of Law, National and Kapodistrian University of Athens – Athens PIL Researcher, PhD Candidate; alikigk@law.uoa.gr)*
> **Intangible Cultural Heritage: a "Bridge over Troubled Water"?**

Athanasios Vlitas *(Université libre de Bruxelles, PhD Candidate; ath.vlitas@hotmail.com)*
> **Heritage as a mean of transnational communication & the role of cultural tourism**

Raxioni Styliani *(Department of History and Ethnology, Democritus University of Thrace, MA student; raxionistella@yahoo.com)*
> **Museums as means of constructing and managing cultural identity: The case of two ethnographic museums in Thrace**

Ana-Cristina Irian *(National University of the Arts, Bucharest, PhD candidate; irian.cristina@gmail.com)*
> **"Botte in cielo" (Barrel in the sky) or the making of Botticelli's pilgrimage place at Ognisanti Church in Florence, Italy**

PANEL 7. IMAGES, METHODOLOGICAL CHALLENGES AND (AUTO)REFLEXIVITY

April 13th, 16.00-18.00, ICC ROOM B2
Chairs:
Dr. Bogdan IANCU (SNSPA Bucharest)
Cristina Voinea (University of Bucharest)

Ioana Brunet *(Visual Studies and Society MA, Faculty of Political Science, SNSPA Bucharest, Romania, MA student; ioana.brunet@gmail.com)*
> **Collective Memory in the Digital Era: A netnography of an online historical photo study group**

Amedeea Enache, Alexandra Gerea, Raluca Moșescu (Bumbac) *(National University of Political Studies and Public Administration, MA students; raluca.independent84@gmail.com)*
> **'Last seen'. The problematization of digital communication on online communication platforms**

Ioana Pelehatai *(National University of Political Studies and Public Administration, MA student; ioana.pelehatai@gmail.com)*
> **Setting and Trespassing Post-Relationship Boundaries in the Digital Environment**

Bogdan Dražeta, Zorana Guja *(Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade, Serbia; Department of Musicology and Ethnomusicology, Academy of Music in Sarajevo, University of Sarajevo, Bosnia and Herzegovina, PhD candidates; drazetab@gmail.com)*
> **(Auto)reflexive view(s) on the fieldwork research positions in Bosnia and Herzegovina from an ethnologist-anthropologist and an ethnomusicologist**

Petya Dimitrova *(Sofia University "St. Kliment Ohridski", PhD candidate; pvdimitrova@gmail.com)*
> **Cultural Appropriation of Nature (scenes from 3 villages in Mala Prespa)**

Ileana Gabriela Szasz *(National University of Political Studies and Public Administration, PhD candidate; ileanaszasz@gmail.com)*
> **Reflexively killing your darlings: an insight into the boundary between private and public in autobiographical documentaries**

PANEL 8. SPACES OF (IN)STABILITY AND EXCLUSION

April 13th, 16.00-18.00, CVF ROOM NEAGU DJUVARA
Chairs:
Dr. Aliki ANGELIDOU (Panteion University)
Adrian DEOANCĂ (University of Michigan)

Cătălina-Gabriela Bulborea, Anca Hamuraru, Raluca Gavrilă *(National University of Political Studies and Public Administration, MA students; catalina.bulborea@gmail.com)*
> **Treatment against loneliness – the seniors' centres in Bucharest**

Adrian Deoancă (*University of Michigan, PhD Candidate (ABD);* [*adeoanca@umich.edu*](mailto:adeoanca@umich.edu))
The Political Economy of Repair: Bricolage and Precarity in a Romanian Depot

Ioana Jelea *(Faculty of Sociology and Social Work, University of Bucharest, PhD Candidate;* [*Ioana_Daniela_Jelea@yahoo.com*](mailto:Ioana_Daniela_Jelea@yahoo.com))
Up for Grabs. Exploring the Regulatory Fringes of Food Waste and Food Charity in Bucharest

Ioana Brunet, Diana Dragomir, Andreea Filip, Dafina Jeacă *(Visual Studies and Society MA, Faculty of Political Science, SNSPA Bucharest, Romania, MA students;* [*dafina.jeaca@gmail.com*](mailto:dafina.jeaca@gmail.com))
A neighborhood surrounded by nature: a gated community as work-in-progress project

Maria Trifon *(SNSPA Bucharest, Romania, BA student;* [*maria.trifon.16@politice.ro*](mailto:maria.trifon.16@politice.ro))
Life on the surface: reshaping mining identity in Jiu Valley

Razvan Papasima *(National University of Political Studies and Public Administration, Phd candidate;* [*papasima@gmail.com*](mailto:papasima@gmail.com))
Property as claim. An ethnographic account from the National Anti-Corruption Department files

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ABSTRACTS

PANEL 1. TRANSNATIONALISM, INSECURITY AND INTERCONNECTEDNESS

April 12th, 10.30-12.30, ICC ROOM B1
Chairs:
Prof. Effie VOUTIRA (University of Macedonia)
Dr. Cătălina TESĂR (National Museum of the Romanian Peasant)

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Indra Lukosiene (*Social Anthropology, Vytautas Magnus University, Kaunas, Lithuania; Applied Anthropology Association, Kaunas, Lithuania, MA student; indra.lukosiene@gmail.com*)
Coming back to "make the change": social remittances in case of Lithuanian returnees

Today, the assumption that people live in one cultural environment, with its perception and norms no longer holds. The researchers refer to transnationalism (Basch, Glick Schiller, Szanton Blanc, 2005: 8; Vertovec, 2009) as a way of belonging to two or even more societies at the same time. While living transnationally individuals continue to compare, mix and transform their environment, culture, politics, business, living standard, etc. This presentation will discuss results on research made for my masters degree, which revisited the concept of social remittances (Levitt, 1998, 2001) - "norms, practices, identities and social capital", with fieldwork in Lithuania. The research was based on life stories of professional returnees, who were aiming to bring back their experience, knowledge, social capital to their homeland (Lithuania) in order to "make the change" on individual level and in some cases to communicate as organisational actors. My research also explores the relationship between social mobility, insecurity, and how it is linked to social remittances after return to homeland. Migration processes for highly qualified individuals enable them not only to obtain higher incomes (Gardner 2008), but also to have the opportunity to consume more cultural and material goods in a foreign country. Migration provides knowledge about the possibilities of securing material goods, although this does not necessarily mean a change of social status, which might me created by individuals' efforts, in this case, by migration processes (Giddens 2005: 101).

Dumitrita Lunca *(Institute of Social and Cultural Anthropology, Hamburg University, PhD Candidate, dumitrita.lunca@gmail.com)*
Intimacy and Mobility: Love and Sexuality among Romanian Transnational Migrants in Rome

Approximately 20 percent of Romania's population is estimated to presently live outside of the country's borders. Socio-demographic and economic impacts of this phenomenon have been investigated in-depth. Considerably less attention has been devoted to the influence transnational migration has on the personal lives of migrants and their families. Based on 13 months of fieldwork in Italy's capital, Rome, the paper explores the lives of Romanian migrants in Italy, where they have become the largest ethnic minority. The Romanian diaspora in Italy is also the largest Romanian diaspora worldwide. The metaphor of the intimate luggage is used to conceptualize the sum of individual perceptions and behaviours regarding love and sexuality, as well as the idea of mobility across time and space. By following the life-narratives of 60 Romanians who have come of age in different eras and belong to distinct social backgrounds and migration waves, I map out the transformations of their intimate luggage over three stages. In pre-migration, ideas are acquired from family, friends, in school or through media and state-sanctioned discourses. Throughout the process of migration, these perceptions and practices are carried across borders and adjusted to new cultural contexts. The last stage is represented by the ethnographic present, when migrants are able reflect on these transformations and possible further changes in the future, whether they plan to remain stationary, to return to Romania or to keep on moving.

Manoudakis Giorgis (*Panteion University of Social and Political Sciences, Athens, Giorgis.man@hotmail.com*)

Packaged motherhood: the case of the Bulgarian female migrants

In this paper, I will focus on the negotiations of family relations among Bulgarian women migrants in Athens through the process of sending to their families parcels full with objects of all sorts, viewing this as a gift giving. Socialist women were a vital part of the proletarian work force and because the State provided gender equality in most social roles, they developed self-confidence both in the public and domestic sphere as individuals, bread winners and care takers of their families. The transition jeopardized their position, their social role was "re-traditionalised" and they were expected to withdraw to the private sphere. Hence, migration was seen by many women as a solution both for economic hardships and for social degradation. Furthermore, the practice of sending parcels, I will argue, is not novel, but a social habitus originating in the structural organization of socialism in Bulgaria. Socialist consumers were innovative and active consumers, in an economy of shortage and central planning that paid relatively little attention to the consumer culture and personal needs and wants. Adapting to these conditions, people formed a secondary "informal" economy, based on vast and complex personal networks of kin and acquaintances, interconnected with the state industry and production. These networks are the basis of the postsocialist parcels giving. I will view this provision of goods by the migrant mothers, deriving from preexisting socialist kinship goods exchange practices, as a material expression of care towards their own family in a transnational locus that at the same time redefines their own personal identity.

Tatiana Serefa, Kleoniki Mega *(University of Macedonia, Thessaloniki, Greece, Department of Balkan, Slavic and Oriental Studies, BA students; taniaserefa@gmail.com)*

Same destination, yet two different motivations: studying ethnographically migrants' new beginnings in the host country

This is an ethnographic study of two families of different social backgrounds, who have both immigrated in Greece but with diametrically opposed motivations to one another. The first family came from New York of the United States of America, while the second one came from Georgia, a small country and former member state of the Soviet Union. The main difference between the two families is the reason why they immigrated. The family who chose to leave the U.S.A. did so, in order to stay united as it was mandatory for the father -of Greek origins- to pursue his career outside of U.S. soil. On the other hand, the family who left Georgia was in search of a better future away from the Communist Government and the luck of employment in their country. Our ethnographic research took place from 5th of November until 21st of December. We conducted interviews with each family's mothers and daughters. Our presentation is based on the ethnographic data we collected and describes the different experiences both families had in settling in the new environment in Greece.

Antoniou Eirini *(Department of Balkan Slavic and Oriental Studies, University of Macedonia, Thessaloniki Greece, BA student; irene.antoniou00@gmail.com)*

The school of Lagyna welcomes the refugees; an ethnographic approach in the context of the current refugee crisis in contemporary Greece

After the war in Syria, hundreds of thousands of refugees arrived in Greece. Many of them are children. Soon the need of these children to attend school came up. The Greek state planned and implemented the integration of the children into the Greek public schools. One of the educational institutions that were chosen for this purpose was the one that I was attending. This paper is based on an ethnographic study of the ways a in the suburbs of Thessaloniki, Greece dealt with the welcoming of the Syrian students. The ethnographic project was carried out in November and December 2018 within the framework of the course "Introduction into Anthropology and Ethnography". The material presented is gathered by observation and interviews of people who experienced the process from different points of views: a teacher of the school, the chairman of the Parents' Association, a Greek student and a Syrian student.

PANEL 2. POLITICS AND PRACTICES OF HERITAGE

April 12th, 10.30-12.30, CVF ROOM NEAGU DJUVARA

Chair: Dr. Gruia BĂDESCU (University of Konstanz/SNSPA Bucharest)

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Irina Dobrita *(MA Visual Studies & Society, SNSPA Bucharest, MA graduate;* *irina.dobrita@gmail.com)*

Viscri (UNESCO Saxon Village) – Open for Tourists, Closed for the Locals

The poor infrastructure (dis)connecting Viscri (Weisskirch) – Brașov County – from the network of national and European roads of Romania stood for a long time as a metaphor for the community's struggle to preserve and revive the unspoiled Saxon heritage that granted the small 15 th century village the UNESCO site status in 1999. First – mostly foreign - tourists attracted by the cultural and natural landscape of Viscri and, particularly, by The Whole Village Project concerted by a small group of conservationists & Saxon descendents after 1999 hailed the "bad road" as the best protection against modernization and loss of identity. Recently, however, the "tourist gaze" has steadily shifted from the "village as a whole" to "the village as a museum" and over 40.000 people who visit "Prince Charles's village" every year press for a proper road. "Saxonness" has steadily become a contested heritage as Romanians and Roma in the community went over 90% and foreign tourists were outnumbered by Romanians. The imperative to protect the Saxon heritage is losing ground in front of people's need to make a living and to be represented, especially as most of them missed out on the opportunities of economical development through commoditization of heritage. The countryside road protecting "the medieval heaven" of Viscri and the work of conservationists is seen by a big part of the community as a symbol of backwardness, immobility, social and economical exclusion - an atavism of "Saxon ways" in a village without Saxons. To them, bringing the asphalt road to Viscri is more than an improvement of living conditions and connectedness, it is a moment of rehabilitation - personal, through modernization and (auto)mobility, but most of all political, after 30 years of imposed geographical isolation and hegemony of the privileged few.

Vlad Mihaiescu (*Faculty of Philosophy, University of Bucharest, MA graduate;* *vladisadj@gmail.com)*

Preserving the Cultural Identity of the Saxons Ethnic Minority in Transylvania

The discourse of identity plays a significant role in the currently globalising world, while it creates powerful connections between cultures. Still, the identity of a community is difficult to preserve, like the example of the Transylvanian Saxon ethnic minority, in a time when almost all the members of this ethnic group have left their homeland regions. The aim of this presentation is to find a couple of examples which demonstrate that, once in contact with the cultural traits of an ethnic group, members of other ethnicities have the possibility to contribute to the preservation of this group's cultural identity. The presentation is proposing the hypothesis according to which, by promoting the collective imaginary of an ethnic group into the collective imaginaries of the others, the cultural identity of that ethnic group continues to exist in the new common social reality, even without the presence of the majority of its members. The conclusions show that: the present inhabitants of a former Saxon village (local people and newcomers) have kept the connection with the collective imaginary of the Saxons; tourists have gained more awareness about the heritage and traits of the Saxons through direct contact with the local people from the former Saxon villages and towns. On this basis, the bound between the Saxon heritage and Transylvania appears to be here to stay. With every process of promoting what still exists from the Saxons heritage, it is possible to develop new opportunities that work for the Saxon cultural identity to remain a part of the Transylvanian multi-cultural landscape.

Georgia TSIAPA *(Department of History and Ethnology, Democritus University of Thrace, BA student;* *geortsia6@he.duth.gr)*

Post-War urban restructuring as reflected in the Greek cinema: Changing values, changing needs

Valuable consideration is mainly a Greek phenomenon which appears in the post-war Greece in the 1950s. At that time it was treated as an emergency solution to the collapse of the Greek rural economy and the acute housing problem due to the coming of refugees from Asia Minor after 1922. The Second World War and the Greek civil war created the need

of a permanent housing management in big urban centres, like Athens which seemed as a social priority and almost necessity; this is how the idea of valuable consideration was born. Space is a meaningful category in social analysis. As argued, space reflects the mentality and the changing values in people's lives. Post–war Greece can be seen as a case study, a laboratory of modernity and of urban re-structuring according to the shifting human needs. Thus after the War large cities became a pole of attraction for peasants and those living at the periphery. Urban space was not enough so large blocks of buildings started replacing the old, one level houses with a yard that could host only one family. Those large building also responded to the values of modernity: cleanliness, isolation, anonymity, luxury, comfort and progress. The whole Greek society was eager to forget the past and run into the future. The cinema, which copies, describes and records society and which clearly cannot ignore the tendency of the era, is at its peak. Movies present the historical "truths" through fiction. So cinema is a reflecting mirror of socio-economic conditions. Therefore, cinema is a code, a means to explore historic, social and economic changes. Cinematography is a kind of topography and movies, project cases that "are based on true stories" or not, use real and existing frameworks. In this case study post-War life and people's emotions are described on the screen: misery coexists with happiness in a few road distance and this emotional canvas creates and cultivates new customs and hopes, which make their presence strong in the post-War and post-modern Athens. These emotions through the Greek movies were projected and communicated from capital city to Greece's small and isolated villages, hence from the core to the periphery. The very concept of ownership was also changing its form. It was not about exclusive, but collective property, which was stratified according to the floors, from the needy student's basement to the loft of the rich depicting how class differences were spaced.

PANEL 3. PERFORMATIVE IDENTITIES AND RITUAL PRACTICES

April 12th, 13.30-15.30, ICC ROOM B1
Chairs:
Dr. Ioannis MANOS (University of Macedonia)
Dr. Alexandru DINCOVICI (SNSPA Bucharest)

Lydia Gymnopoulou and E. Charalampidou *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, MA students; hac17009@uom.edu.gr)*
Constructing and performing identity: an ethnographic study of Pontic villages in Western Greek Macedonia

This presentation explores various cultural practices in the Municipality of Voio in northern Greece. More specifically, it looks into the dominant discourses as well as the institutions that contribute to the construction of the cultural identity of the inhabitants of the towns of Tsotyli and Neapoli. According to the national and local discourse, they belong to the Pontic Greeks, populations coming from the Black Sea region that arrived in Greece in 1923 after the exchange of populations between Greece and Turkey. In our ethnographic study, we focus on the use of language and the performance of dance during public events which are perceived as demonstrations of their particular cultural identity and expressions of a sense of belonging.

Daniel Vieru *(SNSPA Bucharest, PhD Candidate; danielvieru24@yahoo.com)*
Elements of violence in celebrating the passing to a new year. Study case: Ruginoasa, Iasi, N-E of Romania

In this presentation we will introduce the story of a ritual from Ruginoasa, a village situated in the county of Iasi, N-E of Romania. Every year, in the last day's morning the local community is split in two major groups, 'deleni' and 'valeni' (those from the high and the down land) and their members, wearing special masks and costumes, are confronting on the roads of the village. An easy acceptance of the confrontations is based on the argument that, once a year, people are encouraged to express their frustrations and release the social tensions from the community in a public forum / market. The explosion of violence in controlled limits aims to protect a tradition, exposing the smoldering conflicts and preparing the foundation for a new year, in peace and harmony. History of the event, dynamic of the dispute, motivation for the participants, possible significance of the confrontation, positions from the community and from the

state authorities, transition from a particular cultural manifestation to enforcing the state authority in civilizing people, and others (together with pictures and video clips) are included in the presentation. Also, extracting and isolating violence as a trait of the human being, we will exemplify with other two situations. One from Peru, where on the Christmas day a local community is settling their disputes through public fights and another one from the world of combat sports, accepted and marketed for public entertainment. The presentation is supported by Power Point slides, showing pictures and video clips.

Marianthi Thivaiou *(Department of Social Anthropology, Panteion University of Social and Political Sciences, BA student; thivma@yahoo.gr)*

"But you are so beautiful, why would you do this to your body": A short term ethnography about tattooed women in Athens

This paper explores the body modification practices and focuses, specifically, on tattoos. It discusses the social and cultural meanings of having tattoo designs inscribed on one's skin, focusing on tattooed women. The paper is based on a short-term ethnographic project that was carried in the city of Athens. The ethnographic material has been collected through the use of participant observation and semi -structured interviews with women tattoo artists from two different tattoo studios and also regular tattooed women. The main question of this research is: How society looks upon tattooed women and how their personal preference for body ink changes their bodies and potentially their social relationships? This presentation aims to contribute to the discussion about perception of the body, body modification, gender and society's beauty standards.

Manousaridou Sofia *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki Greece, MA student; manousaridousofia@yahoo.com)*

Dancing practices on the border: local identities and cultural change in the area of Almopia, Greek Macedonia

This paper examines the way in which local identities are reproduced and represented through dance practices. More specifically, it focuses on the action of local government, cultural associations and other institutions, as well as ideas and concepts relating to identity formation. The paper, also, focuses on the various strategies and meanings employed by those involved in cultural events that include dancing practices. The research attempts to highlight the way in which local culture is transformed through the politicisation of culture. Cultural events become a field of public statements, complaints and prohibitions, giving dancing practices and participation in them a different meaning at a time.

Borcea Elena, Crăița Ciobotaru, Ispas Alexandra *(SNSPA Bucharest, MA students; ispasmihaela alexandra@gmail.com)*

Funeral practices for animal companions: an exploratory research

Funeral practices have fascinated and intrigued anthropologists all over the world, yet one subject that in our opinion deserves special consideration regards burial practices for animal companions. Our exploratory research was conducted in the cemetery for pets from Bucharest, which is situated in the outskirts of the city. From December 2018 to February 2019 we have visited the cemetery for three times, where we have interviewed the manager and some of the employees, as well as two couples, clients of the cemetery, and we have observed and taken pictures of the landscape and its various funeral decorations. The cemetery is designed as a park with several alleys and many trees, bushes and flowers, where people who have buried their animal companions can come and sit on a bench by the grave, walk their current pets, or interact with the dogs and cats that are permanent residents of the complex and act as therapists. During our exploratory research, two aspects have caught our attention: (1) the religious component of the burial practices, which seems to be quite present, despite the fact that the orthodox church does not endorse it, nor do other churches from Romania; (2) the family ties that are formed between animal companions and their human companions, strong emotional ties that persist beyond the physical disappearance of the pet. Thus, our paper is focused on describing the funeral practices observed and the information gathered from the different people we have interviewed, as well as suggesting directions for further research.

Kakava Ippolyti *(Department of Balkan Slavic and Oriental Studies University of Macedonia, BA student; bso19068@uom.edu.gr)*
Naousa - Thessaloniki EXPRESS: A Daily Commute

My paper deals with the daily commute of passengers from Naousa (Monday till Friday 6.05 and 7.20 a.m.) to Thessaloniki and backwards to Naousa with the route of 5.15 p.m., including all the stations between the two terminals. My research field focused on the passengers, the bus, and the drivers. In order to specify my research, I focused on the passengers that use this means of transport to go to their work and then I separated them into two categories, the old passengers, who commute for more than a year and the new ones, who have recently started to. Due to my identity-I was already a passenger who travelled to work for over a year - I conducted interviews from old passengers, new passengers and the drivers without being annoying. The main problem to me was the familiarity and I had to be careful not to guide my interviewee with my questions. During my research I observed that this daily route is executed in a ritual way. The bus driver comes across the defined bus station in a specific time and accepts only the passengers with ticket. The passengers depending on circumstances behave in a specific way -sleeping, talking, quarrelling, arguing, laughing. The initiation of a new passenger happens randomly after several times of daily travelling. According to my opinion, the route from Naousa to Thessaloniki certifies the transition from a man's life stage to another life stage. It contains the three phases, separation, liminality and incorporation. The passenger before entering the bus is a "minor unemployed" resident without any particular social characteristics that related to work and adulthood. Thus, the passenger "separates" himself from its residency and acquires new characteristics. The entrance to the bus consists a form of adulthood, the passenger buys the ticket, shows it to the driver, who functions as a mediator in order to take him to the workplace. The three hours route in total is a strength test, which proves that the passenger deserves to acquire rights and responsibilities of the adults, connected to working identity. The passengers are deprived three hours daily of their free time and they tested themselves everyday to unexpected situations related to their commute. In this particular ceremony the bus on the one hand is a means of transition to adulthood and working identity. On the other hand is a final stage in this route because there, in the bus, the symbolic renaissance is being accomplished through the solidarity of its members. Thus, the passenger after this ceremony is able to go to his work and maintain his working identity. In conclusion, this commute as it seemed by the ethnographic notes and the interviews is "a waste of time", "a thing to be done", "tiredness", "sleep", "heat", "cold", "street music", "radio", "wifi", "work for the office from distance", "financial need", "company".

PANEL 4: INTERDISCIPLINARY APPROACHES TO INTERNATIONAL RELATIONS

April 12th, 13.30-15.30, CVF ROOM NEAGU DJUVARA
Chairs:
Dr. Miruna TRONCOTĂ (SNSPA Bucharest)
Dr. Radu UMBREȘ (SNSPA Bucharest)

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Pantelis Promponas (University of Thessaly, Greece, PhD Candidate; pprobonas@gmail.com)
Deathscapes performed: Fluid geographies of possibly dead

Geographers Avril Maddrell and James D. Sidaway draw on Appadurai's work on the -scapes and introduce that concept into discussion death: Deathscape is a space associated with the dead or is meant for the dead and how it is enriched with concepts and relationships. In the proposed paper we will discuss ways in which deathscapes are performed in different contexts and spatialities. We will focus on the example of the Eastern Borders of the European Union and the so-called 2015 "refugee crisis" to show that deathscapes constitute territorial evidences of EU politics of life and death. In addition, we will discuss the ways in which citizenship is attributed and dispensed within these fluid geographies in a way that constructs a new subjectivity of the possibly - citizen. The potential citizen under the specific surveillance, securitization, control and production politics of the borders is transformed to the possibly alive/dead for the normative relationship with the law and before the bureaucracy of the state.

Chiriac Roxana-Mihaela (Political Sciences, Doctoral School of Philosophy and Social-Political Sciences at "Alexandru Ioan Cuza" University of Iasi, Romania, PhD candidate; roxana.chiriac9@yahoo.com)
EU's reaction to the Russian aggression in Ukraine: strengthening of the Cross Border Cooperation and countering Russia's disinformation campaign

The illegal annexation of Crimea in March 2014, following by the Russian support for the separatists in the context of the ongoing armed conflict in Eastern Ukraine, has shocked the international community, many voices from the political field and the academia arguing that- judging by its actions in Ukraine- Russia has attempted to overthrow the post-Cold war international order and even to draw the West into the so-called a new Cold war. Following the Russian aggression in Ukraine, the EU has immediately expressed support for the territorial integrity of Ukraine, by declaring the Russian annexation of Crimea as illegal and by employing several foreign policy instruments, such as the adoption of international sanctions against the Russian Federation. Moreover, the EU has proven its character of normative power by strengthening the Cross Border Cooperation not only with Ukraine, but also with another countries belonging to the Eastern Partnership, such as Republic of Moldova, Belarus. Thus, within the research paper I am aiming at bringing into analysis how the EU has strengthened the Cross Border Cooperation following the breakout of the conflict and the political crisis in Ukraine. Nonetheless, the Russian aggression in Ukraine has been immediately after March 2014 and on an ongoing basis been followed by a disinformation campaign, aimed at constructing a Russian narrative to the annexation of Crimea. Furthermore, the disinformation campaign conducted by Russia following the year 2014 has impacted not only on Ukraine, but was as well aimed at creating a distorted image of the West, included EU. The disinformation campaign has been conducted both on internal level throughout the Russian Federation, as well as externally, aiming at weakening EU from the inside. Therefore, within my presentation I am aiming at examining the concrete measures through which the EU has reacted to the disinformation campaign conducted by the Russian Federation.

Ana-Maria Anghelescu (National University of Political Studies and Public Administration Bucharest, PhD candidate; anamaria.anghelescu93@gmail.com)
Instrumentalisation of the "New Cold War" concept in Central Asia

The international relations dynamics in the past years determined a significant separation between West and East, generating an intense discussion about the reemergence of the Cold War. This view, shared both by academia and by the public, impacts the policy making in various regions, providing either a motive or an obstacle for further alignment with certain international actors. The New Cold War witnesses the Chinese rising through economy in politics, the American struggle for hegemony and the Russian attempts to re-establish its status both regionally and globally. A crossroads region, Central Asia offers a nutshell image of the international system, having many external actors working to develop a certain dynamic, as well as national actors focused on their interests and sovereignty. In the original analysis of the regional security complex (RSC), Barry Buzan and Ole Waever argued that Central Asia is a centred complex, revolving around Russia, rather a subcomplex of the post-Soviet complex. However, recent dynamics showed an evolution towards an autonomous complex, generated by a bigger agency of the five Central Asian republics. The aim of this paper is to determine whether the return to a Cold War narrative, albeit an altered one, has or will have an impact on the Central Asian complex, by using the instruments offered by the RSC theory. My hypothesis is that the New Cold War will provide an incentive to the post-soviet republics to further develop their multi-vectoral foreign policies, as well as to maintain their autonomy and agency.

Luca Ana Maria (National University of Political Studies and Public Administration Bucharest, MA student; aml1609@gmail.com)
Sectarian conflict and Sunni Islamic Radicalization in Tripoli, Lebanon

After the outbreak of the Syrian crisis in early 2011, Lebanon saw a drastic deterioration in security: domestic supporters and opponents of the Syrian government confronted each other in armed clashes and Lebanese groups also got involved in the war in Syria. The extremist groups that emerged in Syria also found supporters in Lebanon and a series of suicide bombings rocked civilian areas. Violent conflict affected several regions in Lebanon, but Tripoli, in particular, was called

"little Syria" because it seemed to mirror the hostilities in the neighboring country. The Sunnis in the poor neighborhood of Bal al-Tabbaneh engaged in armed clashed with Allawite gunmen in the neighboring Jabal Mohsen, turning Syria Street that separated them into a de facto border. Many authors have pointed at the Syrian crisis spillover in order to explain the conflict in Tripoli at the political level, but there is little ethnographic research to explain how people mobilized on the ground, how the rounds of hostilities began and how they ended, the what exactly motivated the fighters to mobilize, if they were really Islamists or not. The research aims at explaining the mechanisms that led to polarization and radicalization in the Sunni community in Tripoli. It looks at the conflict through the lens of sectarian identity, explaining how the already existing political polarization turned to sectarian conflict in the presence of the catalysts provided by the Syrian crisis. The research was conducted in Bab al-Tabbaneh in 2012-2015 through observation and interviews with Sunni fighters, Syrian refugees, local politicians, clerics, middlemen and various residents.

Alexandra Fulgeanu (The Doctoral School of History, Faculty of History, University of Bucharest, Romania; Phd Candidate; alexandra.fulgeanu@drd.unibuc.ro)
European Pillar of Social Rights: Towards a (more) social Europe?

European Union stands as an unique regional integration model, established with the aim of ensuring a steady development for the member states, within an area without borders. Therefore, the accession of the new member states and the mobility of European citizens had led to important changes in the EU's approach regarding the citizens' rights. Following the speech of European Commission President, Jean-Claude Juncker, in his 2017 State of the Union Address, concerning the broader debate about the future of European Union, a number of initiatives had been implemented for the construction of the European Pillar of Social Rights. The directions focus on the consolidation of a free movement framework that are requesting a consolidated response to this issue and the convergence of the national social security systems and rights. However, could the European Pillar of Social Rights be effective, given the current institutional limitations? The aim of this article is to explore the upward convergence towards a more social and consolidated European Union given the perspectives offered by the European Pillar of Social Rights in order to strengthen the social cohesion by creating equal opportunities on the labour market, fair working conditions, social protection and inclusion. The hypothesis is to be tested in this paper by examining the historical context that determined the emergence of EU citizenship and the legislative changes of the European Union. Moreover, the empirical part of this analysis is to be identified in regarding with national's attachment to the EU citizenship and European values.

PANEL 5: PERFORMING URBAN IDENTITIES

April 13th, 13.30-15.30, ICC ROOM B2
Chairs:
Dr. Valia KRAVVA (Democritus University of Thrace)
Dr. Andrei MIHAIL (SNSPA Bucharest)

Freideriki - Panagiota Nikolaou *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece, BA student; bso19027@uom.edu.gr)*
What does it mean to be a Christian in the 21st century in Greece? An ethnographic attempt of religious beliefs and practices in the city of Thessaloniki, Greece

It is a common belief that religion is a controversial topic of discussion all over the world due to the fact that each one of us gives a different meaning to this word. This paper is based on my first attempt to conduct fieldwork. It took place in November 2018 in Greece. My presentation aims to depict the situation in the country nowadays through the interview of 2 people and the observation of Greek religious rituals.

Eleni Piantiaridou, Marianna Siakka *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece, BA students; bso19108@uom.edu.gr)*

Watching football: an ethnographic attempt to understand expressions of support by P.A.O.K. F.C. fans to their team

In order to accomplish our fieldwork, we decided to join the stadium that hosts the fans of the Greek football team P.A.O.K. F.C., which is based in Thessaloniki. P.A.O.K. is famous for its great number of fans and supporters and this was the reason we chose this specific team. Our presentation is based on a first attempt to carry out fieldwork. We attended a football game and conducted participant observation and interviews with supporters of the team. Our initial findings from our short ethnographic project deal with the ways our informants perceive their loyalty towards the team and express their support to it.

Yağmur Aksoy *(Middle East Technical University, Graduate School of Social Sciences / Freie Universität Berlin, MA student; aksoy.yagmur@metu.edu.tr)*

Rediscovering Turkish Cultural Identity: A Case Study on Kulsan Foundation in Amsterdam

In this article, the notions of cultural identity and heritage 'within' their representations in the settings of resettlement are disclosed; as well as the creative spaces that fostered by migrants and the restrictive conditions that they face in these processes are examined. The empirical case study focuses on 'Stichting Kulsan', or Kulsan Foundation, based in Amsterdam. It is an organization founded by a Kurdish migrant and a Dutch sociologist for culture and arts, which aims to develop intercultural dialogue between Turkey and the Netherlands since 1987. The research process includes many in-depth interviews with various people related to Kulsan as well as the fieldworks conducted both in Ankara and Amsterdam. The main question of the study is directed towards the potentials of the representational activities of the migrants, in terms of producing creative responses towards the national contexts which they interact with. Kulsan mainly organizes concerts and festivals which aim to both introduce Turkish culture to Dutch and European audiences, as well as to build cultural bridges and strengthen social integration. The main and conclusive argument of the article is that Kulsan rather represents an alternative understanding of Turkish cultural identity in contrast to the hegemonic understanding of 'Turkishness' which is referring to the nation state, especially in its most active context i.e. 1990s. The article also examines the question of how certain transnational activities and performances in general may have the potential for a re- imagination of cultural identities which might have been taken-for-granted within the hegemonic discourses of nation-states.

Tagari Despoina, Tsaparli Nefeli *(University of Macedonia, Department of Balkan, Slavic and Oriental Studies; bso17041@uom.edu.gr, bso17073@uom.edu.gr)*

Student political party formations in Greece: An ethnographic approach of the University of Macedonia in Thessaloniki

Besides their academic training, students of Greek universities have the opportunity to engage in political formations and participate in political action with regard to academic matters. This presentation explores theses activities as they unfold in the University of Macedonia in Thessaloniki, Greece. Based on a short ethnographic research about the student political party formations of Democratic Rejuvenating Innovation-New Democratic Academic Movement, the form of Leftist Unifying Interference-Undivided Independent Leftist Movement and the Pan-Educational Cooperation Movement, we deal with the following research questions: What is a student political formation? What are its objectives? How does it operate? What are the means it uses to achieve its goals?

Tsoumaridou Chrysoula, Papadopoulou Konstantina *(University of Macedonia; bso19132@uom.edu.gr)*

Veganism as a way of living in Greece: an ethnographic attempt

This presentation deals with the issue of veganism, not only as a way of nutrition, but also as an attitude for life. It investigates peoples' views, their positions and what it actually offers them. The term "veganism" refers to the way of

living which excludes all forms of exploitation of animals. Veganism is now gaining a wider audience, since people, especially the younger, are adopting it as a philosophy and a cruelty free way of living. Based on interviews with vegans and people who work in the field of vegan catering, we are exploring the ways this particular diet has positively influenced not only their health, but has also changed their view on life, since they consider it, as they say, a lifestyle, rather than simply a dietary preference. Finally, through our own personal experiences we employ participant observation in a local market and a place to eat for vegans, as well as the actions of an animal rights activist association to understand aspects of the issue.

Devreli Angeliki *(Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, BA student; bso19081@uom.edu.gr)*
Homosexuals or simply people?

This paper focuses on the way in which Greek society views those with a different sexual orientation and, more importantly, how these people feel and live the experience of their gender identity. This is based on a short-term ethnographic fieldwork investigation carried out between November 2018 and January 2019 in Thessaloniki, within the framework of the 'Introduction to Anthropology and Ethnography' course. The presentation examines prevailing attitudes and the influence exercised on the subjects. Emphasis is placed on the behavior demonstrated by the subject and on the emotions experienced through their interaction with the 'world outside', thus making an attempt to observe society through the eyes of a homosexual.

PANEL 6. STAGING AND CONSUMING HERITAGE: ACTORS AND COMPETING DISCOURSES
April 13th, 15.45-17.45, CVF ROOM NEAGU DJUVARA
Chairs:
Prof. Vassilis NITSIAKOS (University of Ioannina)
Dr. Monica STROE (SNSPA Bucharest)

José Camilo Cardona Vélez *(International Relations and European Studies, Universitate Babeș-Bolyai, PhD candidate; josecamilocardonavelez@gmail.com)*
The role of sports in the construction of national identity: working in the split identity issue inherent to nation branding

The evolution of cultural industries and the massive production of cultural goods have made possible the redefinition of countries as brands. Nation branding became an effective instrument to modify countries' images. The states try to find ways in order to build a reputation and accomplish goals. Sports, as cultural industries as well, have major exposure in mainstream media and huge impact in public opinion. The analysis is addressed to give alternatives to the split-identity issue provoked when nation branding and national identity lack congruence. Branding exercises are making commoditized versions of national identity and they opt for attractive and appealing stories. Through an assessment of local athletes and national squads, the absence of consistency could be solved. Sports are a relevant element in nation branding, but also in national identities. Personal stories of well-known Colombian sportsmen reflect the conditions and the drawbacks they faced growing up in conflict zones and poverty circumstances, where the only choice was, in some of the cases, either a gun or a ball. These problematic situations they overcame, make them excel in what they do and become themselves carriers of Colombian nation branding, but their past and history narrates the difficulties, complications and adversities as features of the national identity. The unfolding of this study tries to bridge the gap between national identity and technical-economical approaches of nation branding.

Aliki Gkana *(Faculty of Law, National and Kapodistrian University of Athens – Athens PIL Researcher, PhD Candidate; alikigk@law.uoa.gr)*
Intangible Cultural Heritage: a "Bridge over Troubled Water"?

The paper explores the issue of boundaries and place in the field of safeguarding of Intangible Cultural Heritage (hereafter ICH) under the prism of international law, questioning whether States "use" it in order to bridge or build borders. According to UNESCO's 2003 Convention, ICH means "practices, representations, expressions, knowledge, skills – instruments, objects, artefacts, cultural spaces associated therewith– that communities, groups, individuals recognize as part of their cultural heritage". However, despite declaring bearers' important role, the Convention promotes ICH's spatial dimension and strong links to given territories. This inherent contradiction is obvious given that ICH's manifestations transcend national borders par excellence and indeed tend to flourish near or on them, as well as "follow" persons in their migration routes. Besides, "political geography" shaping contemporary States doesn't always overlap with "cultural geography" forming communities of specific cultural elements. Therefore, the tendency to affirm State sovereignty or "ownership" over heritage through the existent UNESCO mechanism creates also a problematic framework for the protection of cross-border heritage communities in particular. How should international law deal with intangible heritage beyond borders? How could the present safeguarding system adapt to those challenges? Without entering into the debate over the well criticized term of "ICH", the writer touches upon the discussion on the establishment of a right to heritage per se, the introduction of a new protection tool for communities themselves, the relation between protection of cross-border culture and State sovereignty and possible ways of moving beyond the narrow legal framework created by UNESCO. ICH in and of itself inherently poses the issue of limits of every kind - national and legal. Although its safeguarding seems challenging, insofar as the demand for a more active role of its communities and the recognition of its cross-border character enter into the dialogue, may it serve as a "bridge over troubled water"?

Athanasios Vlitas (*Université libre de Bruxelles, PhD Candidate; ath.vlitas@hotmail.com*)
Heritage as a mean of transnational communication & the role of cultural tourism

The evolution of cultural and other alternative forms of tourism based on organization and planning comes into conflict with the long-term effect mass tourism has on tradition, culture and people. Cultural tourism provides each visitor with the opportunity to establish a conscious and complete itinerary over time across the respective field, protecting thus all cultural goods from being over-exploited. It bears the advantage of continuity, since management policy deals with the preservation, protection and enhancement of the special elements of cultural heritage and natural environment throughout time and across vast areas of mixed nature. With the aid of cultural and tourist infrastructure, under a critical light and a will to learn, visitors are welcome to meet and combine together the particular culture, the uniqueness of nature, the historical events, the traditional activities, and the psychological makeup of people. The key question of the current article is the role of culture in terms of interstate relations and also the organization, implementation and objective of cultural tourism as a means of communication. Central government as opposed to local authorities is unable to see prompt implementation of such studies and immediate results that mostly deal with decision making-related process and foreign policy. However, if we are to investigate international relations in view of their long-term prospective, it becomes clear that cultural interactions are some of the most penetrating and intense traits of the human history. In this context, we will address the particularly neglected facet of cultural tourism -and culture in general- more cautiously in transnational relations. The current study is fixed on investigating and analyzing certain phenomena via the empirical control of project theoretical assumptions. In order to ensure the best accessibility and analysis possible, the method of qualitative research was selected, in which systematic research of the literature is a key requirement. This methodological approach eliminates approaches of a statistical or descriptive nature and focuses on the investigation of specific case studies. This methodological course, albeit the fact that it is not the ideal solution as far as quantitative verifications are concerned, yet is capable of strengthening and rendering the specific theoretical assumption project more credible to the extent of which its predictions are verified when tested on an empirical level.

Raxioni Styliani *(Department of History and Ethnology, Democritus University of Thrace, MA student; raxionistella@yahoo.com)*

Museums as means of constructing and managing cultural identity: The case of two ethnographic museums in Thrace

Museums are often problematized as loci of constructing and managing cultural identity. The contemporary ethnographic museum -especially the local one- aims to interpret the ideological process of tradition's transference to visitors. This tradition is nothing else than a selected past which being represented in museums' exhibitions. Hence, the presentation aims to highlight the complex ideological processes through which tradition is presented as static, homogenous, a-historical and as such it is communicated through museum practices. The two local ethnographic museums discussed are located in Xanthi, an important city of Thrace: the Folklore and Historical Museum of Xanthi and the Historical and Folklore Museum of Abdera. The presentation also aims to give prominence to the past each museum has selected. These two museums deal with the two different "versions" of tradition in the very same area. Certainly, Thrace has been a debatable and disputed area in the recent past. Thus, it would be interesting to see how tradition has been protected, selected and delivered to the next generation, from whom, and through which mechanisms so as to understand museum politics. These two museums emphasize differently their own version of tradition and as such they include and exclude important parameters (for example class, ethnicity, religious identity etc.) and establish tradition as an abstract, static, monolithic entity. Therefore, their versions of tradition are constructed, communicated, altered and involved in processes of selection and oblivion. The study of exhibitions and museum narratives reveal the absence of "other" voices, meaning "muted groups" that have lived in the same area, but did not manage to "be heard". By other voices I refer to marginalized populations such as the refugees of 1922 -both Christians who arrived from Asia Minor and Muslims who remained in the city after the obligatory population exchange of 1923 - and the Jewish population in Thrace who was annihilated during the Second World War.

Ana-Cristina Irian *(National University of the Arts, Bucharest, PhD candidate; irian.cristina@gmail.com)*

"Botte in cielo" (Barrel in the sky) or the making of Botticelli's pilgrimage place at Ognisanti Church in Florence, Italy

This presentation deals with the way in which visitors transformed Botticelli's tomb placed in Ognisanti Church into that of a "secular saint" and the origins of the cult surrounding the "pop icon of the Renaissance". I will also seek to argue the fluctuating, partly secular and partly sacred nature of Botticelli in the fan culture, whether it is possible to consider visits to his tomb as a new form of "pilgrimage." Although he died in 1510 in disgrace and poverty, forgotten for centuries, Botticelli gets hardly unnoticed nowadays. By the end of 2017, after the Ognisanti was restructured, the tomb had evolved into a new kind of devotional place, visitors from all over leaving various objects. In 2018, the Catholic Church put a stop to these informal worship practices, previously reluctantly but nevertheless somehow tacitly accepted. All objects of devotion -including letters asking for miracles - have now been removed, and the place has instead gained something new, previously unseen: a portrait of the painter. This observational research started in 2015 and is on-going and has been complemented by open interviews to Church operators and other eyewitnesses. In my research, I have been able to identify different groups of visitors and behaviors in relation to Botticelli's tomb. Firstly, there are those who visit the tomb as a tourist site, secondly, the "art lovers and fans", followed by "art practitioners and amateur painters". Another group is composed of "love believers" attracted by Botticelli-Vespucci ideal love popular mythology, followed by a group of true "believers" who attach to the visit a spiritual-religious significance. During 2015-2018 the place underwent material changes, it has remained a Botticelli's memorial but with different contradictory narratives constructed around him by all the interested parts (visitors, fans, church) and the scene remains in motion.

PANEL 7. IMAGES, METHODOLOGICAL CHALLENGES AND (AUTO)REFLEXIVITY

April 13th, 16.00-18.00, ICC ROOM B2
Chairs:
Dr. Bogdan IANCU (SNSPA Bucharest)
Cristina Voinea (University of Bucharest)

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Ioana Brunet *(Visual Studies and Society MA, Faculty of Political Science, SNSPA Bucharest, Romania, MA student; ioana.brunet@gmail.com)*

> **Collective Memory in the Digital Era: A netnography of an online historical photo study group**

The new digital era is not just influencing our present and our future expectations, but also our past and heritage, and the collective representation of the shared past. Starting with the digitalization of different archives, to the colorization of old photos and visual recordings , to digital communities that share the passion for analog photography, the past is finding its own digital way – one that has visible effects on the process of building the collective memory. With this in mind I decided to investigate a little further the online practices of this phenomena and I found that that are different levels of "openness" of the online communities that deal with historical photography. I chose to focus on one particular Facebook closed group that also has professional researchers among its members and whose declared objective is to be a "study group". The fieldwork of this netnographic exercise was conducted started in the autumn of 2018 until the first weeks of 2019 and included online analysis of the content shared on the platform and the reactions it generated, interviews with some of the members and participatory observation at subject related events in Bucharest. Some of the most notable aspects that emerged were linked to the fluidity of the borders: geographic, cultural, professional status, behavioral – united in the declared objective of research, information sharing and a collective effort of bringing the past closer. Thus, it might seem that the digital communication facilitates a transformation of recovery practices and ways of building the collective memory of the past, by redefining and adapting borders and taking a larger responsibility in the context of the lack of – or at least not enough - institutional interest in researching the common past.

Amedeea Enache, Alexandra Gerea, Raluca Moșescu (Bumbac) *(National University of Political Studies and Public Administration, MA students; raluca.independent84@gmail.com)*

> **'Last seen'. The problematization of digital communication on online communication platforms**

In the context of instant messaging, created to maintain a continuous connection, we wondered what impact this type of communication has with regards to privacy, how exposed people feel when they connect online and to what degree our online behavior influences or not real-life social interactions. Our research was part of a term project for Digital Anthropology course and in terms of methodology, it consists of 24 semi-structured interviews conducted with people from different age groups: 18-35, 35-50 and over 50 years old, together with personal observations of online interactions, including our own experience with the analyzed platforms. Our focus in terms of objectives regards understanding the means in which digital communication (Messenger and WhatsApp platforms) influences the real-life behavior of the users and their social interactions, to which extent these online platforms are used compared to SMS messaging and in which circumstances individuals choose to connect via online tools. We investigated differences and similarities regarding the user's sociability ranking, researching four communication channels: face to face, phone conversations, SMS and exclusively online. Our last objective analyzed types of interactions and usage contexts in online communication groups, via same channels, Facebook Messenger and WhatsApp. The information we gathered during the present research have brought into discussion the level of public exposure when accessing the virtual environment as well as interrogating the meanings of privacy and the ways individuals draw personal boundaries between technology and everyday life and how they permanently negotiate the limits of being online/offline.

Ioana Pelehatai *(National University of Political Studies and Public Administration, MA student; ioana.pelehatai@gmail.com)*
Setting and Trespassing Post-Relationship Boundaries in the Digital Environment

Departing from a 2013 article titled All My Exes Live in Texts, or "Why the Social Media Generation Never Really Breaks Up," the research will explore the ostensible boundaries (or lack thereof) that we impose on relationships that have ended, in a digital world. It will seek to analyze how digital citizens construct and also often (self-)sabotage these barriers, in the process of coping with the dissolution of a couple. The online aspects of coupledom will be analyzed throughout as a form of place-making: social media memorializes relationships. By all accounts, the repository of a couple's memorabilia online serves as a personal Museum of Broken Relationships. The research will depart from anthropologist Ilana Gershon's 2012 ethnography The Breakup 2.0: Disconnecting over New Media, which looks at social networks as tools to be deployed post-breakup, each platform with its specific netiquette requirements. The methodological framework will also be enriched by other recent studies (Ellwood-Clayton 2005; LSE's Social Media in Southeast Turkey 2017), which deal with online boundaries and mobility between the private and the public, as well as with their impact on romantic relationships. The research will consist of ethnographic interviews; the gathered data will largely consist of self-reported post-breakup online behaviors. The questions to be broached include (but are not limited to): Why and how do we block, unblock, and re-add former partners? What is the impact of 'stalking' behaviors on the respondents' self-image? How effective is the use of 'stories' and posts in inciting responses from former partners? The data analysis will look at the respondents' use of meta-discourse; i.e., what do we reveal about our own socially-articulated identities and inner workings, when narrating how we cope with breakups online?

Bogdan Dražeta, Zorana Guja *(Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade, Serbia; Department of Musicology and Ethnomusicology, Academy of Music in Sarajevo, University of Sarajevo, Bosnia and Herzegovina, PhD candidates; drazetab@gmail.com)*
(Auto)reflexive view(s) on the fieldwork research positions in Bosnia and Herzegovina from an ethnologist-anthropologist and an ethnomusicologist

This paper's "unusual" headline refers to the "usual" topic in ethnology-anthropology and ethnomusicology – methodology and its further implications in the process of creating knowledge. Fieldwork, as a part/tool of every research project in both disciplines, as well as data gathered during it, were and still are the subjects of discussions, disputes and different attitudes toward the future and basis of two sciences. Here we will present how the Border Crossings Conference affected our research projects and merged them someway. By having sort of disciplinary "confessions", two authors from the two mentioned branches will try to represent and analyze their (auto)reflexive view(s) regarding the fieldwork research positions in Bosnia and Herzegovina. At the beginning of his fieldwork, the first author was perceived as a "double outsider" (Bosniak-Croat community) and "voluntarily disengaged" ethnologist-anthropologist "at home" (Serbian community) in Sarajevo/East Sarajevo where he conducted the research. Later he became a researcher "at home" in the first community, while becoming a "double insider" in the second one. The second author was perceived before and after the fieldwork as a "double insider" in her Serbian, East Sarajevan community. In the Sarajevan (Bosniak-Croat) society, she was sometimes "voluntarily disengaged", but rather took the position of a "double outsider", keeping the distance established by the interviewees at the beginning of the fieldwork. These are all poles at the constructed continuum which describes "possible existential positions of researches and their perceptions" of the "studied society" (Naumović 1998). These "shifts" on different poles are showing how our research position before, during and after the fieldwork can change or stay the same. In that sense, (auto)reflexivity is a very useful practice, as well as in describing one's own way of collecting data and transferring it into knowledge.

Petya Dimitrova *(Sofia University "St. Kliment Ohridski", PhD candidate; pvdimitrova@gmail.com)*
Cultural Appropriation of Nature (scenes from 3 villages in Mala Prespa)

In the perception of a local dweller, what the average observer calls "landscape" is not a chance assemblage of natural elements, but a framework structured by the history, everyday activities and people's belief. A landscape is being created by doing things and therefore it should be thought of as a taskscape. Regarding life in rural areas, doing things in almost every case leads to turning to nature and its resources. Building structures with natural materials, cultivating

land, breeding animals and raising plants are just a couple of examples. The exhibition "Cultural Appropriation of Nature (scenes from 3 villages in Mala Prespa)" presents aspects of everyday life in this region in Albania, located on the west side of the Big Prespa lake. My selection aims to show the most typical productive activities and how they shape the local microeconomy and culture. Among the plots conveyed in the 12 A3-seized photographs and 2 A3-sized photo collages (an opening and closing one) are: the Big Prespa lake, the role of sacred and non-sacred trees; the fields; the importance of breeding animals. All of them have been taken during 3 different fieldworks in the villages of Zrnosko, Tuminets and Cerje and under the supervising of prof. Vassilis Nitsiakos and prof. Ljupcho Risteski.

Ileana Gabriela Szasz *(National University of Political Studies and Public Administration, PhD candidate; ileanaszasz@gmail.com)*
> **Reflexively killing your darlings: an insight into the boundary between private and public in autobiographical documentaries**

Killing your darlings is an editing process that implies a form of cutting out private information from the public gaze. Based on the extended video research on the challenges of retirement and living with dementia of my parents, this paper discusses the construction of the self in visual autobiographical works and the challenges of the process of revelation.

PANEL 8. SPACES OF (IN)STABILITY AND EXCLUSION
April 13th, 16.00-18.00, CVF ROOM NEAGU DJUVARA
Chairs:
Dr. Aliki ANGELIDOU (Panteion University)
Adrian DEOANCĂ (University of Michigan)

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Cătălina-Gabriela Bulborea, Anca Hamuraru, Raluca Gavrilă *(National University of Political Studies and Public Administration, MA students; catalina.bulborea@gmail.com)*
> **Treatment against loneliness – the seniors' centres in Bucharest**

There are several seniors' centres in Bucharest. All but one subordinate to the district city halls or the City Hall. The exception is operated by an NGO in the district grouping the poorest neighborhoods of the capital city. We chose our research fields based on a supposed social contrast between the seniors frequenting the center ruled by the NGO and those attending the club administered by a district city hall, in a well-regarded area of the municipality. Each member of our team approached a distinctive aspect of seniors' centres activities and organization, in order to construct a more complex perspective. Through interviews and participant observation we discovered in both places a different kind of community, whose social ties are not usually visible on the streets. Meetings with the seniors, the directors, the coordinators and the employees of the centres shaped contrasting images of the two institutions' inner mechanisms, revealing surprising financial, political and emotional insights. Their common ground: both offer treatment against loneliness.

Adrian Deoancă (*University of Michigan, PhD Candidate (ABD); adeoanca@umich.edu*)
> **The Political Economy of Repair: Bricolage and Precarity in a Romanian Depot**

At the end of a frustrating job, I asked Iosif what would have happened had his team of technicians not managed to mend the broken spring of that train car. This mundane task had turned into a six-hour long ordeal: workers used scavenged parts, makeshift tools, and improvisational fixes that no repair manual teaches. "There's no such thing as can't at the Romanian Railroads!" Iosif replied. His resigned yet boastful answer illustrates eloquently the situation of technicians employed by public rail firms in Romania. Although their work conditions are precarious, workers feel burdened by a sense of high responsibility and accountability. Chronic underinvestment in public infrastructure makes technicians' work crucially important, and, simultaneously, more difficult to fulfill to the required standards. Aging and overused machines break more often and pose greater risks of accident, and workers tackle these faults with

inadequate parts, subpar equipment, and with a deficit of personnel. What does it mean to work under such conditions when failure is not an option? How do workers overcome dire material wants? In this paper, I draw on research undertaken between 2015 and 2017 in a locomotive depot in Bucharest to explore the various forms of bricolage (Levi-Strauss 1966) and the senses of workmanship (Bear 2015) that technicians employ in getting their job done. In doing so, I advance a technology-centered view that challenges prevailing understandings of repair. Contrary to theorizations that focus on repair as "species being" (Ingold 2000), and describe it as autonomous craft (Crawford 2010, Sennet 2008), I emphasize the material situatedness of repair (Henke 2010). My argument is that understanding the "politics of repair" (Graham and Thrift 2007) requires a grounded analysis of the neoliberal processes that underpin the precariousness of repair and of the everyday practical and ethical struggles of technicians in making do with whatever is (or is not) at hand.

Ioana Jelea *(Faculty of Sociology and Social Work, University of Bucharest, PhD Candidate; Ioana_Daniela_Jelea@yahoo.com)*

Up for Grabs. Exploring the Regulatory Fringes of Food Waste and Food Charity in Bucharest

Background: Is there any harm in sharing food with those in need? Sometimes, yes. These are the not so rare paradoxical cases in which leaving those at hunger risk to fend for themselves (including by eating from trash bins) is, theoretically, preferable to feeding them, because doing things "by- the-book" means meeting excessively strict (legally) or resource-heavy (food-safety-wise) conditions.

Purpose: This qualitative study focuses on situations where feeding the hungry equates with an act of crossing category barriers. It tackles authority, perishability, hygiene, and control issues ensuing from food changing physical location or from its status as commodity versus its potential of becoming waste. It also outlines instances where the line separating law-abiding citizens and trespassers of public food safety is blurred.

Methodology: The findings reflected herein are mostly based on semi-structured interviews conducted with managers of a social store, a temporary shelter for the homeless, a non-profit that primarily focuses on electronic part recovery, as well as on participant observation done within a non-profit that feeds schoolchildren living below the poverty line in a Bucharest ghetto and within the temporary shelter. The study also contains a brief secondary analysis of the legal framework governing good Samaritan activities and (waste) food redistribution in Europe and North- America.

(Partial) Results & Conclusions: Though far from the horizon of radical food justice movements due to their reliance on State funding or on the capitalist commodity/waste production mechanisms, the non-profits under analysis are taking (some) risks in their attempts to create viable food redistributions systems.

Ioana Brunet, Diana Dragomir, Andreea Filip, Dafina Jeacă *(Visual Studies and Society MA, Faculty of Political Science, SNSPA Bucharest, Romania, MA students; dafina.jeaca@gmail.com)*

A neighborhood surrounded by nature: a gated community as work-in-progress project

In the latest years, starting with the 2000, Bucharest has gone through an intense real estate development. New residential districts were raised mainly in the peripheral area and many of them have this common characteristic of 'gated communities', being surrounded by fences and having the access restricted for the outsiders. We challenged ourselves in taking an exploratory look into one of these communities -Greenfield Residence - to better understand the dynamics and the interactions inside this type of community, how homogeneous it is, what is the official discourse and how things are perceived in reality. Our field took place during the winter of 2018-2019, using participatory observation, interviews with some of the residents, interviews with people that work there and informal talks in public spaces. Also, we analyzed the dynamics of the online communities - here we discovered more visibly what were their interests, conflicts and problems related to the neighborhood, what were the requests and the services that cover the residents needs. Our research explored subjects like types of habitation (we find both houses and apartment buildings), vicinity, transport, services and religious practices. We consider it premature talking about clear research results. Still, we drew some immediate conclusions, maybe the most visible of all being that beside the officially built image (the residential area is still under development and expansion), Greenfield is a heterogeneous community, with international residents, that strive to manage expectations and interactions (that are very different than their previous habitation experiences), considering that the community is increasing with great speed.

Maria Trifon *(SNSPA Bucharest, Romania, BA student; maria.trifon.16@politice.ro)*
Life on the surface: reshaping mining identity in Jiu Valley

Restructuring the mining industry in the Jiu Valley, Romania has been an abiding pernicious process started in the early years of postsocialist transition, characterized by multiple mine closures and mass layoffs resulting in the socio-economic decline of the area. The year 2018 has marked the beginning of a final wave of layoffs caused by the closure of the Lonea and Lupeni mines, among the last functional ones, indicating a crucial step towards the decisive downfall of the area. If coal mining in the Jiu Valley is on its way to extinction, what happens to the mundane existence of miners? What future prospects arise at the moment in the miners' lives and how sustainable are they for the revitalization of the area should be a matter of concern. The way structural instability and uncertainty - outlined by the preacarious local economy, high poverty and unemployment rates and mass emigration in the past 20 years, is transposed in the everyday practices of the community is essential to understanding the processes involved in shaping the future.

Razvan Papasima *(National University of Political Studies and Public Administration, Phd candidate; papasima@gmail.com)*
Property as claim. An ethnographic account from the National Anti-Corruption Department files

Discussed and analyzed in various intellectual traditions, the concept of property remains unclear and marked by dilemmas, given its position at the border between law, state, politics, economy and morality. Although ethnographic studies have documented the diversity of property relations and have emphasized the uniqueness of local ontologies, according to Hann (2005), anthropologists have brought a rather modest theoretical contribution and they have not developed a critique of private property, as an institution that engenders inequalities. In this essay I aim to fill some of these gaps by using theft as an analytical lens for understanding how private property has been re-built in postsocialist Romania. I follow the process of property restitution and use data from National Anti-Corruption Department (NAD). Juxtaposing privatization and corruption in Eastern Europe, Esther Kingston-Mann (2006) states that they define private property in a similar way to Joseph Proudhon (1840) who identifies it with theft. By comparing NAD data with historical examples, I show that in certain contexts, although the object is transferred without the consent of the person who owns it, the theft does not exist, because it is camouflaged in the belief that things move by their own will. Non-free transfer thus becomes a means of creating value, and property takes the form of a continuous claim. Key words: property relations, theft, corruption, claim, restitution.

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