Evolving Humanity, Emerging Worlds

IUAES2013, University of Manchester, 5th-10th August 2013
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<tr>
<th>Time</th>
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<tr>
<td>12.00-14.00</td>
<td>Registration</td>
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<tr>
<td>14.00-15.00</td>
<td>Opening Ceremony</td>
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<tr>
<td>15.00-16.30</td>
<td>Inaugural Lecture by Leslie Aiello</td>
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<tr>
<td>16.30-17.00</td>
<td>Coffee/Tea Break</td>
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<tr>
<td>17.00-19.00</td>
<td>Plenary Debate: “Humans have no nature, what they have is history”</td>
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<td>19.00-21.00</td>
<td>Reception</td>
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**Monday 5th August, Bridgewater Hall (Monday only)**

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<th>Time</th>
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<tr>
<td>09.00-10.30</td>
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<td>10.30-11.00</td>
<td>Coffee/Tea Break</td>
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<td>11.00-12.30</td>
<td>Panel Sessions</td>
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<tr>
<td>12.30-14.00</td>
<td>Lunch (also ASA AOB meeting and ICSU presentation)</td>
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<td>14.00-15.30</td>
<td>Panel Sessions</td>
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<td>15.30-16.00</td>
<td>Coffee/Tea Break</td>
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<td>16.00-17.30</td>
<td>Firth Lecture by Lourdes Arizpe</td>
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<tr>
<td>18.00-19.00</td>
<td>IUAES Commission Business Meetings and Other meetings</td>
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<tr>
<td>19.00-21.00</td>
<td>Presentation of bids to host future congresses and inter-congresses</td>
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**Tuesday 6th August, University Conference Centre Complex (all remaining days)**

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<th>Time</th>
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<td>09.00-10.30</td>
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<td>Panel Sessions</td>
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<td>12.30-14.00</td>
<td>Lunch (also ERCEA presentation, EASA Mobilities and AMCE meetings)</td>
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<td>Panel Sessions</td>
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<td>16.00-18.00</td>
<td>Panel Sessions</td>
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<td>18.00-19.00</td>
<td>WCAA Ethics Taskforce and WCAA IntDels meetings</td>
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<td>19.30-21.00</td>
<td>Open Commissions Meeting</td>
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**Wednesday 7th August**

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<td>09.00-10.30</td>
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<td>10.30-11.00</td>
<td>Coffee/Tea Break</td>
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<tr>
<td>11.00-13.00</td>
<td>Hallsworth Plenary Debate: “Justice for people must come before justice for the environment”.</td>
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<tr>
<td>13.00-14.30</td>
<td>Lunch (also ERCEA presentation, EASA Mobilities and AMCE meetings)</td>
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<td>14.30-16.00</td>
<td>Panel Sessions</td>
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**Thursday 8th August**

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<td>09.00-10.30</td>
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<td>Coffee/Tea Break</td>
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<td>Lunch (also ASA Apply meeting)</td>
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<td>14.00-15.30</td>
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<td>15.30-16.00</td>
<td>Coffee/Tea Break</td>
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<td>16.00-17.30</td>
<td>Huxley Lecture by Howard Morphy</td>
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<td>18.00-19.00</td>
<td>ALA, VANEASA and WCAA AOA meetings</td>
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<td>19.00-21.00</td>
<td>Council of IUAES Commissions</td>
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**Friday 9th August**

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<td>10.30-11.00</td>
<td>Coffee/Tea Break</td>
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<tr>
<td>11.00-13.00</td>
<td>Plenary Debate: “The free movement of people around the world would be utopian”.</td>
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<td>13.00-14.30</td>
<td>Lunch (also WGF presentation)</td>
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<td>14.30-16.00</td>
<td>Panel Sessions</td>
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<td>16.30-18.00</td>
<td>Panel Sessions</td>
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<tr>
<td>18.30-21.00</td>
<td>IUAES General Assembly (open to all members)</td>
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**Saturday 10th August**

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<tr>
<td>09.00-11.00</td>
<td>WCAA-sponsored Plenary Round Table “World Anthropologies Today: Experiences and Prospects”</td>
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<td>11.00-11.30</td>
<td>Coffee/Tea Break</td>
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<tr>
<td>11.30-13.00</td>
<td>Closing Ceremony</td>
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The 17th World Congress of the International Union of Anthropological and Ethnological Sciences

IUAES2013
University of Manchester
5th-10th August 2013
Conference programme

Evolving Humanity,
Emerging Worlds

Chair, UK Organising Committee: John Gledhill
NomadIT: Eli Bugler, Megan Caine, Darren Hatherley, James Howard, Rohan Jackson, Triinu Mets, Elaine Morley & Sammy Pereira
The IUAES and the conference organisers at the University of Manchester would like to express their thanks to:

The Wenner-Gren Foundation, Visit Manchester, The University of Manchester (Department of Social Anthropology, School of Social Sciences, Faculty of Humanities, and Hallsworth Conference Fund), The Association of Social Anthropologists of the UK and Commonwealth (ASA), and the Royal Anthropological Institute.

The following publishing houses/journals have supported this conference through advertising or presence in the book fair:


Cover photos by Joceny Pinheiro
# Table of contents

Welcome .............................................................................. 6  
Practical information ............................................................ 7  
Goals and tracks ................................................................ 10  
Plenaries and debates ....................................................... 18  
Events and meetings .......................................................... 19  
Exhibitions and screenings ............................................... 22  
Table of panels ................................................................... 31  
Panel and paper abstracts .................................................. 59  
List of delegates, presenters and convenors ...................... 393  
Maps ................................................................................. 427
Welcome from the conference organisers at the University of Manchester

It is a great privilege to welcome delegates to the seventeenth in the series of International Congresses of Anthropological and Ethnological Sciences, the first of which was held in London in 1934. We have made a number of innovations as we celebrate the event’s return to the UK in the twenty-first century, including making to some subtle changes to its name. In part this was to reflect the fact that the five yearly congress is only one, albeit a crucial, part of the work of the International Union of Anthropological and Ethnological Sciences, which was founded in 1948 under the auspices of UNESCO to extend the work of the earlier ICAES, although the definitive merger of the two organisations did not take place until the Tokyo congress in 1968. Besides giving anthropology a voice in multidisciplinary international forums such as the International Council for Science (ICSU) and International Social Science Council (ISSC), IUAES promotes on-going international collaboration between anthropologists working on particular issues through commissions. Many panels at this 17th Congress have been organised by IUAES commissions, and participation at this event offers delegates who are not presently involved to join existing commissions or even propose and organise new ones. We hope that our efforts in this congress will make a significant contribution to the future development of IUAES and to the global development of our subject. This is the second reason for changing the name from International Congress to World Congress. With delegates from more than sixty countries representing all the regions of the world, this congress is a truly global, world event rather than simply an international one.

The organisers hope that everyone who attends this congress will find it an intellectually rewarding experience and that the variety of opportunities that we have provided for networking with colleagues from other countries will also prove valuable. A more detailed account of our academic vision for the congress is provided in later sections. But we also hope that everyone will enjoy their visit to Manchester simply as a visit. Manchester today is a welcoming and lively metropolitan city with a strong orientation to higher education, research and the creative industries, which offers a wide variety of artistic, musical, entertainment, culinary and leisure experiences. For those who are interested in the past, Manchester still offers visitors some unique opportunities to explore the historical roots of industrial capitalism. Whether inside or outside the congress, we hope that there will be much for delegates and their families to enjoy while you are visiting us, and I look forward to welcoming you all in person at the opening reception in the magnificent setting of the Bridgewater Hall on August 5th.

John Gledhill
Chair, UK Organising Committee
Using this programme

The *Timetable* on the rear pages of this book gives times of the plenaries, panels and other events. The *Goals and tracks* section lays out the thematic pillars of the event. The *Plenaries* and debates section follows with details of who is talking when. The *Events and meetings* section gives details of the many additional gatherings besides the core academic programme. *Exhibitions and screenings* details some of the additional Visual Anthropology presentations occurring outside of the Visual panels. The *Table of panels* allows you to obtain titles, convenors, timing and location of individual panels. This is followed by a more detailed list of *Panels and papers and their abstracts*, in numerical order. Finally, at the end of the book there is the *List of delegates, presenters and convenors* to help you identify who is present and the sessions in which particular colleagues will present their work.

If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk or one of the student volunteers on hand to assist delegates throughout the venue.

*Please note:*

Each 90-minute session ordinarily accommodates four papers. This can be used as a rough guide in establishing which papers will be presented when, within multi-session panels. However, convenors have a degree of flexibility in structuring their panels, so we cannot guarantee the success of panel-hopping!

A large number of colleagues had not signalled their withdrawal from the congress at the time of printing this book, and yet seemed to face insurmountable financial/administrative hurdles in attending. Consequently a considerable number of papers remain listed which may not materialise in practice. We apologise for these inaccuracies. It is worth checking the panel page on the website, as updates may have been made since we went to print.

**Venue**

The conference reception is in University Place (UP). The panels will take place in various University buildings, all of which are very close to each other: University Place, Alan Turing Building (ATB), Chemistry, Manchester Museum, Roscoe and the Schuster Building.

There are maps at the rear of this book and there will be conference signage giving directions to all rooms. The events section, panel lists and panel details all indicate the locations being used. If you have any problems finding your way around, please ask a member of the conference team for assistance.

**Food**

Registration includes refreshments (tea, coffee and water). These will be served during the indicated breaks from Tuesday to Saturday, in ground floor foyer spaces of University Place, Alan Turing, Roscoe and Schuster buildings.

Lunch (Tues-Fri inclusive) is included as part of your registration and this will take the form of a bag (containing a sandwich, cake, fruit and drink) which can be collected from the cafeteria in UP, and distribution points in the foyers of Alan Turing, Roscoe and Schuster buildings. There is seating in the UP cafeteria and in the ATB foyer and the surrounding areas offer some attractive spots to sit down and enjoy lunch in the open air, weather permitting.

Please note that if you have indicated a special dietary requirement, you must collect your lunch bag from the cafeteria in UP.

To avail yourself of any refreshments or lunch you must wear and display your conference badge.
Practical information

Publishers’ stalls, University Place ground floor
The publishers’ stalls are located on the ground floor of University Place. Delegates are invited to browse the titles and talk to the representatives of the following publishing houses and organisations: Berg, Berghahn, Combined Academic Press, CUP, Hurst, KIIT University (Odisha), Lit Verlag, Maney Publishing, RAI, Sean Kingston, T&F, Wenner-Gren Fund, White Horse Press.

Conference team
There is a team of helpful students, familiar with the programme, university and surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their IUAES t-shirts. If you cannot see a team member, please ask for help at the reception desk (in the UP foyer). Any financial arrangements must be dealt with at the NomadIT conference office near to reception.

Contact address
During the conference, emergency messages should be sent to conference@iuaes.org. There will be a message board for delegates at the reception desk. Rohan Jackson, the conference administrator can be contacted on +447866425805.

Internet
There is wireless access around the campus, with login credentials inside the delegate badges, and if lost, available from our reception desk. Alternatively, if your institution subscribes to the Eduroam system, and you configured your device to work with this at home, your equipment should connect automatically to the wireless network through Eduroam in University of Manchester buildings.

Conference badges and meal tickets
On arrival at the reception desk you will be given this book and your conference badge. The badge will be necessary to enter sessions, the plenaries, and to avail of refreshments/lunch – so please wear this at all times during the conference.

IUAES re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk (or to a member of the conference team) when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

The AGM
Each member of the IUAES is warmly invited to attend the AGM on the Friday evening where a vote will be taken to determine the location of the next world congress and any inter-congresses proposed for the years after 2014. You will be given a voting form when you collect your badge. The AGM agenda will also include discussion of a variety of issues of strategic importance for the future development of IUAES and the services that it offers to its members. Since this is the only available opportunity for virtually the entire membership of IUAES to meet and discuss issues face to face, we urge all members to take advantage of the opportunity that this offers.

Conference attendance certificates
Some academic/bureaucratic cultures require proof of attendance at an event. We will not print these on paper for all delegates, since many will not need them and they can easily get crumpled or lost on the homeward journey. But every delegate who attends can download a signed, headed PDF stating your involvement in the congress (panels convened, papers presented) from the login environment on our website, after the congress is over. If, however, such a PDF really isn’t acceptable to your administration, please come to the NomadIT office to request a printed and pen-signed certificate during a quieter moment and we will be happy to provide it to you.
Local travel
The University of Manchester is situated just to the south of the centre of Manchester, and one can move easily between the two on foot, bus or by taxi. See the map on the rear cover.

Walk: It is no more than a 20-minute walk from the main campus to the centre of Manchester; and a 15-minute walk in the other direction to the student accommodation.

Bus: Any bus from the main campus on Oxford Road will take you into the city centre. The following buses running in the other direction will take you close to the University student accommodation (42, 42, 142, 143).

The different companies charge varying amounts, and weekly bus passes offer some savings. The Magic Bus pass is the cheapest, at £8.50; the Stagecoach pass is £12.50, allows Stagecoach plus Magic Bus (some routes only have Stagecoach buses). Finglands buses are too infrequent, but Magic Bus is very regular. It’s 7 days unlimited anytime travel. You can buy the pass on the bus.

Taxi: Taxis pass frequently on Oxford Road, and will cost £5-7 for the centre of town/station.
Goals and tracks

Goals

The goals of the UK organising Committee for the 2013 World Congress were that:

1. It would be inclusive of all the sub-fields of anthropology and the interests of all anthropologists world-wide;

2. It would provide an enduring, high-impact, statement of the importance of anthropology as a scientific discipline to international agencies, governments and the wider public that would counter the familiar arguments that the subject has become obsolete because of the ‘disappearance of the primitive’ or should be considered a minor branch of sociology;

3. It would set a strong agenda for the future development of world anthropologies and be seen as a landmark event by the discipline.

The programme consists of plenary sessions and multiple simultaneous panels, grouped into broad thematic tracks. It provides space for the expression of all forms of anthropology, academic and applied, and the entire range of interests and scientific questions posed by a subject that explores the fundamental question of what it means to be human. But we do not simply want to celebrate diversity: we also want to show how the different sub-fields of anthropology, social, cultural, biological, ecological, demographic, linguistic, archeological and historical, visual and museological, complement each other and justify the claim that anthropology as a whole is the most humanistic of the sciences and the most scientific of the humanities. So this congress also aims to promote dialogue across lines of academic specialisation.

Tracks

Our thematic tracks seek to highlight the fundamental issues with which anthropology has been engaged in the past and with which our subject will remain engaged in the future, allowing space for discussion of topical issues that are ‘current’ and ‘relevant’ to contemporary society whilst contextualising them in a longer-term perspective, focused on enduring issues about the meaning of being human which anthropology as a whole seeks to address. Many of the interests of specialised IUAES commissions are explicitly mentioned as topics in the description of the tracks, although panels proposed by commissions are identified as such in the programme.

Being Human (BH)

There would be a general consensus amongst anthropologists and ethnologists that this is the fundamental question that our subject as a whole seeks to answer. Because that is the ultimate question, anthropology as a human science cannot be simply a broader kind of sociology or history, but must also embrace biology and the relations between humans and other animals and the environment. Yet the consensus can mask paradigm clashes. Socio-cultural anthropologists, for example, abandoned the nineteenth century evolutionist approaches to society and culture as ethnocentric, and most remain sceptical in principle to applying Darwinian ideas to explaining different forms of society and human behaviour, although few are familiar with modern work on evolutionary processes. And a great many absolutely fundamental questions remain subject to debate. The sessions in this track therefore have a dual purpose. One is to highlight what contemporary anthropology has to say about the most fundamental of issues from the variety of approaches that it embraces. The other is to promote exchange between anthropologists practising these different approaches that will enhance mutual appreciation of their significance and constructive debate in areas where ideas and explanatory frameworks differ.

Suggested sub-themes for this track were:

Human origins: myth or reality?

Rethinking biological and cultural evolution
Humans and the non-human

Beyond the universal and the particular?

Persons and relations

Language and human development

Whether it makes sense to speak of ‘human origins’ is a contentious issue. What assumptions lie behind the notion of origins? What is originating? What does all this imply for the way we do (or do not) distinguish between evolution and history, biology and culture? Rethinking the distinction between biological and cultural evolution follows, and is equally challenging for both biological and socio-cultural anthropologists. Then there is the whole issue of ‘non-humans’, which covers everything from human-animal relations to issues of material agency, as posed, for example by actor-network theory. ‘Beyond the universal and the particular’ picks up the old (and ever unresolved) chestnut of universalism versus relativism, but a series of debates around these issues might take us beyond it (as suggested, for example, by anthropological work on rethinking the simple dichotomy between the local and global). Finally, there is the separate but related question on what it means to be a person, and of what is the difference, if any, between being human and being a person. The point at which living organisms become ‘persons’ or cease to be ‘persons’ is already a subject of strong controversy. Traditional anthropological topics such as ‘kinship’ have already provoked fruitful new lines of enquiry in the age of new reproductive technologies, but issues such as the use of stem cells and advances in techniques for prolonging life continue to raise new moral, legal, political and economic issues. Anthropologists tend to focus on issues of relations and relatedness. But are human relations always social relations? Finally, panels addressing the role of language in human development are relevant to this track, although issues of language, cognition and communication are also relevant to the World of the Mind and the Mind in the World tracks.

Life and Death (LD)

By focusing on the life course, this track offers opportunities for integrating demographic and medical anthropology studies with other comparative questions in socio-cultural anthropology, such as the nature and meaning of ‘childhood’ and ‘old age’ in different cultural contexts and differing cultural conceptions of life and death themselves (including ideas about how life is regenerated in the cycle of existence and the relations between the living and the dead).

Suggested sub-themes were:

Vitality, biopolitics and governmentality

The world from the child’s point of view

The demographic transition

The meaning and value of old age

Death and the regeneration of life

Vitality and health
Goals and tracks

The first sub-theme addresses general issues of power over life, death and the quality of life enjoyed by different groups, from the standpoint of anthropological perspectives on population vitality as an object of government (governmentality). The anthropology of children/childhood is an established field of study, but more work still needs to be done on what life looks like from the point of view of children (a child-centred anthropology, in other words), bearing in mind cultural differences with regard to the experience and definition of childhood and personhood. Anthropologists clearly have much to say about the issue of exploitation of children (sexual, labour, in the media, in criminal activity, and in warfare as ‘child soldiers’), and about how children’s rights link to the definition of personhood and ideas about legal and moral responsibility. The demographic transition refers to the implications of the exponential rise in human population, lengthening life expectancies, and resulting changes in the shape of the demographic pyramid, with more co-existing generations and a much greater proportion of older to younger people. This makes the anthropology of older people an increasingly important area of study, given that there are more of them, living for longer, than ever before in history. At the same time, however, we need to consider how both the economy, as evidenced by current controversies over the age of retirement and pensions, and family and kinship relations, are being affected by this increasing co-existence of generations. Death, another long-established anthropological theme with many different dimensions, can be usefully linked to discussion of regeneration in order to capture some of the most fundamental differences in conceptions between cultures, now and in the past. At the same time, however, we have changing ideas about mortality and death linked to techniques for prolonging life and debates about the right to chose death rather than suffering (through euthanasia) or the choice of death as martyrdom. The final sub-theme, vitality and health, offers opportunities for demonstrating the practical contributions of anthropologists in the areas of public health and epidemiology (including HIV/AIDS research) as well as critical analyses of and alternatives to Western biomedical models and institutions.

Producing the Earth (PE)

This track, which is particularly broad ranging and includes a large number of panels, seeks to combine political economy and political ecology issues, because they are so intimately entangled with each other. Suggested sub-themes were:

Energy: flow and friction
Water and society
Returning to Production
Mainstream Economics versus Economic Anthropology
Anthropologies of capitalism and the social economy
Feeding and nutrition

The political economy and ecology of development and urban and rural sustainability

British Petroleum’s devastation of the eco-system of the Gulf Coast prompted even leftist critics such as Naomi Klein to remark that the views of the natural world as a living organism that human beings wound at their peril that typify many non-Western cosmologies had much to recommend them as a practical check on the hubris of capitalist civilisation. Such a vision of a living earth in which mountains and oceans are sentient has been actively reasserted by indigenous movements contesting oil and mining projects. Oil and mineral resources have proved a major cause of conflict in the modern world, whilst comparatively few countries that possess them have managed to translate such ‘national’ wealth into benefits for their populations as a whole.
Even if it is possible to imagine a world that could continue to develop on its present lines without oil, alternative energy sources may prove to have their own social disadvantages, and the availability of water is likely to prove an even more serious problem as the twenty-first century advances, a tendency already marked by the definition of water issues as matters of national security and conflicts over privatisation of the administration of water resources. These are therefore rich topics for anthropological discussion. As a continuation of these themes, the third topic considers the broader theoretical question of whether it is now appropriate for anthropologists to return, after a period of emphasis on consumption, to a focus on production, as the fundamental way in which humans are alive and active in the world, engage with material flows such as those of water and energy and attempt to solve their problems and enhance their capabilities through technologies. But we also wished to include systematic discussion of anthropological challenges to the current dominance of mainstream economic thinking across the human sciences (as manifest in the pervasive influence of rational choice theory and some arguments in socio-biology) in order to highlight leading edge critical work in economic anthropology across a broad range of issues.

These include the contributions that anthropology is making towards developing alternative ways of understanding the institutions at the centre of contemporary finance capitalism and the process of ‘globalisation’ itself (including its conceptual critique), along with anthropological work on experiments in alternative ways of organising economic life, such as the role of not for profit and charitable organisations in different regions of the world, different moralities of the market, exchange and distribution and the possibilities of developing a ‘social economy’ within capitalism. So this track invited work on the anthropology of contemporary capitalism covering labour, work and management, the role of money, credit and debt, and the functioning of markets and regulatory institutions.

The anthropology of food and nutrition sub-theme include food production, from the origins of agriculture and the nutritional status of human populations to modern subsistence farming, global agribusiness and alternative food movements, along with problems of inequitable access to land, imbalances in distribution and exchange, and problems of reconciling the interests of farmers and poorer urban consumers.

Contributions on the cultural and symbolic aspects of food and nutrition were also, of course, welcome, along with work on diet, health, including obesity, and society. The final sub-theme covers the very broad field of global environmental change and development anthropology. We invited papers on issues such as how top-down policies for managing climate change and biodiversity protection may disempower local/indigenous inhabitants, the sustainability and “liveability” of modern cities, and ethnographic studies of the logic and workings of the local and transnational organisations that make up the international development apparatus.

**Survival and Extinction (SE)**

Suggested sub-themes for this track were:

- Hominid extinctions
- Racism, Genocide and Ethnic cleansing
- Cultural survival and indigenous self-determination
- Memory, Conflict and Conflict Resolution
- Violence and compassion in social life
- Security: international organizations, states and non-state actors
- The law, legitimacy, citizenship and human rights
Goals and tracks

The work of palaeo-anthropologists on hominid extinctions (e.g., what did really happen to the Neanderthals?), opens up the question of whether, if not today, then in the distant past, different human sub-species may have been living and interacting contemporaneously. This has massive implications for contemporary anthropological arguments against race: for example, does the recognition that all extant humans are of one sub-species, Homo sapiens sapiens, do away with the race concept or confirm it? Issues of race and racism have long been central to the IUAES agenda, and this track invited contributions on the full range of problems that represent the inhuman side of humanity and the uncivil side of civil society. In addition to panels on conflict, war and violence (including urban violence), we also invited contributions on the problematic notion of ‘cultural survival’ (as opposed to indigenous self-determination), what it means to be ‘indigenous’ in a world of nation states, controversies over cultural property (including their impact on museums), the limits of ‘multicultural’ politics and the role of bilingual education programmes and affirmative action in the creation of more tolerant, inclusive and truly decolonised societies. This track also provides opportunities to highlight what anthropological knowledge can contribute to conflict resolution and peace making. The study of conflict resolution and conflict management is a field where perspectives from biological, demographic and ecological anthropology can productively be brought into dialogue. Studies of social memory and the role of museums in processes of reconciliation or coming to terms with the past are also relevant to this sub-theme. At the same time, comparative anthropological research highlights the different ways in which different human societies and groups within society understand time, nature, rights over space and territory, social and economic rights, and indeed, the nature and meaning of violence itself. The violence and compassion sub-theme sought to highlight how compassion and caring for others can assert itself even under conditions of violence and social collapse, and the need to complement studies of violence, conflict and terror, with studies of gentleness, harmony and peacefulness in human affairs. In discussing options for achieving survival, we suggested that two further issues deserved attention. The first is the issue of security and securitisation: this includes the role of international organisations, national states (as perpetrators of terror, in providing or failing to provide security for their citizens, and in defining social problems as matters of national “security”), and non-state actors (such as paramilitary groups, self-help justice systems and vigilante groups, and gangs and criminal organisations, but also the role of non-state organisations that provide people with alternatives to the worlds of crime and violence or offer alternative approaches to reducing or mediating conflict). The second is the role of the law and the liberal notion of citizenship, which also invokes the issue of the kinds of power and authority that are considered legitimate in the contemporary world, and, inevitably, the debates about human rights with which anthropologists have been intensively engaged in recent years.
The World of the Mind and the Mind in the World (WMW)

This track gathers together panels that address the issues that traditionally went under the labels of religion, symbolism, belief and cognition. A cross-cultural perspective not only demonstrates that what it means to be a ‘person’ or an ‘individual’ is different in different societies but also that the boundaries between the human, natural and spirit worlds are also differently conceived in different contexts. The first sub-topic listed for this track therefore addresses the question of ontological differences (e.g. naturalism vs. animism) and what this implies for the project of cross-cultural comparison. This leads on to the question of whether cultural continuity depends on a mechanism of transmission (e.g. of classified knowledge) or whether it is rather a matter of continuous regeneration (as in storytelling). This in turn brings in the issues of memory and remembering, and of the relation between times past, present and future, as well as of learning and apprenticeship. But where does creativity come from? If apparently universal aspects of human culture and behaviour depend on the existence of unconscious cognitive mechanisms, then mechanisms of learning and transmission become crucial to explaining cultural difference and change. But the concept of an extended mind (distributed cognition) offers a radical alternative to the idea that cognition can be understood in terms of information processing at the level of an individual, dissolving the inside/outside boundaries associated with individuals and the distinction between culture and cognition itself. This leads to classical issues about language, cognition and social communication, but also to the new issues produced by the Internet, virtual social networking and other ongoing developments. Finally, to balance the emphasis on the mind, we invited contributions on the anthropology of the emotions and the senses, including the sensual.

Suggested sub-themes were:

Ways of being; ways of knowing
The transmission of culture?
Remembering pasts; imagining futures
Learning, apprenticeship and creativity
The extended mind
Language, cognition and communication
Virtual worlds and new modes of sociality
Emotions and the senses
Goals and tracks

Movement, Mobility, and Migration (MMM)

Bodily movement and rest are fundamental to the life process. But movement of populations through space and the colonisation of new ecological niches have been central to the story of humanity from its very beginnings, and as humans move around they make places and spaces. Movement is facilitated and impeded both by features of the “natural” landscape and by man-made conduits and obstacles (roads and fortified frontiers), but even after the domestication of plants and animals and the formation of states and empires set in train processes that favoured greater sedentarisation, nomadic ways of life and mass migrations remained a significant counterpoint to these tendencies that shaped the history of all the worlds’ continents. The extent to which pre-modern empires were territorialised and the ways in which they exercised control over space and the populations that they notionally encompassed were also variable. Political, social and environmental barriers to mobility have therefore had important effects on human development in the long-term history of humanity, and mobile ways of life have often disrupted attempts to impose particular kinds of social and political order over space. But the creation of the modern Atlantic World set in train even larger movements of population as all the world’s regions were affected by the development of European empires and movements from the global South to the global North became increasingly important after decolonisation as a result of the uneven development of the capitalist world. In today’s world barriers to mobility include the imposition of visa and immigration restrictions, the efforts of some countries to control their citizens’ relations with the outside world, which include, for example, censorship of transnational media channels, the creation of ‘no-go’ areas by localised powers, and predation on international communication routes by pirates. Those groups that wish to continue mobile ways of life often conflict with other interests, as exemplified by indigenous groups demanding recognition of their rights to territories that are seen as ‘excessive’ in size by farmers and governments and corporations interested in mineral extraction. Yet the impetus to mobility remains strong, and the global social and cultural implications of mobility and immobility seem more important than ever. Some contemporary forms of mobility (such as those associated with crime, people-trafficking and terrorism) are clearly far from desirable and many people who move in the contemporary world would not only not do so if they felt that they had better options available or had not been forced to do so by violence or dispossession, but may also, ironically, sometimes experience their movement a form of incarceration (through the conditions under which they move and through the surveillance and insecurity they feel after they arrive). This track includes studies of migration and transnational processes and the continuing economic, social and political significance of mobile forms of life by socio-cultural anthropologists and studies of population genetics and dynamics and environmental adaptations and their consequences by palaeo-anthropologists, human ecologists and demographic anthropologists. The contemporary social effects of migration and remission-based economies on local societies and the role of kinship networks in organising social life in transnational fields is also a central topic in the “Migrants and migrations” sub-theme. Papers were also invited on the ways in which borders are closed and citizens still incarcerated within the countries of residence in an age of transnational connections and global communications. The final sub-theme considers the further implications of immobility, bearing in mind that there are a wide variety of reasons why people cannot move as well as reasons why they would not wish to move, and that freedom of movement remains an unequally distributed social capacity in the contemporary world (as highlighted, for example, by anthropological studies of tourism or studies of the effects of de-industrialisation in North America). Panels were therefore invited on the following sub-themes:

Techniques of the moving body
Movement, place and space
Paths, roads and frontiers
Nomads and territories
Migrants and migrations
Policing borders and forms of incarceration

Immobility and its implications

**Museum Anthropology (M)**
This track contains a series of panels of interest to those who work in museums or engage in research on museums and museum collections from an anthropological perspective. Some of the panels will be held in the Manchester Museum, and guided tours of the Museum collections are offered to delegates on Friday, August 9th.

**Visual Anthropology (V)**
The Visual Panels programme is oriented towards ethnographic documentary filmmakers and other specialists in Visual Anthropology. In addition there are film screenings and photographic exhibitions and multimedia installations. This programme has been coordinated by Metje Postma and Angela Torresan.

**General track (G)**
The General Track was created to accommodate panels that address broad issues that cross-cut our different themes and will be of general interest to delegates at the conference. We have also included a few panels that have a more specific focus but did not readily fit our thematic tracks in this group.
Plenaries and debates

Overview

Our plenary speakers reflect the global range of anthropology and the contributions of its different subfields of what has been called “the most humanistic of the sciences and the most scientific of the humanities”. The congress will begin with an opening keynote lecture by Leslie Aiello, President of the Wenner-Gren Foundation for Anthropological Research, entitled ‘The Wenner-Gren Foundation and the Past, Present and Future of Anthropology’. This and the remainder of the first day’s events, including the welcome reception, will be in Manchester’s Bridgewater Hall on Monday 5th August.

On Tuesday 6th August we will have an Association of Social Anthropologists’ Firth Lecture by Lourdes Arizpe from the National University of Mexico, entitled ‘Arbitrating Collective Dreams: Anthropology and the New Worlding’. On Thursday 8th August, the Royal Anthropological Institute’s Huxley Lecture will be delivered by Howard Morphy, from the Australian National University, on the topic ‘Extended Lives in Global Spaces: the Anthropology of Yolngu Pre-burial Ceremonies’.

There will be three plenary debates, a major innovation at this IUAES congress. A final plenary on the Saturday morning on World Anthropologies is sponsored by the World Council of Anthropological Associations (WCAA).

Plenary debates

Monday 5th August, Bridgewater Hall
Tim Ingold (Aberdeen University), Veena Das (Johns Hopkins University), Ruth Mace (University College London) and Juichi Yamagiwa (Kyoto University) will debate the motion: “Humans have no nature, what they have is history”.
Chair: Marilyn Strathern (Cambridge University)

Wednesday 7th August, University Place Main Theatre
The Hallsworth Debate
Amita Baviskar (Delhi University), Helen Kopnina (The Hague University of Applied Science), Don Nonini (University of North Carolina, Chapel Hill) and Veronica Strang (Durham University) will debate the motion: “Justice for people must come before justice for the environment”.
Chair: John Gledhill (Manchester University)
This debate has been funded by the University of Manchester’s Hallsworth Conference Fund.

Friday 9th August, University Place Main Theatre
Bela Feldman-Bianco (State University of Campinas), Nicholas de Genova (Goldsmiths’ College), Shahram Khosravi (Stockholm University) and Noel Salazar (University of Leuven) will debate the motion: “The free movement of people around the world would be utopian”.
Chair: Simone Abram (Durham University)

Saturday 10th August, University Place Main Theatre
World Anthropologies Today: Experiences and Prospects
Speakers: Michal Buchowski (University of Poznan), Gordon Mathews (Chinese University of Hong Kong), Susana Narotzky (University of Barcelona), Francine Saillant (Queen’s University), Sanjay Seth (Goldsmiths’ College) and Gustavo Lins Ribeiro (University of Brasilia).
Chair: Junji Koizumi (Osaka University)
Organised by Gustavo Lins Ribeiro and Susana Narotzky and sponsored by WCAA.
For more information see Panel G55 in the abstracts section.
Events and meetings

Events

**Monday 5th August**
**Opening reception, Bridgewater Hall, 19:00-21:00**
All delegates are invited to the opening reception at the Bridgewater Hall which follows on from the opening ceremony, inaugural lecture and first of the Plenary debates. Wine and canapés will be served.

**Wednesday 7th August**
**Book launch, University Place 1.219, 18:00-19:00**
Biosocial Becomings: Integrating Social and Biological Anthropology, is an outcome of an EASA2010 panel in Maynooth. The book aims to reshape the discipline and bring the biological and social sides together in a way that removes some of the barriers of the past. All delegates are invited to attend.

Meetings

An international congress offers the possibility for a wealth of networking. Listed below are details of business meetings of the IUAES and its Commissions, along with other meetings and presentations which are open to some or all delegates during the congress.

**IUAES meetings**

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>Meeting</th>
<th>Venue</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th Aug, 10:00-12:00</td>
<td>Joint meeting of IUAES and WCAA Executives</td>
<td>Charles Hallé Room, Bridgewater Hall</td>
<td>Invitation only</td>
</tr>
<tr>
<td>6th Aug, 19:00-21:00</td>
<td>Presentation of bids for next congress and inter-congresses</td>
<td>Main Theatre, University Place</td>
<td>all IUAES members</td>
</tr>
<tr>
<td>7th Aug, 19:30-21:00</td>
<td>Open commissions meeting</td>
<td>Roscoe Building, Theatre A</td>
<td>Open to all delegates, An opportunity to discuss the creation of new IUAES commissions, or to join existing ones</td>
</tr>
<tr>
<td>8th Aug, 19:00-21:00</td>
<td>Council of Commissions</td>
<td>Roscoe Building, Theatre A</td>
<td>IUAES Commission Chairs and Deputy Chairs</td>
</tr>
<tr>
<td>9th Aug, 18:30-21:00</td>
<td>IUAES General Assembly</td>
<td>Main Theatre, University Place</td>
<td>All IUAES members, The general assembly will vote on the location of future meetings and discuss all matters relating to the future development of IUAES</td>
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## IUAES Commission meetings for specific Commissions

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>Meeting</th>
<th>Venue</th>
<th>Participants</th>
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</thead>
<tbody>
<tr>
<td>1st-3rd Aug</td>
<td>Commission on Legal pluralism course</td>
<td>University Place, 2.218</td>
<td>Pre-booked only. This is a course prior to the conference</td>
</tr>
<tr>
<td>6th Aug, 18:00-19:00</td>
<td>Commission on Legal Pluralism</td>
<td>University Place, 1.218</td>
<td>Open to all delegates. Biennial General meeting followed by a drinks reception hosted by Taylor &amp; Francis, where the renewed Journal on Legal pluralism will be presented.</td>
</tr>
<tr>
<td>6th Aug, 18:00-19:00</td>
<td>Commission on Nomadic Peoples</td>
<td>Roscoe Building, 1.003</td>
<td>Open to all delegates. General Business Meeting.</td>
</tr>
<tr>
<td>6th Aug, 18:00-19:00</td>
<td>Commission on the Anthropology of Tourism</td>
<td>Roscoe Building, 1.001</td>
<td>Open to all delegates. General Business Meeting.</td>
</tr>
<tr>
<td>6th Aug, 18:00-19:00</td>
<td>Commission on Theoretical Anthropology</td>
<td>Roscoe Building, 1.009</td>
<td>Open to all delegates. General Business Meeting.</td>
</tr>
<tr>
<td>6th Aug, 18:00-19:00</td>
<td>Commission on the Anthropology of Women</td>
<td>Roscoe Building, 1.010</td>
<td>Open to all delegates. General Business Meeting.</td>
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## Presentations by other organisations

<table>
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<tr>
<th>Date/Time</th>
<th>Meeting</th>
<th>Venue</th>
<th>Participants</th>
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</thead>
<tbody>
<tr>
<td>6th Aug, 13:00-14:00</td>
<td>ICSU: International Council for Science</td>
<td>Roscoe Building, 4.3</td>
<td>Open to all delegates. Professor John Ball (Oxford University) will give a short presentation and answer questions about the work of ICSU</td>
</tr>
<tr>
<td>7th Aug, 13:30-14:30</td>
<td>ERCEA: European Research Council Executive Agency</td>
<td>Roscoe Building, 2.2</td>
<td>Open to all delegates. Dr. Elena Volpi of ERCEA will give a short presentation and answer questions about the work of ERCEA</td>
</tr>
<tr>
<td>9th Aug, 13:00-14:15</td>
<td>Wenner-Gren Foundation</td>
<td>Roscoe Building, 2.10</td>
<td>Open to all delegates. The President of WGF, Professor Leslie Aiello, will give a short presentation about the funding available and how to apply.</td>
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<tr>
<td>Date/Time</td>
<td>Meeting</td>
<td>Venue</td>
<td>Participants</td>
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<tr>
<td>6th Aug, 13:00-14:00</td>
<td>ASA Anthropology of Britain Network General Meeting</td>
<td>Roscoe Building, 3.4</td>
<td>Open to all delegates. Katherine Smith (University of Manchester) will discuss her recently published book entitled “Fairness, Class and Belonging in Contemporary England”.</td>
</tr>
<tr>
<td>7th Aug, 13:30-14:30</td>
<td>EASA Mobilities Network</td>
<td>Roscoe Building, 3.3</td>
<td>Open to all delegates. An opportunity for members of this EASA network to meet and for new colleagues to get involved.</td>
</tr>
<tr>
<td>7th Aug, 18:30-19:30</td>
<td>WCAA Ethics Taskforce Meeting</td>
<td>Roscoe Building, 2.2</td>
<td>Open to all delegates. Presentation and discussion on the work of this global taskforce.</td>
</tr>
<tr>
<td>7th Aug, 18:30-21:00</td>
<td>WCAA International Delegates Meeting</td>
<td>Roscoe Building, 2.3</td>
<td>By invitation only, for all WCAA international delegates. This is a committee meeting.</td>
</tr>
<tr>
<td>7th Aug, 13:30-14:30</td>
<td>EASA Anthropology of the Middle East and Central Eurasia Network Meeting (AMCE)</td>
<td>University Place, 4.212</td>
<td>Open to all delegates. An opportunity for members of this EASA network to meet and for new colleagues to get involved.</td>
</tr>
<tr>
<td>8th Aug, 13:00-14:00</td>
<td>ASA Apply Network</td>
<td>Roscoe Building, 2.10</td>
<td>Open to all delegates. An opportunity for members of this ASA network to meet and for new colleagues to get involved.</td>
</tr>
<tr>
<td>8th Aug, 18:00-19:00</td>
<td>Asociación Latinomericana de Antropologías (ALA) meeting</td>
<td>Roscoe Building, 2.4</td>
<td>By invitation. A meeting for Latin American anthropologists to discuss the theme of the next ALA congress.</td>
</tr>
<tr>
<td>8th Aug, 18:00-19:00</td>
<td>EASA Visual Anthropology Network Meeting (VANEASA)</td>
<td>Roscoe Building, 2.2</td>
<td>Open to all delegates. An opportunity for members of this EASA network to meet and for new colleagues to get involved.</td>
</tr>
<tr>
<td>8th Aug, 18:00-19:00</td>
<td>WCAA Advocacy and Outreach Task Force Meeting (AOA)</td>
<td>Roscoe Building, 2.3</td>
<td>Open to all delegates. Presentation and discussion on the work of this global taskforce.</td>
</tr>
</tbody>
</table>
Exhibitions and screenings

Photography as a research method
University Place first floor foyer, 6th-10th August

This photographic exhibition brings together an international group of social researchers/artist who use photography as a methodology for their research. The exhibition opens a space to discuss but also to show how the practice of photography can be of value to anthropology, social research and beyond.

There will be an ‘opening’ of this exhibition at 18:00 on Tuesday 6th August.

The exhibits are detailed below:

**Folklore and Stardom**
*Alexandra Urdea*

Folklore and tradition on one side, stardom and fashion on the other are terms which usually seem to sit in opposition. I am proposing a series of photographs that challenge this opposition and show a context in which these terms are open to negotiation.

**Dedicated to**
*Evangelia Katsaiti (V06)*

The photographs are a visual recount of my feelings of loss (grief) in a creative life narrative in which I have used photography as both a social science and an art practice in a combined research methodology. The photographs mediate my struggle to control memory in the small community of my family and were intended to control my power over negotiating self identity. The art project is about the feelings of devastation created by the loss of a family member and is used in an effort to overcome it. In doing so I explore photography as a tool mediating loss and how that is communicated and received in a culturally shared environment.

**Urban Culture Reframed**
*Luc Pauwels*

This visual essay is an attempt to disclose aspects of the city and city life through a combination of texts and black and white pictures of unstaged aspects of urban material culture and human behavior. The – mostly panoramic – pictures were made in numerous cities around the globe.

**Discussing Diversity in Public Space with Photography**
*Beate Engelbrecht, Anna Cieslik, Junjia Ye, Alex Wafer*

In the three cities of Singapore, New York, Johannesburg the interaction in public space is explored using collaborative and participatory photographic projects as research method. The aim of the projects is to put up an exhibition in the research area itself and to collect feedback from the locals.

**Recalling the Dead: photography and material culture in the cemeteries of Álvaro Obregón, México City**
*Marcel Reyes-Cortez*

This photographic essay explores how through daily and yearly cycles, the bereaved, mourners, and workers develop and maintain intricate funerary rituals involving the dead buried in the cemeteries of Mexico City. A more extensive use of photography became a valuable social research tool, especially when looking at the interactions between the dead, memory and the visual material worlds that assist the living, the dead and the ánima (spirit/soul) to stay connected in the spaces in which they interact.
Exhibitions and screenings

Frontline: A Photo-Ethnography of Drug Using Environments
Stephen Parkin (V06)
This exhibition will provide an understanding of a particular health inequality (and related social suffering) concerning the appropriation of public places for the purpose of injecting drug use, alongside an appreciation of the applied nature of visual methods.

Ostranenie in Cape Town
Giovanni Spissu (V01)
This exhibition explores how a particular method of ethnographic research based on urban movement and the dramatization of lived experience can generate a process of defamiliarisation with a city’s places. The images explores my research conducted in post-Apartheid Cape Town.

Occupation // Structures of the Berlin Brigade
Mike Terry (V04)
With photography as a method and product, I conduct an architectural anthropology of physical structures built by or used by the US military in former West Berlin. Sites in various stages of use and decay as well as the users with connections to the structures are photographed to examine how relationships to political structures are created and change over time.

Visual Anthropology multimedia installations
Chemistry G.02
Three multimedia installations reflect themes and media-treatments that will be discussed in Panel V05. Collective representation and counter-visuality feature prominently in current practices of visual research. We’ll test the idea of the ethnographer as broker, mapper or architect rather than “auteur”, using multi-sensory, multi-linear and multi-voice formats to enhance transcultural understandings.

Tuesday 6th August, 09:00-17:00

Tale of Two islands (2011/Viewing time: 15’)
Steffen Kohn
Two islands divided by history. On March 31st 2011 the small island Mayotte in the Indian Ocean officially received the status as the 101st department of France. Since that day, a new external frontier of the European Union separates Mayotte from Anjouan, its African sister-island belonging to the Union of the Comoros. Both Islands were for a long time part of the French colonial empire. In the wake of the African decolonization movement of the 1970s, referendums were organized on both islands. While Anjouan declared its independence, the overwhelming majority in Mayotte voted for remaining a part of France. Since then, Mayotte profits from French investments into its infrastructure, education and health system, while Anjouan looks back onto a history full of coups d’états, political turmoil and economic depression. Many Anjouanais thus try to clandestinely reach their neighbour-island in nighttime crossings with small motorboats, so called Kwassas.

The 2-channel-videoinstallation “A Tale of Two Islands” describes the postcolonial spaces that originate from this complex political situation. Documentary encounters filmed in the ports of the capitals of both islands unfold in precisely composed tableaux.
Nature beyond culture: a living experiment (2012, 20’)

Tine Blom

The installation is about mountain environment and traces of people within it. The aims are to communicate existence of nature beyond culture and experience of nature as sensory and embodied. It consists of photographs, videos and sounds. The videos are Winter Winds (8½ min) and Mountain Lady (3½ min); a sound composition “Inside Shelter” (7½ min) and a contact microphone recording from inside a stonewall. The recordings are made in a Norwegian mountain range and the work was produced in 2012. Theoretical inspirations are process theory, non-representational theory and affect theory. The topics are culture-nature relations; sensory engagement as a way of knowing; and recording technology as tools of awareness. The method is field recordings as living experiment.

The project is part on a media-training program at Lillehammer College in Norway and PhD in Visual Sociology at Goldsmiths College, London.

Memory Objects, Memory Dialogues (2011, 26’)

Alyssa Grossman

A split-screen video installation, explores the complex nature of memory in contemporary post-communist Romania. Using a collection of everyday household objects as windows into the past, it features 16mm stop-motion animations of these artefacts, projected alongside selections of ethnographic interviews with the objects’ owners. Together, these images serve not to illustrate people’s memories, but rather to evoke the elusive and fragmentary feeling of the act of remembering in itself. Individual and collective memories diverge and intersect, giving a poignant and humorous glimpse into how people are currently looking back at 45 years of communist rule in Romania, two decades after the 1989 Revolution.

Collective presentation of all three installations as part of the Panel V05: Anthropological visions. atlases of difference, multimedia arcades and non-linear arguments.
Film screening programme - organised by the IUAES Commission for Visual Anthropology (CVA)

The programme is organised on a regional basis, consisting of four afternoon screening slots. The screenings aim to attract non-visual anthropologists who work or are interested in the regions in question. There will be time for discussion after the screening, which will focus both on the content of the films and on discourses of ethnographic cinema that are taking place in the specific region.

In addition, in the computer cluster in the Chemistry foyer video-booths will be placed for viewing and sharing full-length video-productions. Any participant in the Conference can submit their video-production to this venue, which will then be listed in a special Video-catalogue.

Monday 5th August, 14:00-17:30, Chemistry G.51

WEST AFRICA – CAMEROON: Films from the Universities of Maroua (Cameroon) and Tromsø (Norway)

Convenor: Mouadjamou Ahmadou

Jean Rouch said that Africans often don’t read but they can watch movies and understand and comprehend messages. The follow-up of our training at Visual Cultural Studies at the University of Tromsø in Norway is to share what we learnt with our people and to contribute to the development of visual anthropology as a discipline, in our country and in Africa. This was one of the main aims of the knowledge we acquired in this domain from the start. From what is said above, we are thinking now on how Visual Anthropology can be put at the service of public education, in a poly-ethnic region where people in general don’t know much about other ethnic groups, other parts of the country, rather than the areas they belong to. We try to go deeper into what the explicit contribution of Visual Anthropology could be within that context. The aim is also to be able to target a wide audience for culture education. The important contribution of the ethnographic film approach is not to counteract stereotypes regarding the capacity of Africans to grasp messages from texts, but to create an understanding between different groups, parts of the country and thereby contribute to a peaceful relation and development. It is very important to know or to understand the variation of cultures, their diversities and their complexity within the communities living in Cameroon. This takes us from the idea of discovering other cultures to understand ourselves and to communicate and exchange our views on a wide range of issues, with neighboring people. Studying or teaching visual anthropology contributes to developing strategies of assimilation, adaptation and integration of different cultures. To achieve this objective, we realize that Visual anthropology can play a key role in connecting people, creating unity through acknowledging diversity, sharing knowledge by training students, researchers in filmmaking and screening the films through televisions to reach a wide audience. The capacity of iconographic documentation in the form of films is well developed.

So using ethnographic films to gather people appears to be an easier way and is more adaptable for culture education bearing in mind that people did not have a culture of reading previously, even if they could afford to buy books.

It is important to deduce from the above discussion that, teaching visual anthropology has permitted us to explore the complex and diversified cultural world of Cameroon. The combination of these cultures and better still the recognition of their culture by each ethnic group and that of the neighbors represents an impetus and advantage for development. The ability of the population to assimilate the cultures and even the alienated ones through films has shown that the latter (population) has the capacity to assimilate. It is therefore, important to think of bringing in the idea of integration of an ethnic group with the social groups. It is thus, this idea that has made us to use Visual Anthropology and Ethnographic films as a means to educate the masses as far as culture is concerned.
Exhibitions and screenings

**Zavra, A Passer In Kapsiki Land (2005, 26', Cameroon)**
*Anthropologist/filmmaker: Mouadjamou Ahmadou*

Kapsiki are split by colonial boundaries and a mountain chain. Through a passer’s every day life, Zavra’s, we understand how go-between’s are important for this community.

**When Nomads Settle (2007, 52’, Cameroon)**
*Anthropologist Filmmaker: Adamou Amadou*

The film is about the current situation of a nomadic people, the Mbororo, in Cameroon. After leaving the bush to settle on the outskirts of the provincial capital of Ngaounderé, how do they deal with this new environment and how will it affect their lifestyle? The film highlights the coping strategies of the involved families, which in many ways stand in sharp contrast to customary activities. Due to their background as pastoral nomad, milk has played an important role.

**Land Is Food (2008, 43’, Cameroon)**
*Anthropologist/filmmaker: Koutchoumi, Babette*

“Land is Food” is a portrait of some farming people of Bipare village, situated in northern Cameroon near the border with Chad. The film features Ruth Sogsirba her husband Moussa Kallam and the midwife Elisabeth Tansouabe. Recent changes to customary land tenure as well as population pressures have made access to land increasingly precarious especially for some Bipare women. The film stresses on everyday life of female farmers of Bipare involved in a social change where, common property and land management is replaced by individual land ownership.

**Jean Jacques (2011, 15’, Cameroon)**
*Filmmaker: Bako Moustapha*

Like the majority of young Africans, Hadidja also dreams of going to Europe. To achieve that she chooses the shortest route: Internet. She encounters Jean Jacques, a young resident of Paris. The whole family’s economics are brought together to prepare for the journey that will never take place, as Jean Jacques appears to be a fictive character put together by her friend: Moussa.

**Nous Voulons L’ecole, Mais Notre Heritage Aussi (2013, 16’, Cameroon)**
*Anthropologist/filmmakers: Djoda, Haman Dari, Passinri Wadale*

School for all is one of the main credos nowadays for the Cameroonian State. This film presents the difficulties that nomadic pastoralists who live a life of transhumance in the plains of Diamare have, to arrive at fulfilling that aim.

**While Waiting For Better Days (2013, 16’, Cameroon)**
*Anthropologist/filmmakers: Keam Larissa Abeu, Nafissatou Bassaro and Tezore Amandine*

Education is a global heritage. Cameroon after its independence adopted a favourable educational policy and this led to an era of euphoria in the 1970s. But with the economic crisis of the 1980s 1990s and the gradual disengagement of the state to the educational sector, the role of parents became more and more evident. They became partners and sustains to the state. In Mayel Ibbe, primary school, education of pupils is done in condition of acute shortage of infrastructure. Parents make tremendous effort to handle the education of their children while waiting for better days.

**Together As One (2013, 39’, Cameroon)**
*Anthropologist/filmmaker: Kilian Lamtur Tanlaka*

Together as one shows the social use of kolanut in Nso’ society. Nso’ is the biggest Kingdom of the Western Grassfields and an ethnic group in the northeast corner of Cameroon’s North West region. Its capital Kumbo is where the ruler (Fon) lives. The Nso’ population counts Christians, Muslims, and followers of “indigenous” religious beliefs. This film shows what a thing, a nut or a natural resource, can mean to people. Kola nut is an item around which the feeling, experience, sense, and lived “reality” of belonging, togetherness, being together, unity, oneness, friendship and
peace is being expressed. The kola nut thus plays an important role in bringing very diverse people together, irrespective of their religion, village, quarter, or thoughts. In this sense, kola nut brings about a feeling of togetherness, fellowship, and belonging to a group.

Tuesday 6th August, 14:00-17:30, Chemistry G.51

JAPAN: Films by Japanese Anthropologists
Convenor: Itsushi Kawase

A considerable number of films have been produced by Japanese anthropologists centering on a variety of cultures in the world. The Japanese Society of Cultural Anthropology has started the film-screening program in 2006 and more than 70 films have been presented since. The recent growth of the visual anthropologists’ scholarly network in Japan has further facilitated the production and progress of methodology of academic films. Furthermore, there are several interdisciplinary audio-visual workshops organised by anthropologists that are aimed to expand the practice of knowledge creation in humanities in conjunction with film, contemporary art and anthropology.

In this program, we will present films by leading visual anthropologist in Japan who are exploring the audio-visual storytelling by their own styles and methods based on anthropological inquiry with the long-term field research.

Cuba Sentimental (2010, 60’, Cuba/U.K./Spain/U.S./Chile)
Anthropologist/filmmaker: Sachiko Tanuma (Osaka University)

Sachi, who lived in Havana for her anthropological study between 2002-2004, sees all her Cuban friends leaving the country to anywhere they can -- Spain, England, Chile, the United States. Visiting them in their new homes, and visiting their relatives and friends still in Cuba, the film explores how Cubans feel about leaving their country, a place that has been known for its utopian dream.

Jo Joko (2012, 61’, Cameroon)
Anthropologist/filmmaker: Daisuke Bundo (Shinshu University)

The lives of hunter-gatherers, or you could say their ways of eating. They hunt what they can from surrounding nature, and then share for eating. In the tropical rainforest in Cameroon, the ethnic group called the Baka continues their traditional culture. In their language, they call food as “jo”, and good as “joko” whatever the degree. This is an anthropological action film whose sole purpose is to simply record the mealtimes of people living in the forest.

Ana Botol in West Timor, Life in the City and Village (2012, 43’, Indonesia)
Anthropologist/filmmaker: Yoshinari Morita (Setsunan University)

Kupang is the largest city of West Timor island, Indonesia. Atoni Meto, who occupy about the half of the island’s population, mainly reside in underdeveloped hilly rural villages east of the city. Since they hardly enjoyed educational opportunities during the Dutch administration, today they often engage in low-wage, low-skilled labor in Kupang’s urban areas. In Kupang, there a group of men called “ana botol” (Bottle kids).

Coming to Kupang in search of jobs, they often form distinctive groups according to their home villages. Every morning, Ana Botol push their cart off to the various parts of the city, and spend an entire day in collecting waste materials such as used bottles, iron scraps and cardboards, which they later exchange for cash. While Ana Botol bring the large part of their income back to the village, by the time they return to the city, they usually have spent all of their money. Consequently, without any improvements in their economic and social status, they reassume the same job as garbage collectors. Some Atoni Meto have repeated this cycle for nearly thirty years. How do they use their money? In this project, I hope to reconsider the notion of poverty and its general understanding through my observation about the way these men earn and spend money.
Sensing the journey of the dead (2012, 40’, Yunnan Province, China)

Anthropologist/filmmaker: Satoru Ito (National Museum of Ethnology)

This film attempts to characterize the auditory culture and the sensibility in Shamanistic ritual of Tai society, in Dehong Prefecture, Yunnan Province, China. Dehong Taipeople are known as Theravada Buddhist, but some regions still perform Shamanistic mortuary ritual. A few days after the funeral, the bereaved invites a Shamanic religious practitioner Yaamot and hold the “sending-back” ritual, Song Kho Khao, in which the spirit of the dead was returned to the heavenly realm, the dwelling place of the ancestors and the Great Mother. The long, rugged journey is broadcast “live” to the audience by the improvised singing of Yaamot. In the ritual, Yaamot metamorphoses into the “multi-roling” media and sings all alone about the dead’s experience of the journey. The audience listens to the dead’s distress and longing and the narratives of the ancestors and spirits. While listening to the singing of Yaamot, the audience imagines the realm that reality and spiritual dimension have been obfuscated, and the spirits of the living also experience the journey with the dead.

Wednesday 7th August, 14:00-17:30, Chemistry G.51

LATIN AMERICAN: Films by Latin American Anthropologists

Conveners: Carlos Flores & Angela Torresan

The Latin American Film Programme is connected to the Visual Anthropology Track Panel V03, in which authors discuss how and whether the use of audio-visual media in their research has elicited new forms of ethnographic connections, political engagement, and regional aesthetics. Although, not all the films screened in the Latin American film programme have been directed by authors who will present in the panel, they share the same concern and will prompt similar discussions. The panellists in V03 and the directors in the Latin America Film programme all seek to explore how images are helping anthropologists and other social scientists to engage with alternative understandings of reality that are currently flourishing in Latin America.

Let us fish! (work in progress) (2013, 25’, Mexico)

Research/camera/sound/editing: Alejandra Navarro

Cocopah indigenous fishermen and fisherwomen struggle to make their right to their territory recognized. Since 1993, they have been banned to continue to fish in their historic territory: the Colorado River Delta in Baja California, México. Since then, they took the long journey to promote a law change for a sustainable indigenous fishing practice in a country where environmental laws ignore the survival needs for indigenous populations and where they continue to be dispossessed.

Fuera de foco (Out of Focus) (2013, 36’, Mexico)

Anthropologist-Filmmakers: Adrián Arce and Antonio Zirión

This is a collaborative documentary about arts, culture and everyday life inside a prison for minors. It was shot during a photography and video workshop with young inmates at the Juvenile Community for Specialized Treatment in San Fernando, Mexico City.

K’ixba’l (Shame) (2012, 38’, Guatemala)

Anthropologist-Filmmaker: Carlos Y Flores

In the western highlands of Guatemala, three young indigenous men accused of stealing a pick-up truck were captured by villagers who decided to “correct” them according to Mayan law. The procedure was captured on video by members of the community, affording a rare opportunity to see from within and in the words of the actors themselves how Mayan communities are revitalizing the norms and practices of their communal justice with elements of their own cosmovision or world view. This documentary is part of an anthropological research project in collaboration with indigenous authorities in Santa Cruz del Quiche, Guatemala.
Onde Nascen as Pedras (Where the Stones are Born) (2011, 27’, Brazil)
*Anthropologist-Filmmaker: Peregrina Capelo*

Where the Stones are Born explores the social and environmental aesthetics of the semi-arid area in Ceará, a state in the Northeast Region of Brazil. These areas have suffered from chronic droughts and have been affected by a long-term process of desertification. The film looks at the relationship between the sertajeno and his/her landscape and the tense connections between ambient and human and not human life.

Two Justices, The Challenges of Inter-legal Coordination (2012, 39’, Guatemala)
*Anthropologist-Filmmaker: Carlos Y Flores*

This documentary was made within an anthropological collaboration with the indigenous mayoralty of Santa Cruz del Quiché, Guatemala, using material filmed by non-professional K’iche’ cameramen during the legal procedures that followed a murder in the canton of Las Casas. In the words of the actors themselves, the film shows the complex inter-legal coordination that took place between the supporters of indigenous law and state justice officials in this region of Guatemala.

**Thursday 8th August, 14:00-18:30 Chemistry G.51**

**CHINA: Dao of Being Together**
Conveners: Dr. Bao Jiang & Dr. Zheng Shaoxiong

Co-host: Center for Social-Cultural Anthropology, Institute of Sociology, Chinese Academy of Social Sciences & Center for Ethnic and Folk Literature and Art Development, Ministry of Culture, P.R.C

*Dao of Being Together* is the translation of 相处之道 (Xiangchu Zhi Dao). It is a common concept in Chinese. Its meaning is explicit for those who are familiar with Chinese language and it is easy for them to respond to it from their individual experience. But it is difficult to translate it explicitly when it is introduced into other languages. The word 相 (Xiangchu) might be translated into Being Together. The word 支 (Zhi) is a preposition and it is easy to translate. The word 道 (Dao) is the difficult point here. The concept of Dao refers to way, skill, method, principle, ethics, ontology, etc., and there is not a concept in English responding to it. So it would be proper to introduce the symbol of Dao into English rather than try to find a responding word at the risk of attending to one reference and neglecting the others. Of course the concept of Dao of Being Together must confuse those who are familiar with the English language at the first sight of it. Please don’t worry about it. These films will provoke your individual experience to it. They are selected in terms of the provocative value of Dao of Being Together at the three levels, i.e.: the trans-cultural Dao of Being Together, Dao of Being Together of the filmed, Dao of Being Together between the filmmaker and the filmed.

Hemp Weaving and Miao People/号作品 (2010, 47’, Yunnan Province, China)
*Director: Hou Wentao*

The film underscores the importance of hemp in the culture of the Miao (Hmong) of Yunnan by showing how they use hemp to produce articles they use every day and explaining its ceremonial role in Miao(Hmong) ritual.

The Feast of Kurban Bayram/献牲 (2012, 50’)
*Anthropologist-Filmmaker: Liu Xiangchen*

Bulonkol is located at the foot of the famous Kongur Tagh on Pamir plateau. Ayinle is a small nomadic village with only five households in the valley. Grandpa Bilimkul Bolox, who was the first one settled here with his family, is already 91 years old. The construction of the grand Kongur hydroelectric power station will force his family and his neighbors to move away from here. The nomadic life style that Kyrgyz people have maintained for centuries in the Kongur mountain region...
Exhibitions and screenings

will also change completely. To the old man, his granddaughter’s wedding ceremony and this year’s feast of Kurban Bayram imply a different meaning from the past years. With the rising of the seasonal wind, flocks of sheep start to migrate from the fall grazing ground to the winter grassland. The valley is gradually disappearing into the dust waves that follow the trucks carrying ore rocks everyday…

Stone Lion, A Baby’s Guardian (2012, 30’, Northern Shaanxi, China)
Anthropologist-Filmmaker: Wang Yihui

People have all lived through hard times in northern Shaanxi, China. A lot of children are born here, but not all of them survive. “Lion, please protect my child, and let him live long.” The stone lion has a very warm heart—a mother’s heart.

Kachin Refugee/号作品, (2012, 47’, Kachin State, China)
Anthropologist-Filmmakers Li Weihua & Ke Xiao

Kachin people are indigenous people to the Kachin State, north of Myanmar/Burma. A war broke in Kachin land since Jun. 2011, when a lot of Kachin people, who self-claimed “refugee”, were forced into exile due to the fierce firefight. Crossing the Burma-China border, temporary camps were built to shelter them, whose basic living needs were covered by Christian churches. I was conducting my field work for a doctoral program at Peking University in Ruili since late 2011, when I was invited by a local church as a volunteer to one of the camps in which 2,000 Kachin people, mostly women and children, were settled. I taught Chinese to the young students since Feb. to Aug. 2012, when the camps left China entirely.
<table>
<thead>
<tr>
<th>Ref.</th>
<th>Panel title</th>
<th>Date</th>
<th>Times</th>
<th>Location</th>
<th>Convenors</th>
</tr>
</thead>
<tbody>
<tr>
<td>BH01</td>
<td>Health, nutrition and physical growth in developing nations</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30, 14:00-15:30, 16:00-17:30</td>
<td>Schuster Lab Bragg</td>
<td>Premananda Bharati (Indian Statistical Institute)</td>
</tr>
<tr>
<td>BH02</td>
<td>Co-evolution of humans and their foods: cross-disciplinary perspectives (IUAES Commission on the Anthropology of Food and Nutrition)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 2.217</td>
<td>Helen Macbeth (Oxford Brookes University), David Lubell (University of Waterloo)</td>
</tr>
<tr>
<td>BH03</td>
<td>Human origins in sociocultural and biological perspectives (IUAES Commission on Theoretical Anthropology)</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>University Place 4.206</td>
<td>Aleksandar Boskovic (Faculty of Philosophy, University of Belgrade)</td>
</tr>
<tr>
<td>BH04</td>
<td>Indigenous knowledge and sustainable development (IUAES Commission on Indigenous Knowledge and Sustainable Development)</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30, 14:00-15:30, 16:00-17:30</td>
<td>Roscoe 1.010</td>
<td>Viatcheslav Rudnev (Institute of Ethnology and Anthropology), Dorothy Billings (Wichita State University)</td>
</tr>
<tr>
<td>BH05</td>
<td>Evolving family types and evolving humanity</td>
<td>8th, 9th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 3.210</td>
<td>Francis Kulirani (Anthropological Survey of India), George Tharakan C (Unknown)</td>
</tr>
<tr>
<td>BH06</td>
<td>Diverse starting points, common end(s): anthropology and the person</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Schuster Lab Blackett</td>
<td>Gemma John (Manchester University), Hannah Knox (University of Manchester)</td>
</tr>
<tr>
<td>BH08</td>
<td>Ways of be(com)ing human</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30</td>
<td>University Place 1.219</td>
<td>Eugenia Ramirez-Goicoechea (Universidad Nacional de Educación a Distancia, UNED)</td>
</tr>
<tr>
<td>BH09</td>
<td>Race in anthropology</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place Theatre</td>
<td>Peter Wade (Manchester University), John Hartigan (University of Texas)</td>
</tr>
<tr>
<td>Ref.</td>
<td>Panel title</td>
<td>Date</td>
<td>Times</td>
<td>Location</td>
<td>Convenors</td>
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<tr>
<td>BH10</td>
<td>Development of the underdeveloped 7th, 8th, 9th</td>
<td>7th, 8th, 9th</td>
<td>14:30-16:00, 16:30-18:00, 09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00</td>
<td>University Place 2.219/2.220</td>
<td>Anjali Kurane (University of Pune)</td>
</tr>
<tr>
<td>BH11</td>
<td>The evolution of human cooperation and prosociality: does capitalism produce the fairest society on earth?</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 2.217</td>
<td>Camilla Power (University of East London)</td>
</tr>
<tr>
<td>BH12</td>
<td>Forensic anthropology; emerging issues and challenges in the 21st century</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>Roscoe 2.10</td>
<td>Ajeet Jaiswal (Pondicherry Central University)</td>
</tr>
<tr>
<td>BH13</td>
<td>Exploring human origins: exciting discoveries at the start of the 21st century</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.204</td>
<td>Anek R. Sankhyan (Palaeo Research Society)</td>
</tr>
<tr>
<td>BH14</td>
<td>Human responsiveness</td>
<td>8th</td>
<td>09:00-10:30</td>
<td>University Place 4.214</td>
<td>Thomas Schwarz Wentzer (Aarhus University, DK), Kasper Lysemose (Aarhus University), Rasmus Dyring (Aarhus University)</td>
</tr>
<tr>
<td>BH15</td>
<td>Querying domestication: the ethnography of human-animal entanglements</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 1.219</td>
<td>Gro Ween (University of Aberdeen), David Anderson (Aberdeen University), Marianne Elisabeth Lien (University of Oslo)</td>
</tr>
<tr>
<td>BH16</td>
<td>Osteobiographies: studies from ancient human skeletal remains</td>
<td>8th</td>
<td>11:00-12:30</td>
<td>Roscoe 2.10</td>
<td>Samanti Kulatilake (Mount Royal University)</td>
</tr>
<tr>
<td>BH17</td>
<td>Aesthetics of development: art, anthropology and spiritual transformations of self and society</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 4.205</td>
<td>Ananta Kumar Giri (Madras Inst of Development Studies), John Clammer (United Nations University)</td>
</tr>
<tr>
<td>Ref.</td>
<td>Panel title</td>
<td>Date</td>
<td>Times</td>
<td>Location</td>
<td>Convenors</td>
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</tr>
<tr>
<td>BH18</td>
<td>The revival of matricentric female power in the light of scientific updates from the Pleistocene age</td>
<td>7th</td>
<td>09:00-10:30</td>
<td>University Place 4.208</td>
<td>Antonia Bertocchi (University of Florence)</td>
</tr>
<tr>
<td>BH19</td>
<td>Malnutrition and its impact on child development in India</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G113</td>
<td>Kodali Vijayanthimala (MGNIRSA)</td>
</tr>
<tr>
<td>BH20</td>
<td>Inheritance as a contemporary anthropological issue</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.208</td>
<td>Jennifer Speirs (University of Edinburgh), Siobhan Magee (University of Edinburgh)</td>
</tr>
<tr>
<td>BH23</td>
<td>Non-human and human beings and their entanglements within Muslim milieux</td>
<td>6th</td>
<td>14:00-15:30</td>
<td>University Place 3.210</td>
<td>Araceli Gonzalez-Vazquez (Universidad del Pais Vasco/Basque Country University)</td>
</tr>
<tr>
<td>BH24</td>
<td>Politics and social mobilization: contemporary insights in the relations among governments, states and civil societies in Africa and Latin America</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Schuster Lab Moseley</td>
<td>Mabel Grimberg (University of Buenos Aires), Marcelo Rosa (University of Brasilia)</td>
</tr>
<tr>
<td>BH25</td>
<td>Culture studies</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 1.009</td>
<td>Vinay Jain (Govt. Girls PG College), Shashwat Jain (Delhi Technological University)</td>
</tr>
<tr>
<td>BH26</td>
<td>Development, socio-cultural and political change in South Asia</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 3.4</td>
<td>Muhammad Aurang Zeb Mughal (Durham University)</td>
</tr>
<tr>
<td>G01</td>
<td>The gendering of public space in the globalized world (IUAES Commission on the Anthropology of Women)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place Theatre</td>
<td>Subhadra Channa (Delhi University)</td>
</tr>
<tr>
<td>G02</td>
<td>Towards a universal paradigm in political anthropology (IUAES Commission on Theoretical Anthropology)</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 4.205</td>
<td>Petr Skalník (University of Wroclaw, Poland)</td>
</tr>
<tr>
<td>Ref.</td>
<td>Panel title</td>
<td>Date</td>
<td>Times</td>
<td>Location</td>
<td>Convenors</td>
</tr>
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<td>------------------------------------------------------------------------------</td>
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<td>---------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>G03</td>
<td>Social exclusion and human development in the era of human dignity</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30, 14:00-15:30, 16:00-17:30</td>
<td>Alan Turing Building G107</td>
<td>Alok Chantia (SJNPG College), Rahul Patel (University of Lucknow), Annop Kumar Bhartiya (University of Lucknow)</td>
</tr>
<tr>
<td>G04</td>
<td>Local and global emergence of women’s leadership in a changing world</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G209</td>
<td>Faye Harrison (University of Florida)</td>
</tr>
<tr>
<td>G05</td>
<td>Doing autoethnography: a practice of realist ethnography or rewriting memory?</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G205</td>
<td>Quinbala Marak (North-Eastern Hill University)</td>
</tr>
<tr>
<td>G06</td>
<td>Empowerment of women in different social and cultural settings</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G205</td>
<td>Emmanuel Prem Kant Das (Sam Higginbottom Institute of Agriculture,Technology and Sciences)</td>
</tr>
<tr>
<td>G07</td>
<td>Tribal situation in India’s North-east: emerging issues and ongoing</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>University Place 6.210</td>
<td>Sarit Kumar Chaudhuri (Rajiv Gandhi University)</td>
</tr>
<tr>
<td>G08</td>
<td>Linking anthropology and tourism</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.205</td>
<td>Keya Pandey (University of Lucknow), Anupama Srivastava (Lucknow University)</td>
</tr>
<tr>
<td>G09</td>
<td>Belonging, heritage and the predicament of authenticity: anthropological</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 6.206</td>
<td>Jan Lorenz (University of Manchester)</td>
</tr>
<tr>
<td>G10</td>
<td>Comparing urban poverty from an ethnographic perspective</td>
<td>8th, 9th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>Roscoe 1.003</td>
<td>Mariano Perelman (Universidad de Buenos Aires-CONICET), Maria Mercedes Di Virgilio (CONICET)</td>
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<td>Panel title</td>
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<td>G11</td>
<td>Urban renewal over the globe: the spatial dimensions of citizenship</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 1.001</td>
<td>Monique Nuijten (Wageningen University), Martijn Koster (Utrecht University)</td>
</tr>
<tr>
<td>G12</td>
<td>Beyond anthropology</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe Theatre A</td>
<td>Simone Abram (Durham University), Sarah Pink (Unknown)</td>
</tr>
<tr>
<td>G13</td>
<td>Between gaze and daze: ethnographic prospects to reflexive and critical social intervention</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G209</td>
<td>Pedro Gabriel Silva (University of Trás-os-Montes e Alto Douro/ CETRAD), Octávio Sacramento (University of Trás-os-Montes e Alto Douro), Alexandra Oliveira (University of Porto)</td>
</tr>
<tr>
<td>G14</td>
<td>Anthropology in schools: a global perspective</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>University Place 4.205</td>
<td>David Shankland (Royal Anthropological Institute)</td>
</tr>
<tr>
<td>G15</td>
<td>Re-thinking collaboration: between research and socio-political interventions</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 4.205</td>
<td>Alex Vailati (Federal University of Santa Catarina), Carmen Rial (Federal University of Santa Catarina)</td>
</tr>
<tr>
<td>G16</td>
<td>Towards an anthropology of sustainability?</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.213</td>
<td>Fiona Murphy (Dublin City University), Pierre Mcdonagh (Unknown)</td>
</tr>
<tr>
<td>G17</td>
<td>Anthropology in-the-making: exploring dynamic ways of story-telling and non-conventional methods of presentation</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G209</td>
<td>Camilla Morelli (University of Manchester), Michael Atkins (University of Manchester)</td>
</tr>
<tr>
<td>G18</td>
<td>Anthropology of tourism, embodiment and the senses</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Schuster Lab Rutherford</td>
<td>Hazel Andrews (LJMU), Catherine Palmer (University of Brighton)</td>
</tr>
<tr>
<td>G19</td>
<td>The Middle East: is it facing its spring or fall? (IUAES Commission on Middle East Anthropology)</td>
<td>6th</td>
<td>14:00-15:30</td>
<td>Roscoe 1.001</td>
<td>Soheila Shahshahani (Shahid Beheshti University)</td>
</tr>
<tr>
<td>G20</td>
<td>Trust in super-diversity</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 2.219/2.220</td>
<td>Katsuhiko Keida (Kumamoto University), David Parkin (Oxford University), Akira Okazaki (Hitotsubashi University)</td>
</tr>
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<tr>
<td>G21</td>
<td>Diversity of the meaning of being ‘single’ in the globe: drastic changes of the way of life, human relations, and kinship</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G113</td>
<td>Wakana Shiino (Tokyo University of Foreign Studies)</td>
</tr>
<tr>
<td>G22</td>
<td>Exoticisation, self-exoticisation: agency, identity and transformation</td>
<td>8th, 9th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 3.5</td>
<td>Dimitrios Theodossopoulos (University of Kent), Bruce Kapferer (University of Bergen)</td>
</tr>
<tr>
<td>G23</td>
<td>Disjoining approaches: tropes, hubs, and production of knowledge on East Asia</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Schuster Lab Blackett</td>
<td>Blai Guarné (Universitat Autònoma de Barcelona), Artur Lozano-Méndez (Universitat Autònoma de Barcelona)</td>
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<tr>
<td>G24</td>
<td>The anthropology of sport in a changing world</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.210</td>
<td>George Poulton (Manchester University), Keir Martin (University of Manchester)</td>
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<tr>
<td>G25</td>
<td>Missing out on manifest destiny: anthropology on the periphery of the American dream</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 6.213</td>
<td>Lucy Pickering (The University of Glasgow), Seumas Bates (University of Glasgow), Poppy Kohner (University of Glasgow)</td>
</tr>
<tr>
<td>G28</td>
<td>The impact of development projects on the quality of life of women in rural and tribal societies</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 4.208</td>
<td>Sabita Acharya (Utkal University)</td>
</tr>
<tr>
<td>G30</td>
<td>Iranian family, kinship and community evolving and emerging in a changing world (IUAES Commission on Middle East Anthropology)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Roscoe 1.001</td>
<td>Mary Elaine Hegland (Santa Clara University)</td>
</tr>
<tr>
<td>G32</td>
<td>Legal pluralism and transnational politics of securitization (IUAES Commission on Legal Pluralism)</td>
<td>7th</td>
<td>09:00-10:30</td>
<td>University Place 4.212</td>
<td>Bertram Turner (Max Planck Institute for Social Anthropology)</td>
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<tr>
<td>G33</td>
<td>Governance of natural resources under conditions of legal pluralism (IUAES Commission on Legal Pluralism)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 4.214</td>
<td>Maarten Bavinck (University of Amsterdam)</td>
</tr>
<tr>
<td>G34</td>
<td>Legal pluralism in the practice of development agencies: towards an empirical understanding of current approaches (IUAES Commission on Legal Pluralism)</td>
<td>6th</td>
<td>11:00-12:30</td>
<td>University Place 4.212</td>
<td>Giselle Corradi (Ghent University), Markus Weilenmann (University of Zurich)</td>
</tr>
<tr>
<td>G35</td>
<td>Gender, religion and legal pluralism: issues of governance in South and South East Asia (IUAES Commission on Legal Pluralism)</td>
<td>6th</td>
<td>09:00-10:30</td>
<td>University Place 4.212</td>
<td>Shyama Rout (Sambalpur University)</td>
</tr>
<tr>
<td>G36</td>
<td>Instruments of global regulation : the emergence of a pluralist global law? (IUAES Commission on Legal Pluralism)</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 4.211</td>
<td>David Restrepo Amariles (Université Libre de Bruxelles)</td>
</tr>
<tr>
<td>G38</td>
<td>Contesting universality and particularity in legal and cultural pluralism: an interdisciplinary approach (IUAES Commission on Legal Pluralism)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 4.207</td>
<td>Masami Mori Tachibana (Kyoto Bunkyo University)</td>
</tr>
<tr>
<td>G39</td>
<td>Makers, brokers, breakers: children and young people in legally plural worlds (IUAES Commission on Legal Pluralism)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.213</td>
<td>Ellen Desmet (Ghent University / University of Antwerp), Giselle Corradi (Ghent University)</td>
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<tr>
<td>G40</td>
<td>Law and public morality: pluralism beyond law (IUAES Commission on Legal Pluralism)</td>
<td>7th</td>
<td>09:00-10:30</td>
<td>University Place 4.211</td>
<td>Trevor Stack (University of Aberdeen)</td>
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<td>G41</td>
<td>Dynamic gendered media presentation and diversified ownership: China’s gendered media anthropological studies since 1978 (IUAES Commission on the Anthropology of Women)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Alan Turing Building G108</td>
<td>Ga Wu (Yunnan Academy of Social Sciences), Bohong Liu (Women’s Studies Institute of China, ACWF)</td>
</tr>
<tr>
<td>G42</td>
<td>Tourism and anthropological theory and practice (IUAES Commission on the Anthropology of Tourism)</td>
<td>6th</td>
<td>14:00-15:30</td>
<td>Roscoe 1.010</td>
<td>Noel B. Salazar (University of Leuven)</td>
</tr>
<tr>
<td>G43</td>
<td>New topics in the field of legal pluralism (IUAES Commission on Legal Pluralism)</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 4.214</td>
<td>Maarten Bavinck (University of Amsterdam)</td>
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<tr>
<td>G45</td>
<td>Land and property through a legal pluralism lens (IUAES Commission on Legal Pluralism)</td>
<td>8th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>University Place 4.214</td>
<td>Janine Ubink (Leiden University)</td>
</tr>
<tr>
<td>G46</td>
<td>State strategies for navigating plural legal orders (IUAES Commission on Legal Pluralism)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 4.212</td>
<td>Emma Hayward (University of Pennsylvania)</td>
</tr>
<tr>
<td>G47</td>
<td>Re-imagining the local: legal pluralism in a transnational world (IUAES commission on Legal Pluralism)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 4.211</td>
<td>Anne Griffiths (Edinburgh University)</td>
</tr>
<tr>
<td>G49</td>
<td>Self-regulation, customary law, protest movements: historical and modern experience (IUAES Commission on Legal Pluralism)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 4.213</td>
<td>Iuliia Sushkova (Mordovian State University)</td>
</tr>
<tr>
<td>G50</td>
<td>‘All the world’s a stage’: the social and political potentialities of theatre and performance</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G209</td>
<td>Jonas Leonhard Tinius (University of Cambridge), Alex Flynn (University of Cambridge)</td>
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<td>G51</td>
<td>Exploring frontiers of tourism research and theory in Latin America and the Caribbean (IUAES Commission on the Anthropology of Tourism)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 4.206</td>
<td>Gregory Teal (University of Western Sydney)</td>
</tr>
<tr>
<td>G52</td>
<td>Rights, institutions and governance: perspectives on legal pluralism from Asia (IUAES Commission on Legal Pluralism)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 4.211</td>
<td>Pampa Mukherjee (Panjab University), Amalendu Jyotishi (Amrita University)</td>
</tr>
<tr>
<td>G54</td>
<td>Roundtable: An International Conversation on Public Anthropology</td>
<td>8th</td>
<td>11:00-12:30</td>
<td>Roscoe 3.5</td>
<td>Angelique Haugerud (Rutgers University), Catherine Besteman (Unknown)</td>
</tr>
<tr>
<td>G55</td>
<td>World Anthropologies Today</td>
<td>10th</td>
<td>09:00-11:00</td>
<td>University Place Main Theatre</td>
<td>Susana Narotzky (Universitat de Barcelona), Gustavo Lins Ribeiro (University of Brasilia)</td>
</tr>
<tr>
<td>G56</td>
<td>New Directions in Anthropology</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 4.206</td>
<td>Gareth Hamilton (University of Latvia &amp; Durham University), Sally Atkinson (Durham University)</td>
</tr>
<tr>
<td>LD01</td>
<td>The vulnerable child: biological responses to life in the past</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 2.10</td>
<td>Sian Halcrow (University of Otago), Mary Lewis (University of Reading)</td>
</tr>
<tr>
<td>LD02</td>
<td>The role of cosmopolitan modern medicine and its social and cultural challenges</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.211</td>
<td>Margaretha Liwoso (Sam Ratulangi University)</td>
</tr>
<tr>
<td>LD03</td>
<td>Health and emerging regional demographic trends</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>University Place 4.209</td>
<td>Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University)</td>
</tr>
<tr>
<td>LD04</td>
<td>The future agenda for anthropological research on the HIV/AIDS pandemic (IUAES Commission on the Anthropology of AIDS)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place Theatre</td>
<td>Frants Staagaard (The Ipelegeng Foundation)</td>
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<td>Ref.</td>
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<td>LD05</td>
<td>Urbanization and reproductive health (IUAES Commission on Urban Anthropology)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 3.205</td>
<td>Pramathes Dasmahapatra (Spectrum Clinic &amp; ERI), Amlan Ray (Spectrum Clinic &amp; ERI)</td>
</tr>
<tr>
<td>LD06</td>
<td>Anthropologies in and of public health in the 21st century</td>
<td>6th, 7th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00</td>
<td>Roscoe 1.009</td>
<td>Margret Jaeger (University for Health and Life Sciences UMIT), Helen Lambert (Bristol University), Waleska Aureliano (Museu Nacional/ Universidade Federal do Rio de Janeiro)</td>
</tr>
<tr>
<td>LD07</td>
<td>Landscapes of life-and-death in India, South Arabia and Asia Minor</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G107</td>
<td>Mikhail Rodionov (Peter-the-Great Museum of Anthropology and Ethnography, St. Petersburg)</td>
</tr>
<tr>
<td>LD09</td>
<td>Anthropology of ageing</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 3.211</td>
<td>Ajit Kumar Singh (Ranchi University)</td>
</tr>
<tr>
<td>LD11</td>
<td>The states of welfare and wellbeing of indigenous populations?</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 6.211</td>
<td>Vijoy Sahay (University of Allahabad)</td>
</tr>
<tr>
<td>LD12</td>
<td>Health and nutrition: changes in lifestyle in the era of globalization</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 2.217</td>
<td>Gangadhar Mysore Rajagopal (University of Mysore), Jai Prabhakar Sosale Chandrashekara swamy (Centre for Multi-Disciplinary Development Research (CMDR))</td>
</tr>
<tr>
<td>LD13</td>
<td>Gender equity in nutrition and child health</td>
<td>6th, 7th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00</td>
<td>University Place 3.205</td>
<td>Subir Biswas (West Bengal State University)</td>
</tr>
<tr>
<td>LD14</td>
<td>Disjunctions of deathscapes: ways of suffering, dying, and death</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 2.2</td>
<td>Douglas Farrer (University of Guam), John Moss (University of Guam)</td>
</tr>
<tr>
<td>LD15</td>
<td>Status of the aged in the Third World</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 2.218</td>
<td>Bhat Krishna Hillemane (University of Mysore), Subrahmanya Bharati Konale (Unknown)</td>
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<td>Date</td>
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<tr>
<td>LD16</td>
<td>Techniques of healing in traditional societies</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 2.218</td>
<td>Bhat Krishna Hillemane (University of Mysore), Vijayendra Baggoan Rajaram (Anthropological Survey of India)</td>
</tr>
<tr>
<td>LD17</td>
<td>Changing values and youth identity</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 4.213</td>
<td>Emmanuel Prem Kant Das (Sam Higginbottom Institute of Agriculture, Technology and Sciences)</td>
</tr>
<tr>
<td>LD18</td>
<td>Dominant caste and their culture: Health perspective of the indigenous communities in the South Asian subcontinent and beyond</td>
<td>8th</td>
<td>09:00-10:30</td>
<td>University Place 4.208</td>
<td>Maralusiddaiah Halasur Matt (Directorate of Census Operations), Krishna Prasad (KPSC)</td>
</tr>
<tr>
<td>LD19</td>
<td>Traditional and medicinal knowledge among the indigenous communities</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.208</td>
<td>Maralusiddaiah Halasur Matt (Directorate of Census Operations)</td>
</tr>
<tr>
<td>LD20</td>
<td>Child and youth development: problems, perspective and dimensions in the 21st century</td>
<td>6th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G113</td>
<td>To be confirmed</td>
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<tr>
<td>LD21</td>
<td>Cultural conflict and criminal activities of children in present scenario</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.212</td>
<td>Paras Kumar Choudhary (Ranchi University)</td>
</tr>
<tr>
<td>LD22</td>
<td>The problems and values of old age in the post-modern era</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 6.212</td>
<td>Paras Kumar Choudhary (Ranchi University)</td>
</tr>
<tr>
<td>LD23</td>
<td>Tribal health: emerging consequences in the era of globalization</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30, 14:00-15:30, 16:00-17:30</td>
<td>University Place 3.214</td>
<td>Pinak Tarafdar (University of North Bengal)</td>
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<td>LD24</td>
<td>Documenting the meanings of life and death in the Americas</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Roscoe 4.3</td>
<td>Laura Rival (University of Oxford)</td>
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<td>Ref.</td>
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<tr>
<td>LD26</td>
<td>Identified skeletal collections: the testing ground of anthropology?</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Roscoe 2.10</td>
<td>Charlotte Henderson (University of Coimbra), Francisca Alves Cardoso (CRIA - Centre for Research in Anthropology), Sónia Vespeira de Almeida (CRIA - FCSH - Universidade Nova de Lisboa)</td>
</tr>
<tr>
<td>LD27</td>
<td>Health and wellness through time and space and across the life course (IUAES Commission on Ageing and the Aged)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G109</td>
<td>Reddishekhara Yalamala (Dalhousie University), Robin Oakley (Dalhousie University)</td>
</tr>
<tr>
<td>LD28</td>
<td>Ageing and the digital life course (IUAES Commission on Ageing and the Aged)</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Alan Turing Building G109</td>
<td>Chiara Garattini (Intel Corporation), David Prendergast (Intel)</td>
</tr>
<tr>
<td>LD29</td>
<td>Age-friendly communities: from research to practice (IUAES Commission on Ageing and the Aged)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G109</td>
<td>Philip Stafford (Indiana University)</td>
</tr>
<tr>
<td>LD30</td>
<td>Ageing and quality of life of the aged with special reference to Himalayan tribes</td>
<td>8th, 9th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.206</td>
<td>O P Monga (Shoolini University of Biotechnology &amp; Management Sciences), Sanjay Sindhu (H.P. University, Summer Hill, Shimla-171005, India), Piar Chand (NIT Hamirpur)</td>
</tr>
<tr>
<td>LD33</td>
<td>Medical anthropology and epidemiological paradigms on new anthropology</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>Roscoe 2.4</td>
<td>Vislawath Jagadeesh (Karnatak Arts College of Karnatak University, Dharwad)</td>
</tr>
<tr>
<td>LD34</td>
<td>Exploring well-being in later life: crossing cultures, crossing borders (IUAES Commission on Ageing and the Aged)</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G109</td>
<td>Leng Leng Thang (National University of Singapore)</td>
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<tr>
<td>LD35</td>
<td>Health, ageing and life: recent knowledge revealed in dental anthropology</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 4.207</td>
<td>Hisashi Fujita (Niigata College of Nursing), Eisaku Kanazawa (School of Dentistry at Matsudo, Nihon University), Daisuke Shimizu (Kyoto University)</td>
</tr>
<tr>
<td>LD36</td>
<td>Ethnographic perspectives on ‘global mental health’</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00</td>
<td>University Place 4.210</td>
<td>Sumeet Jain (University of Edinburgh), David Orr (University of Sussex)</td>
</tr>
<tr>
<td>LD37</td>
<td>Changes in death rituals in the Middle East (IUAES Commission on Middle East Anthropology)</td>
<td>6th</td>
<td>09:00-10:30</td>
<td>Roscoe 1.001</td>
<td>Soraya Tremayne (Oxford University)</td>
</tr>
<tr>
<td>LD39</td>
<td>Learning, Education and Knowledge Transmission in Cultural and Intercultural contexts</td>
<td>9th</td>
<td>16:30-18:00</td>
<td>University Place 6.211</td>
<td>Mart Viirand (University of Edinburgh)</td>
</tr>
<tr>
<td>LD40</td>
<td>Gendered social problems</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G114</td>
<td>Elo Luik (University of Oxford), Heather Munro (University of Oxford)</td>
</tr>
<tr>
<td>MMM01</td>
<td>Himalaya: ecology, adaptability and culture</td>
<td>7th</td>
<td>16:30-18:00</td>
<td>University Place 3.209</td>
<td>Ajai Pratap Singh (Lucknow University)</td>
</tr>
<tr>
<td>MMM02</td>
<td>Human trafficking and female migration: the problem of an evolving humanity and emerging world</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 6.208</td>
<td>Vijay Prakash Sharma (National Institute of Rural Development)</td>
</tr>
<tr>
<td>MMM03</td>
<td>Mobile objects and transnational crafts</td>
<td>6th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>Roscoe 3.3</td>
<td>Carlo Cubero (Estonian Institute of Humanities, Tallinn University)</td>
</tr>
<tr>
<td>MMM04</td>
<td>Mobile sentiments: transformations of affect amid transnational migration</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 3.3</td>
<td>Nicola Mooney (University of the Fraser Valley), Glynis George (University of Windsor)</td>
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<tr>
<td>MMM05</td>
<td>Commodifying urban poverty, social exclusion and marginalisation: spatial and social consequences (IUAES Commission on Urban Anthropology)</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G207</td>
<td>Eveline Dürr (Ludwig-Maximilians-Universität Munich), Rivke Jaffe (University of Amsterdam)</td>
</tr>
<tr>
<td>MMM06</td>
<td>Mobile cultures, cultural (im)mobilities (EASA Anthropology and Mobility Network)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Roscoe 1.010</td>
<td>Noel B. Salazar (University of Leuven)</td>
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<tr>
<td>MMM07</td>
<td>Migration and indigenous peoples</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.212</td>
<td>Ajit Kumar Singh (Ranchi University)</td>
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<tr>
<td>MMM08</td>
<td>Migration and the labour market: a comparative study between the EU and Asia (IUAES Commission on Enterprise Anthropology)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe Theatre B</td>
<td>Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)</td>
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<tr>
<td>MMM09</td>
<td>The emerging world of pastoralists and nomads (IUAES Commission on Nomadic Peoples)</td>
<td>6th, 7th, 8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 1.218</td>
<td>Dawn Chatty (University of Oxford), Philip Carl Salzman (McGill University)</td>
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<tr>
<td>MMM11</td>
<td>Interdisciplinary perspectives on identity, food and wellbeing of migrants</td>
<td>8th</td>
<td>09:00-10:30</td>
<td>University Place 4.210</td>
<td>Sarah Keeler (University of Kent), Andrea Pieroni (University of Gastronomic Sciences)</td>
</tr>
<tr>
<td>MMM12</td>
<td>Lost in mutation: pastoral development rhetoric of the third millennium (IUAES Commission on Nomadic Peoples)</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 1.218</td>
<td>Saverio Kratli (IUAES Commission of Nomadic Peoples)</td>
</tr>
<tr>
<td>MMM13</td>
<td>Domestic tourism and cultural bonding in plural societies</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>University Place 4.212</td>
<td>Francis Kulirani (Anthropological Survey of India), Sasikumar Mundayat (Unknown)</td>
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<tr>
<td>MMM14</td>
<td>New geographies of hope and despair</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Schuster Lab</td>
<td>Nauja Kleist (Danish Institute for International Studies), Dorte Thorsen (University of Sussex), Ida Marie Vammen (Danish Institute for International Studies)</td>
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<tr>
<td>MMM15</td>
<td>Migration and its linguistic consequences in South Asia and neighbouring regions</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G108</td>
<td>Razaful Faquire (University of Dhaka)</td>
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<tr>
<td>MMM16</td>
<td>Human resource and mobility: a comparative study between north America and east Asia (IUAES Commission on Enterprise Anthropology)</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe Theatre B</td>
<td>Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences), Ellen Judd (University of Manitoba)</td>
</tr>
<tr>
<td>MMM17</td>
<td>Migration, culture and identity construction</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 6.205</td>
<td>Marta Kempny (Queen's University Belfast)</td>
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<tr>
<td>MMM19</td>
<td>Travelling cultures, creating new geographies through intangible cultural heritage (IUAES Commission on Intangible Cultural Heritage)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.204</td>
<td>Cristina Amescua (National University of Mexico UNAM)</td>
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<tr>
<td>MMM20</td>
<td>Japanese/Okinawans in Brazil: relationship and families</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Roscoe 3.3</td>
<td>Nádia Fujiko Luna Kubota (Federal University of São Carlos)</td>
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<tr>
<td>MMM21</td>
<td>Caste, community and class identities of Dalits in a global context</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Roscoe 1.009</td>
<td>Srinivas Gurram (Jawaharlal Nehru University)</td>
</tr>
<tr>
<td>MMM22</td>
<td>Exploring the role of tourism in the evolving cultures of the world</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 6.213</td>
<td>Donald Macleod (Glasgow University)</td>
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<tr>
<td>MMM24</td>
<td>Post-soviet migration in megalopolises: formation of new urban spaces</td>
<td>7th</td>
<td>09:00-10:30</td>
<td>Roscoe 3.3</td>
<td>Ekaterina Demintseva (Institute for African Studies, Russian Academy of Sciences, Moscow)</td>
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<td>MMM25</td>
<td>Exploring the moving body: movement, materiality and lived experience</td>
<td>8th, 9th</td>
<td>14:00-15:30, 09:00-10:30</td>
<td>Schuster Lab</td>
<td>Andrew Irving (Manchester University)</td>
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<td>09:00-10:30</td>
<td>Blackett</td>
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<tr>
<td>MMM26</td>
<td>Displacements and immobility: international perspectives on global capitalism (WCAA panel)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place</td>
<td>Bela Feldman-Bianco (University of Campinas)</td>
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<tr>
<td>MMM28</td>
<td>Reframing the discourse space around ‘studies on overseas Chinese’: toward an alternative anthropological approach</td>
<td>9th</td>
<td>16:30-18:00</td>
<td>Alan Turing</td>
<td>Mizuka Kimura (Osaka University)</td>
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<tr>
<td>MMM29</td>
<td>What is an Indian? How do Indians define this in terms of ethnology, identity or cultural heritage?</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 1.008</td>
<td>Mohan Gautam (European University of West &amp; East)</td>
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<tr>
<td>MMM31</td>
<td>The causes and diversity of migration processes (IUAES Commission on Migration and Diaspora)</td>
<td>8th, 9th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place</td>
<td>Anand Singh (Howard College Campus), Gerelene Jagganath (Ukzn)</td>
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<tr>
<td>MMM32</td>
<td>Management of mobility in contemporary Europe: experiences and strategies of migration</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Roscoe 3.5</td>
<td>Lorena Anton (University of Bordeaux), Rodica Zane (University of Bucharest )</td>
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<tr>
<td>MUS01</td>
<td>A museum ethnography: decolonisation, reconciliation and multiculturalism</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Kananis Theatre,</td>
<td>Ian Fairweather (University of Manchester), Sharon Macdonald (University of York), Stephen Terence Welsh (Manchester Museum)</td>
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<td>Museum</td>
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<tr>
<td>MUS03</td>
<td>Experiencing collections: display, performance and the senses</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place</td>
<td>David Howes (Concordia University)</td>
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<td>MUS04</td>
<td>The production of beauty, goodness, and ethical cleanliness. Liminal and illegal interface in museums, companies, and institutions</td>
<td>6th</td>
<td>11:00-12:30</td>
<td>University Place 4.213</td>
<td>Silvia Forni (Royal Ontario Museum)</td>
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<tr>
<td>MUS05</td>
<td>The role of the museum of ethnography in a changing multi-cultural society: issues of ethnicity, identity and cultural heritage (IUAES Commission of Museums and Cultural Heritage)</td>
<td>8th</td>
<td>14:00-15:30</td>
<td>Kanaris Theatre, Museum</td>
<td>Mohan Gautam (European University of West &amp; East)</td>
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<tr>
<td>MUS06</td>
<td>Women Culture Museum in China: ways of seeing the changing national culture (IUAES Commission on the Anthropology of Women)</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G108</td>
<td>Ga Wu (Yunnan Academy of Social Sciences), Qu Yajun (Shaanxi Normal University)</td>
</tr>
<tr>
<td>MUS07</td>
<td>Japanese military sexual violence in Asian regions</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>Alan Turing Building G108</td>
<td>Ga Wu (Yunnan Academy of Social Sciences)</td>
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<tr>
<td>MUS08</td>
<td>Anti-Poverty County Museum Construction Project in Yunnan</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G108</td>
<td>Ga Wu (Yunnan Academy of Social Sciences)</td>
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<tr>
<td>PE01</td>
<td>Emerging humanity in the conservation of biosphere reserve, national parks and sanctuaries</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Schuster Lab Moseley</td>
<td>Samit Ghosal (Unknown)</td>
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<tr>
<td>PE02</td>
<td>The changing nature of political economy and development in South Asian societies: readings from the fields and its publics</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 3.205</td>
<td>Eswarappa Kasi (National Institute of Rural Development)</td>
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<td>Ref.</td>
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<tr>
<td>PE03</td>
<td>Food and environmental security: the imperatives of indigenous knowledge systems</td>
<td>6th, 7th, 8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 2.3</td>
<td>Apurba R Ghosh (The University of Burdwan)</td>
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<tr>
<td>PE04</td>
<td>Enquiring into the urban form through governing practices and social organisation (IUAES Commission on Urban Anthropology)</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G207</td>
<td>Marc Morell (Universitat de les Illes Balears/Universitat de Barcelona), Corine Vedrine (National School of Architecture of Lyon/ CMW-CNRS)</td>
</tr>
<tr>
<td>PE06</td>
<td>Food security and rural development</td>
<td>8th, 9th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.209</td>
<td>Prabhat K Singh (Ranchi University)</td>
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<tr>
<td>PE07</td>
<td>Modern urban utopias and sustainable cities (IUAES Commission on Urban Anthropology)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Alan Turing Building G207</td>
<td>Michel Rautenberg (Université Jean Monnet), Marie Hocquet (Université Jean Monnet)</td>
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<tr>
<td>PE08</td>
<td>Communities of practice in global sustainability</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.211</td>
<td>Carl Maida (University of California, Los Angeles)</td>
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<tr>
<td>PE10</td>
<td>The dynamics of changing rural livelihood: culture and cultivation</td>
<td>8th, 9th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 2.2</td>
<td>Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University))</td>
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<tr>
<td>PE12</td>
<td>Micro-financing and rural poverty reduction</td>
<td>8th</td>
<td>11:00-12:30</td>
<td>University Place 6.205</td>
<td>A.H.M. Zehadul Karim (International Islamic University Malaysia)</td>
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<tr>
<td>PE13</td>
<td>Indigenous knowledge for ecological resource management</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 2.4</td>
<td>A.H.M. Zehadul Karim (International Islamic University Malaysia)</td>
</tr>
<tr>
<td>PE14</td>
<td>The urban poor and their struggle for survival: search for an alternative in livelihood (IUAES Commission on Urban Anthropology)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.213</td>
<td>Sumita Chaudhuri (Calcutta University)</td>
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<tr>
<td>PE15</td>
<td>Anthropology of family business (IUAES Commission on Enterprise Anthropology)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.214</td>
<td>Tomoko Connolly (College of William and Mary)</td>
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<tr>
<td>PE17</td>
<td>Anthropology of arts business (IUAES Commission on Enterprise Anthropology)</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 6.210</td>
<td>Hirochika Nakamaki (Suita City Museum), Koichiro Hioki (Unknown)</td>
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<tr>
<td>PE18</td>
<td>Anthropology of knowledge business (IUAES Commission on Enterprise Anthropology)</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Roscoe 2.4</td>
<td>Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences), Tomoko Connolly (College of William and Mary)</td>
</tr>
<tr>
<td>PE19</td>
<td>Urban development, business operation and social responsibility (Social Responsibility) (IUAES Commission on Enterprise Anthropology)</td>
<td>6th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>Roscoe 2.5</td>
<td>Bernard Wong (San Francisco State University), Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)</td>
</tr>
<tr>
<td>PE20</td>
<td>Globalization, emerging markets and social changes in the BRIC countries (IUAES Commission on Enterprise Anthropology)</td>
<td>8th, 9th</td>
<td>11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>Roscoe Theatre B</td>
<td>Gustavo Lins Ribeiro (University of Brasilia), Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)</td>
</tr>
<tr>
<td>PE21</td>
<td>Human life, enterprise and market (IUAES Commission on Enterprise Anthropology)</td>
<td>6th</td>
<td>09:00-10:30</td>
<td>Roscoe 2.5</td>
<td>Yujun Li (Institute of Urban Development and Environment, Chinese Academy of Social Sciences), Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)</td>
</tr>
<tr>
<td>PE22</td>
<td>Forest degradation and human health: opportunities and challenges of traditional wisdom and knowledge (IUAES Commission on Human Rights)</td>
<td>9th</td>
<td>16:30-18:00</td>
<td>University Place 3.213</td>
<td>Buddhadeb Chaudhuri (IUAES)</td>
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<tr>
<td>PE23</td>
<td>Social anthropology and natural resources</td>
<td>7th, 8th</td>
<td>16:30-18:00, 09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 3.4</td>
<td>Debashis Debnath (Indian Institute of Forest Management), Abhik Ghosh (Panjab University)</td>
</tr>
<tr>
<td>PE25</td>
<td>Sustainable livelihood security and human development</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 3.210</td>
<td>Gregory Savarimuthu (Kannur University), Jancy Francis (Kannur University)</td>
</tr>
<tr>
<td>PE26</td>
<td>Plants utility by ethnic communities of eastern India for nutritional and health security, past-present and future</td>
<td>8th, 9th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe Theatre A</td>
<td>Heem Bachan Sahu (Ranchi University)</td>
</tr>
<tr>
<td>PE28</td>
<td>Anthropology of food and nutrition in the globalized economy</td>
<td>8th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>University Place 2.217</td>
<td>Bhat Krishna Hillemane (University of Mysore), Gangadhar Mysore Rajagopal (University of Mysore)</td>
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<tr>
<td>PE29</td>
<td>Dialectical Anthropology Panel A: producing political positions and political futures</td>
<td>9th</td>
<td>14:30-16:00</td>
<td>University Place 6.212</td>
<td>Kathy Powell (NUI Galway)</td>
</tr>
<tr>
<td>PE30</td>
<td>Dialectical Anthropology Panel B: producing labour and the earth</td>
<td>9th</td>
<td>16:30-18:00</td>
<td>University Place 6.212</td>
<td>Kathy Powell (NUI Galway)</td>
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<tr>
<td>PE32</td>
<td>The hunger, poverty and silence: the invisible bond in social ecology</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 2.3</td>
<td>Sankar Acharya (Bidhan Chandra Krishi Viswaavidyalaya), Manas Mohan Adhikary (Bidhan Chandra Krishi Viswaavidyalaya (State Agricultural University))</td>
</tr>
<tr>
<td>PE33</td>
<td>Indigenous charity, philanthropy and development</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>University Place 4.210</td>
<td>Tom Widger (University of Sussex)</td>
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<tr>
<td>PE34</td>
<td>Reproducing disorder energetically: oil, capitalism &amp; crisis</td>
<td>7th</td>
<td>16:30-18:00</td>
<td>University Place 3.210</td>
<td>Andrea Behrends (Martin-Luther University, Halle), Stephen Reyna (Unknown), Nikolaus Schareika (Georg August University)</td>
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<td>PE35</td>
<td>Current challenges of anthropology of work</td>
<td>6th, 7th</td>
<td>11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>Roscoe 1.003</td>
<td>Rosangela Correa (University of Brasilia)</td>
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<td>PE37</td>
<td>Reconfiguring capitalism, reconfiguring industry, reconfiguring livelihoods</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G107</td>
<td>Carmen Bueno (Universidad Iberoamericana), Susana Narotzky (Universitat de Barcelona)</td>
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<tr>
<td>PE38</td>
<td>The development of modern ethnology and ecological civilization</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.211</td>
<td>Kanglong Luo (Jishou University)</td>
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<tr>
<td>PE39</td>
<td>Capitalism and global anthropology: Marxism resurgent</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30, 14:00-15:30, 16:00-17:30</td>
<td>Schuster Lab Rutherford</td>
<td>Patrick Neveling (University of Bern), Luisa Steur (University of Copenhagen)</td>
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<tr>
<td>PE40</td>
<td>Tribal communities of India: problems, prospects &amp; role of NGOs in their development</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Roscoe 2.5</td>
<td>Anoop Kumar Singh (D.A.V.(P.G.) College, Kanpur), Diwakar Singh Rajput (Dr H S Gour Central University India)</td>
</tr>
<tr>
<td>PE41</td>
<td>Conceptos y métodos para Re-conocer a los sujetos rurales, visiones desde México</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 6.206</td>
<td>Paola Velasco (Unknown), Hernan Salas-Quintanal (Universidad Nacional Autónoma de México)</td>
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<td>PE43</td>
<td>Averting a global environmental collapse: the role of anthropology and local knowledge (WCAA panel)</td>
<td>7th, 8th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00, 09:00-10:30</td>
<td>University Place 3.204</td>
<td>Thomas Reuter (University of Melbourne)</td>
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<tr>
<td>PE44</td>
<td>Contemporary urban water ecologies: anthropological perspectives and engagements</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 4.205</td>
<td>Andrew ‘Mugsy’ Spiegel (University of Cape Town)</td>
</tr>
<tr>
<td>PE46</td>
<td>Anthropology, philosophy, and political economy can address crises in globalization</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Roscoe 1.009</td>
<td>Edward Sankowski (University of Oklahoma), Betty Harris (University of Oklahoma)</td>
</tr>
<tr>
<td>PE47</td>
<td>Impact of food habits on cultural pattern</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Alan Turing Building G205</td>
<td>Ajay Kumar Jha (A N Sinha Institute of Social Studies)</td>
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<tr>
<td>PE52</td>
<td>Observing the disaster and/or participating in the aftermath: Exploring the role of anthropologists and the potential of an anthropological perspective on the Great East Japan Earthquake and Tsunami</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Roscoe 3.4</td>
<td>Hiroki Takakura (Tohoku University)</td>
</tr>
<tr>
<td>PE53</td>
<td>Anthropology of crises and disasters</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 3.210</td>
<td>Franz Krause (Tallinn University), Jonathan Skinner (Queen’s University Belfast)</td>
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<tr>
<td>PE54</td>
<td>Media, IT and New Technology</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Roscoe 3.4</td>
<td>Piibe Kolka (Tallinn University)</td>
</tr>
<tr>
<td>SE01</td>
<td>Legal features of cultural diversity: experiences from the African continent (IUAES Commission on Legal Pluralism)</td>
<td>6th</td>
<td>09:00-10:30</td>
<td>University Place 4.213</td>
<td>Christa Rautenbach (North-West University)</td>
</tr>
<tr>
<td>SE02</td>
<td>Ethnic-religious segregation: the preservation of memory or the preservation of conflict (IUAES Commission on Urban Anthropology)</td>
<td>8th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>University Place 4.207</td>
<td>Marcello Mollica (University of Pisa), James Dingley (Queen’s University of Belfast)</td>
</tr>
<tr>
<td>SE03</td>
<td>Indigenous culture at the cross roads in the Indian subcontinent</td>
<td>6th, 7th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 1.008</td>
<td>Karma Oraon (Ranchi University, India)</td>
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<tr>
<td>SE04</td>
<td>The role of law, culture &amp; humanity in the framework of human rights</td>
<td>6th, 7th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G114</td>
<td>Alok Chantia (SJNPG College), Preeti Misra (Babasaheb Bhimrao Ambedkar University)</td>
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<tr>
<td>SE05</td>
<td>Etiology of violence and compassion in social life</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G114</td>
<td>Alok Chantia (SJNPG College), Preeti Misra (Babasaheb Bhimrao Ambedkar University)</td>
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<tr>
<td>SE06</td>
<td>Repulsive violence: a mandatory tool for maintaining peace, humanity, social solidarity and affinity</td>
<td>9th</td>
<td>16:30-18:00</td>
<td>Alan Turing Building G114</td>
<td>Alok Chantia (SJNPG College), Preeti Misra (Babasaheb Bhimrao Ambedkar University)</td>
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<td>SE07</td>
<td>Conflict, compassion and social actors</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.206</td>
<td>Margarita Zárate (Universidad Autonoma Metropolitana Iztapalapa, Mexico City.), Maria Gabriela Hita (Federal University of Bahia)</td>
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<tr>
<td>SE08</td>
<td>Anthropology of local governance</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 6.206</td>
<td>Sachindra Narayan (Institute of Social Sciences), Mitashree Mitra (Pt. Ravishankar Shukla University)</td>
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<td>SE09</td>
<td>Living heritage in China today</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Kanaris Theatre, Museum</td>
<td>Sharon Macdonald (University of York), Xiaoyang Zhu (Peking University)</td>
</tr>
<tr>
<td>SE10</td>
<td>Are tribes actors in the 21st century?</td>
<td>9th</td>
<td>16:30-18:00</td>
<td>University Place 1.218</td>
<td>Philip Carl Salzman (McGill University)</td>
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<tr>
<td>SE11</td>
<td>Contestations and aspirations of indigenous people and nation states: need for anthropological intervention</td>
<td>8th</td>
<td>09:00-10:30</td>
<td>University Place 3.210</td>
<td>Francis Kulirani (Anthropological Survey of India)</td>
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<tr>
<td>SE12</td>
<td>Anthropology of cross-cultural/ethnic business (IUAES Commission on Enterprise Anthropology)</td>
<td>7th</td>
<td>16:30-18:00</td>
<td>Roscoe 2.2</td>
<td>Yujun Li (Institute of Urban Development and Environment, Chinese Academy of Social Sciences), Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)</td>
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<tr>
<td>SE13</td>
<td>Anthropology of old brand business (IUAES Commission on Enterprise Anthropology)</td>
<td>7th</td>
<td>09:00-10:30</td>
<td>Roscoe 2.2</td>
<td>Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)</td>
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<tr>
<td>SE14</td>
<td>Women and children in conflict areas and the issue of human rights (IUAES Commission on Human Rights)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.212</td>
<td>Buddhadeb Chaudhuri (IUAES)</td>
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<tr>
<td>SE15</td>
<td>Peace, conflict resolution and sustainable development: emerging human rights challenges in multi-ethnic societies (IUAES Commission on Human Rights)</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>University Place 3.213</td>
<td>Buddhadeb Chaudhuri (IUAES)</td>
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<tr>
<td>SE16</td>
<td>Human security, disadvantaged people and development: the emerging human rights challenges in the era of globalization (IUAES Commission on Human Rights)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 3.212</td>
<td>Buddhadeb Chaudhuri (IUAES)</td>
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<tr>
<td>SE17</td>
<td>Indigenous people: struggle for survival (IUAES Commission on Human Rights)</td>
<td>7th, 8th</td>
<td>14:30-16:00, 16:30-18:00, 09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.213</td>
<td>Buddhadeb Chaudhuri (IUAES)</td>
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<tr>
<td>SE18</td>
<td>The meaning(s) of local ownership in and for sustainable peace-building</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 3.209</td>
<td>Sabine Mannitz (Peace Research Institute, Frankfurt), Birgit Bräuchler (University of Frankfurt)</td>
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<tr>
<td>SE19</td>
<td>Globalization and its impacts on indigenous communities</td>
<td>8th</td>
<td>11:00-12:30, 14:00-15:30</td>
<td>University Place 4.208</td>
<td>Maralusiddaiah Halasur Matt (Directorate of Census Operations), Pandey Dig vijay (Unknown)</td>
</tr>
<tr>
<td>SE20</td>
<td>Religious terrorism: a menace to world peace</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Schuster Lab Bragg</td>
<td>Asha Singh (Ranchi University), Ashok Oraon (Ranchi University Ranchi)</td>
</tr>
<tr>
<td>SE21</td>
<td>Environmental concerns, indigenous knowledge, dissent and governance issues among the indigenous/tribespeople</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 3.209</td>
<td>Nava Kishor Das (Anthropological Survey of India)</td>
</tr>
<tr>
<td>SE22</td>
<td>Globalisation, indigenous communities and displacement in India: a study of development projects</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>University Place 4.214</td>
<td>Ram Babu Mallavarapu (University of Hyderabad)</td>
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<td>SE23</td>
<td>Action anthropology, tribal medicine and development</td>
<td>9th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>University Place 3.214</td>
<td>To be confirmed</td>
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<tr>
<td>SE24</td>
<td>Exclusion of de-notified (ex-criminal tribes) and nomadic tribes in India: issues and challenges for inclusion</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G113</td>
<td>Mahesh Chougule (Walchand College of Arts and Science), Jagdish Jadhav (CSRÐ-ISWR)</td>
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<tr>
<td>SE25</td>
<td>Health activism in the context of selective healthcare</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Alan Turing Building G110</td>
<td>Robin Oakley (Dalhousie University)</td>
</tr>
<tr>
<td>SE26</td>
<td>Between services and empowerment: how international organizations associate communities with the liberal concept of rights</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G110</td>
<td>Alena Thiel (University of Aberdeen), Marek Szilvasi (University of Aberdeen)</td>
</tr>
<tr>
<td>SE27</td>
<td>Changing faith vis-à-vis erosion of belief systems and culture changes: modern challenges among ethnic groups in south and southeast Asia</td>
<td>6th</td>
<td>09:00-10:30</td>
<td>Roscoe 1.003</td>
<td>Amarjiva Lochan (Shivaji College, University of Delhi)</td>
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<tr>
<td>SE28</td>
<td>Self-conscious indigeneity in Latin America</td>
<td>8th</td>
<td>09:00-10:30</td>
<td>University Place 3.209</td>
<td>Sergio Huarcaya (Royal Holloway University of London)</td>
</tr>
<tr>
<td>SE29</td>
<td>Gender and domestic violence in traditional communities: a legal &amp; human rights perspective</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G110</td>
<td>To be confirmed</td>
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<tr>
<td>SE30</td>
<td>Cultural regeneration, institutional creativity and social transformations in contemporary indigenous worlds</td>
<td>9th</td>
<td>09:00-10:30</td>
<td>University Place 3.209</td>
<td>Sabine Jell-Bahlsen (Ogbuide Films)</td>
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<tr>
<td>SE31</td>
<td>Chiefs, presidents, shamans and priests: rethinking indigenous forms of leadership, authority, and political action in 21st century lowland South America</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 1.219</td>
<td>Christopher Hewlett (University of St Andrews), Juan Pablo Sarmiento Barletti (University of St Andrews)</td>
</tr>
</tbody>
</table>
Table of panels

<table>
<thead>
<tr>
<th>Ref.</th>
<th>Panel title</th>
<th>Date</th>
<th>Times</th>
<th>Location</th>
<th>Convenors</th>
</tr>
</thead>
<tbody>
<tr>
<td>SE32</td>
<td>Anthropology of peace and war in contemporary Asia and Africa: reflections on the meaning of ‘hybridity’ and ‘the everyday’ in conflict studies</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Roscoe Theatre B</td>
<td>Nel Vandekerckhove (University of Queensland), Louise Moe (University of Queensland and the Danish Institute of International Studies)</td>
</tr>
<tr>
<td>SE33</td>
<td>Health, dignity, politics for rights: escaping the neoliberal spiral of destruction (IUAES Commission on Medical Anthropology and Epidemiology)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.211</td>
<td>Sanja Špoljar Vržina (Institute of Social Studies Ivo Pilar)</td>
</tr>
<tr>
<td>V01</td>
<td>Visual encounters: audiovisual approaches to anthropological knowledge</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Chemistry G.54</td>
<td>Martha-Cecilia Dietrich (University of Manchester), Ines Ponte (University of Manchester), Luciana Lang (University of Manchester), Flavia Kremer (University of Manchester)</td>
</tr>
<tr>
<td>V02</td>
<td>Establishing academic standards of evaluation for non-literary forms of representation in anthropology</td>
<td>9th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Chemistry G.53</td>
<td>Metje Postma (ICAOS/ Faculty of Social and Behavioral Sciences)</td>
</tr>
<tr>
<td>V03</td>
<td>The use of audiovisual media in ethnographic research: a Latin American perspective</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Chemistry G.51</td>
<td>Angela Torresan (University of Manchester), Carlos Flores (Universidad Autonoma del Estado de Morelos, México)</td>
</tr>
<tr>
<td>V04</td>
<td>Photography as mediation of anthropological knowledge</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>Chemistry G.53</td>
<td>Anna Laine (Stockholm University), Thera Mjaaland (University of Bergen)</td>
</tr>
<tr>
<td>V05</td>
<td>Anthropological visions. atlases of difference, multimedia arcades and non-linear arguments</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Chemistry G.53</td>
<td>Cristina Grasseni (Bergamo University/ Harvard University), Florian Walter (Freie Universität Berlin)</td>
</tr>
<tr>
<td>V06</td>
<td>Photography as a research method</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Chemistry G.53</td>
<td>Marcel Reyes-Cortez (Goldsmiths), László Kürti (University of Miskolc)</td>
</tr>
<tr>
<td>Ref.</td>
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<td>V07</td>
<td>Representing the non-representable: visual representations of extraordinary beings in ethnographic films</td>
<td>8th, 9th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30, 09:00-10:30</td>
<td>Chemistry G.54</td>
<td>Pedram Khosronejad (St. Andrews University)</td>
</tr>
<tr>
<td>V09</td>
<td>Ethnographic films made by women about women: is there a feminist visual anthropology?</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>Chemistry G.54</td>
<td>Metje Postma (ICAOS/Faculty of Social and Behavioral Sciences), Joceny Pinheiro (Unknown), Laura Coppens (University of Zurich)</td>
</tr>
<tr>
<td>WMW02</td>
<td>Religion In contemporary south Asia</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.212</td>
<td>Anjali Chauhan (Sri JNPG College, University of Lucknow)</td>
</tr>
<tr>
<td>WMW03</td>
<td>Art and anthropology: common grounds (IUAES Commission on Urban Anthropology)</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Alan Turing Building G207</td>
<td>Kathrin Wildner (HafenCity University)</td>
</tr>
<tr>
<td>WMW04</td>
<td>Anthropology of emotions and senses in religious performances</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 2.218</td>
<td>Yujie Zhu (Heidelberg University), Sujit Surroch (Government Post Graduate College Palampur, H.P., India)</td>
</tr>
<tr>
<td>WMW05</td>
<td>Intangible cultural heritage, memory and self-hood (IUAES Commission on Intangible Cultural Heritage)</td>
<td>7th</td>
<td>09:00-10:30, 14:30-16:00</td>
<td>University Place 2.218</td>
<td>Lourdes Arizpe (National University of Mexico UNAM)</td>
</tr>
<tr>
<td>WMW08</td>
<td>Cultures of ignorance</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 4.3</td>
<td>Jennifer Diggins (University of Sussex), Jonathan Mair (Manchester University)</td>
</tr>
<tr>
<td>WMW10</td>
<td>Listening landscapes, speaking memories</td>
<td>8th, 9th</td>
<td>11:00-12:30, 14:00-15:30, 09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 3.204</td>
<td>Safet HadziMuhamedovic (Goldsmiths, University of London)</td>
</tr>
<tr>
<td>WMW11</td>
<td>Fieldwork in mind and mind in fieldwork: fostering an ethnography-oriented cognitive anthropology</td>
<td>7th</td>
<td>14:30-16:00, 16:30-18:00</td>
<td>Alan Turing Building G205</td>
<td>Denis Regnier (Ecole Normale Supérieure), Rita Astuti (London School of Economics)</td>
</tr>
<tr>
<td>Ref.</td>
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<td>WMW12</td>
<td>Surfaces: contesting boundaries between materials, mind and body</td>
<td>6th, 7th</td>
<td>14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00</td>
<td>Roscoe 3.5</td>
<td>Cristián Simonetti (University of Aberdeen), Mike Anusas (University of Strathclyde)</td>
</tr>
<tr>
<td>WMW13</td>
<td>The extended self: relations between material and immaterial worlds</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 1.001</td>
<td>Fiona Bowie (King’s College London), Emily Pierini (University of Bristol), Jack Hunter (University of Bristol)</td>
</tr>
<tr>
<td>WMW14</td>
<td>Emotions and suffering; emotions of suffering</td>
<td>7th</td>
<td>09:00-10:30</td>
<td>Roscoe Theatre A</td>
<td>Justyna Straczuk (Polish Academy of Science)</td>
</tr>
<tr>
<td>WMW15</td>
<td>Dance, sociality and the transmission of embodied knowledge</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>University Place 6.213</td>
<td>Georgiana Gore (Blaise Pascal University), Andree Grau (University of Roehampton)</td>
</tr>
<tr>
<td>WMW16</td>
<td>Material traces: questioning authenticity in cultural heritage</td>
<td>6th</td>
<td>14:00-15:30</td>
<td>University Place 4.207</td>
<td>Jennifer Clarke (University of Aberdeen), Roger Sansi (University of Barcelona)</td>
</tr>
<tr>
<td>WMW17</td>
<td>Language, linguistics, and culture</td>
<td>6th</td>
<td>09:00-10:30, 11:00-12:30</td>
<td>University Place 4.208</td>
<td>Jonathan Roper (University of Tartu)</td>
</tr>
<tr>
<td>WMW18</td>
<td>Space, culture and society</td>
<td>8th</td>
<td>09:00-10:30, 11:00-12:30, 14:00-15:30</td>
<td>Roscoe 1.008</td>
<td>Patrick Laviolette (EHI, Tallinn University), Jonathan Miles-Watson (Durham University)</td>
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The full genetic potential for bodily size is achieved only under highly favorable and optimal environmental conditions. Marginalized people are not in a position to provide for the complete nutritional needs of their children. Gender discrimination in the food served to their children has also been found in the families. This panel proposes to highlight the culture and environment specific situations of child nutrition, growth and development resulting in the overall health scenario. The choice of food is generally linked to the availability of the food resources in a given ecological situation and hence the nutrition. Over the years, the social groups have learnt to economize the use of foods to build a cushion in case of the climatic uncertainties which is reflected in their bodily adaptations. The papers invited to this panel would explore variations in health, nutrition and physical growth. Studies are likely to bring forth new information on specific adaptations different populations have undergone.

Different countries strive hard to make their children healthy. The United Nations agencies and funds also focus their attention and funding on children of different nations living under stressful conditions. The regional and cultural variations in Health, Nutrition and Physical Growth can draw our attention to the factors responsible for bringing about these differences. The growth performance of children over the years indicating secular shifts can provide vital clues as to the outcome of the efforts of the parents, society and government in ameliorating the plight of their children.

Chair: Swinder Pal Singh

Association of maternal preconception conditions and low birth weight: a cohort study in China. Dr Yuanyuan Wang (National Research Institute for Family Planning). To determine the relationship between maternal preconception health status and the risk of low birth weight.

Determinants of nutrition-deficient anaemia of adult Indian men. Prof Premananda Bharati (Indian Statistical Institute). Anaemia is one of the major leading nutrition deficient problems in India. The main objective of the study is to see the distribution pattern of nutrition deficient anaemia in all the zones and states of India. The data show that the lowest prevalent anaemic zone is south zone and the highest anaemic zone is east zone in India. Regarding impact of socio-economic variables on anaemia, the adverse groups are in rural residence, with low education, among agriculture labours, with less reach to media and among the poorest of the poor classes. Regression analysis also confirms the same with differential levels of significance.

Social dimensions related to under-nutrition among adult Indian men. Dr Susmita Bharati (Indian Statistical Institute). The study explored under nutrition through the association between body mass index (BMI) and socio-economic status among adult Indian men. The data indicate that in India, 28.6 % adult men are suffering from under nutrition. Among the six zones considered for our analysis, north-east zone and the central zone are seen to be the least and the highest suffered zones respectively.

Impact of emotional deprivation on body composition among adolescents of North-West India. Dr Ginjinder Kaur (Punjabi University, Patiala); Prof Swinder Pal Singh (Punjabi University, Patiala, India). Body composition analysis on the effect of emotional deprivation showed that all fractional body masses were significantly lesser in institutionalized adolescents (both sexes) than their control coevals, except muscle mass in females.
Panel and paper abstracts

Physical growth performance and obesity prevalence in 10-16 year old urban girls of Ludhiana, Punjab, India. Dr Jaspreet Kaur. Affluent girls are taller and heavier; possess higher values of girths and diameters along with thicker skinfold, have significantly higher BMI, fat to muscle ratio, higher body fat percentage, are overweight or obese and prehypertensive or hypertensive than their poorer counterparts.

Relation of socioeconomic status, body mass index and diabetes in India: an overview from national level data. Mrs Suparna Shome (Indian Statistical Institute). The study explored the possible relationship between BMI and socioeconomic status in one hand and excess body weight and the diabetes on the other. Regression analysis confirms age, socioeconomic status, BMI, Zones, occupation and residence are the significant factors that are related to diabetes.

Obesity among school-going children of Pune city: an anthropometric assessment. Dr Shaunak Kulkarni (Pune University). The aim of the study is to assess the obesity using anthropometry among school children of age group of 10 to 16 years in Pune city, Maharashtra state of India. The objectives are to study the living standards, physical activity and the dietary pattern among them. 512 individuals were studied.

A study on body mass index and nutrient intake of adolescent girls. Dr Ajeet Jaiswal (Pondicherry Central University). A cross-sectional study was carried out targeting 215 school going post-pubescent girls. Using the body mass index as an index of adiposity, 36.3 and 4.8 % of government and matriculation school girls respectively were found to be severely undernourished.

Nutritional status of children: a comparative study. Prof Kodali Vijayanthimala (MGNIRSA). Short abstract According to the World Health organization, malnutrition is by far the biggest contributor to child mortality and is more common in India. One in every three malnourished children in the world lives in India.

Influence of undernutrition on the emergence of deciduous teeth among the Rajputs of Himachal Pradesh, India. Prof Rajan Gaur (Panjab University). Effect of undernutrition on the emergence of deciduous dentition was examined in a cross-sectional sample from the Shimla District of Himachal Pradesh State of India. The stunted children have a significantly greater likelihood of delayed emergence of deciduous dentition.

Relationship between nutrition and diet in children of one to four years of age in Yucatan, Mexico. Dr Heriberto E. Cuanalo de la Cerda (Cinvestav-IPN. Merida, Mexico). Under-nutrition in children of Yucatan aged 1 to 4 years could be explained mainly by the high incidence of diseases due to poor housing and sanitation conditions.

An anatomy: prime need for managing and understanding pediatric facial fractures. Dr AjitPal Singh (Desh Bhagat Dental College & Hospital,Sri Muktsar Sahib,Punjab,India). Pediatric maxillofacial trauma is a unique and highly specialized area of traumatology as a child’s face has protective anatomical features, growth consideration, higher cranial to facial skeleton size, softer and more elastic bones, protective thick soft tissues etc. Overall facial fractures in the children comprises less than 15% of all the facial fractures inspite of their increased supervised and non supervised physical activity as compared to adults. Present study is insight to pediatric traumatology whereby bilateral green stick fracture of condyle is used as means to discuss the incidence, anatomic consideration, management and review of literature regarding the same. It is concluded that the unique understanding of anatomical concepts, growth consideration and healing pattern is required while managing the pediatric facial fractures.

Nutritional status and dietary intake of young children 2-5 years from selected areas in Al-Zaideyah-Hodaidah Governorate, Yemen. Dr Mansour Ghaleb (MorPH&P); Dr Shaunak Kulkarni (Pune University). The aim of the study is to assess the nutritional status of 2-5 years children (total 222) of selected areas of Yemen based on anthropometric indices. The objectives are to study the association between nutritional status and dietary intake and to compare with WHO standards, dietary requirement.
Nutritional status of girls in Southern Punjab (India). Prof Promila Mehta (Punjabi University, Patiala.). Nutritional status was assessed in young girls and it was reported that malnutrition was significantly prevalent in southern part of Punjab, with high incidence of thinness, stunting and wasting according to criteria given by WHO.

To establish the serological profile of Kumaon population, UP, India. Mrs Ritu Sharma (Sixthform College). To establish serological profile, 317 samples for MN blood groups were collected for 2 population, Brahmin and Thakur of Kumaon region. These were analysed using standard slide test. The results indicated that the frequency of M allele varies from 0.591 in Brahmins to 0.668 in Thakurs. Although, Thakur’s have high M frequency but intergroup chi-square comparison revealed no heterogeneity in MN distribution in both (p>0.10). In gene gradient graph present Brahmin sample were positioned closely to Khatri of Punjab and Brahmans of North India, similaraly, Thakur sample were positioned close set to Garhwal Rajput.

Oral diseases and risk to oral health. Miss Anjana Singh (Lucknow University). This paper outlines the burden of oral diseases and describes the influence of major sociobehavioural risk factors in oral health. Despite great improvements in the oral health of populations, problems still persist. The burden of oral disease is particularly high for the disadvantaged and poor population groups in both developing and developed countries.

Permanent teeth emergence ages in Punjabi Jat-Sikh boys. Prof Zora Singh (Guru Gobind Singh Medical College, Faridkot - 151203 (PB) INDIA). Median ages of eruption of permanent teeth in 800 Punjabi Jat-Sikh boys, aged 5 to 20 years, have been examined through probit analysis. Mandibular teeth erupted earlier than the maxillary teeth except the left first premolar and the right second premolar appearing earlier in the maxilla.

Factors affecting low birth weight among newborns of Punjab. Prof Swinder Pal Singh (Punjabi University, Patiala, India). Birth weight of the Low Birth Weight children of Punjab showed statistically significant positive partial correlation with weight of the mother (r = 0.24) partialling out the effect of age of mother, sex, residence and gestational age whose effect was found to be non significant.

BH02
Co-evolution of humans and their foods: cross-disciplinary perspectives (IUAES Commission on the Anthropology of Food and Nutrition)
Convenors: Dr Helen Macbeth (Oxford Brookes University); Dr David Lubell (University of Waterloo)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 2.217

Throughout their evolution, humans and their ancestors have not only survived and adapted to changes in their natal environments but have migrated, often rapidly and over long distances, requiring them to adapt to and find food in a wide variety of new and different environments. That adaptation has not only been molecular, physiological and anthropometric, but also imaginative, technological and cultural.
Panel and paper abstracts

ICAF promotes cross-disciplinary discussions concerning human food and nutrition. This panel will provide the opportunity for anthropologists (palaeo-, biological, nutritional, cultural, etc.), as well as archaeologists, nutritionists, evolutionary biologists, molecular geneticists, epidemiologists and others, to exchange information on the co-evolution of humans and their foods, from prehistory to the present, in all inhabited environments, in subsistence, agricultural and industrial economies. Important aspects of their survival in such different environments are human food technologies and the physiological ability to digest a wide variety of diets, especially when the foods are transformed with cooking.

The topics to be discussed include early exploitation of plant and animal species for food as well as more recent and contemporary control of the reproduction of domesticated or managed food resources. Because foods have been important in the adaptation and evolution of humans, discussion is anticipated concerning hypotheses about the early development of human anthropometrics, digestive tracts, enzymes in saliva, etc. distinct from closely related species, as well as the increasing information on contemporary human genetic diversity assumed to be derived from adaptation to different dietary components, including those apparently occurring since the adoption of agriculture.

The role of migrations in the co-evolution of humans and their foods. Dr Helen Macbeth (Oxford Brookes University); Dr David Lubell (University of Waterloo). Human migrations, prehistoric, historic, recent and contemporary, spread food technologies and human genes affecting the co-evolution of humans and their foods. As there are many perspectives on this, a cross-disciplinary approach to the topic is essential.

Dietary practices, economic and environmental influences during prehistory: stable isotope and anthropological studies in Western Mediterranean. Dr Gwenaëlle Goude (CNRS); Miss Alessandra Varalli (MMSH, Aix-Marseille Université). This paper presents a general view of stable isotope and anthropological researches on human dietary practices during Prehistory, specifically in Northwestern Mediterranean at the beginning of agriculture and herding. Specific cases on Neolithic and Bronze Age in France and Italy are further discussed.

21st century cuisines, nutrition and genetics. Dr Richard Delerins (EHESS). How genetic findings and techniques will change nutrition and cuisine; what are the challenges of 21st century cuisines, preserving the environment and culinary traditions, and the simultaneously nutrigenomic and social challenge of feeding our genes and our taste buds. We present recipes from: paleo cuisine, medieval cuisine, the Mediterranean diet, the Okinawa diet, sustainable cuisines, the APO E Gene diet and molecular gastronomy.

Omnivory, ethnovory, and the biocultural evolution of maize diets. Dr Solomon Katz (University of Pennsylvania). Traditional maize processing is used to test a new theoretical “ethnovore” construct involving the accumulation, transmission, and evolution of behaviors concerned with the transformation of raw food products into edible, nutrient rich foods with feedback effects on biological evolution.

Modelling and simulating human-plant interactions to unravel domestication trajectories and the establishment of agriculture. Mr Andreas Angourakis (University of Barcelona); Prof Marco Madella (IMF-CSIC). In this paper we present a formal dynamic model of co-evolution between a human and a plant population, focusing on the potentialities or difficulties for the emergence of domesticates and agriculturalist behaviour.

The ethnobotany of diaspora: case study of Czechs living in Romanian Banat. Ms Martina Vlkova (Czech University of Life Sciences); Dr Zbynek Polesny (Czech University of Life Sciences Prague, Institute of Tropics and Subtropics); Prof Vaclav Kohout (Faculty of Tropical AgriSciences, Czech University of Life Sciences Prague). This study documents the traditional ethnobotanical knowledge among the Czech diaspora living in Romanian Banat which is recently affected by depopulation. In total, we identified 60 cultivated and 61 wild plant species; however, increasing loss of traditional plant use knowledge is evident.
Toxic, acceptable, prized. Notes on the changing taste status of domesticated and « proto-domesticated » plants in the Soudano-Sahelian zone of Africa. *Dr Eric Garine (Université de Paris Ouest Nanterre); Dr Christine Raimond (CNRS); Dr Anne Luxereau (CNRS-MNHN).* Domestication of plants is an ongoing process inducing many kinds of uses, knowledge and evolutionary trends. Studies of society-plant relationships reveal that the same species can be appreciated and produced in different ways by neighbouring populations. Is the historical evolution of gastronomy a key to understanding evolutionary pressures on domesticates?.

**The Byzantine way into a nation’s heart.** *Ms Stephanie Maurel.* Food had a central role in the development of law and city expansion in Constantinople during the Byzantine Empire. Laws were developed to regulate food distribution which impacted daily life in the city. Also, food contributed to the expansion of the city in ways that influenced people’s lives.

**Breastfeeding and weaning practices at the Middle Ages and Modern Period in Europe, between biological and historical factors.** *Ms Sylva Kaupová (National Museum); Dr Estelle Herrscher (UMR 7269 LAMPEA).* The diversity of breastfeeding and weaning practices at the historical periods is mainly documented from historical, demographic or archaeological data. Nevertheless, the analysis of the isotopic ratios of nitrogen contained in the bone collagens of the children can inform us about the food modifications during the moments which preceded their death. It is thus possible to highlight the changes in mother’s milk consumption.

**Life history consequences of bovine milk consumption: evidence from the United States and India.** *Prof Andrea Wiley (Indiana University).* Milk’s evolutionary function is to support infant growth. Bovine infants grow rapidly to large sizes, so consumption of bovine milk by human children may enhance growth and possibly accelerate maturation. I report on life history effects of bovine milk intake in children from the U.S. and India.

**BH03**

**Human origins in sociocultural and biological perspectives**

*IUAES Commission on Theoretical Anthropology*

Convenor: *Prof Aleksandar Boskovic (Faculty of Philosophy, University of Belgrade)*

**Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30**

**Wed 7th Aug, 09:00-10:30**

**Location:** University Place 4.206

The main aim of this panel is to bring together both “social” and “biological” anthropologists, and to discuss a possibility of an anthropology understood holistically, where different scholarly disciplines complement each other and increase our understanding of the multifaceted world that we inhabit.

The issues of relationship between race and culture (like the new IUAES Statement on race, but see also Kaszycka, Štrkalj and Strzalko 2009), evolution of different forms of behaviour, language and cognitive processes, as well as the influence of other scholarly disciplines (such as, but not limited to, psychoanalysis) cannot be properly understood without an attempt to further our communication. On the other hand, ignoring recent advances in “biological” (as well as different forms of medical, physical, etc.) anthropology does not help “social” or “cultural” anthropologists in their attempt to engage critically with contemporary world. We believe that the best way to do this is to open a dialogue between anthropologists working in different fields, a dialogue that should lead to increased understanding and exploration of fascinating wealth of our research.

**Study on variation of primate hair: an approach to evolutionary biology.** *Prof Arup R Bandyopadhyay (University of Calcutta).* Biological variations are the prime properties of evolution which shape the body are generally considered as signatures for understanding the evolution. Like other organs and parts of a body hair has a range of variations and the details of hair strands offer certain definite and variable features.
Panel and paper abstracts

Importance of scanning technology in the study of Paleoanthropology: an integrative approach. Ms Tanusree Pandit (Anthropological Survey of India). Scanning techniques are meant for daily challenges. It usage in the study of human origins is really exciting which can give a glimpse on handedness, neuronal development and activated brain parts. This paper ascertains its advantages, discoveries and disadvantages.

Humans beyond humans: representation of persons with albinism among two cultural “world views” in Cameroon (the Bamileke and the Bakweri cultures). Dr Medard Djatou (Ruhr University of Bochum). Albinism is a biological condition explained not only in biomedical sciences, but also in human cultures. Because of their “abnormal” physical appearance, persons with albinism are considered particular in many Cameroonian cultures, and they are implicated in many cultural practices.

Re-opening the Pandora case. Miss Frederique Martine Darragon (Sichuan University). This paper ascertains that scientific findings now prove that female brains have the same potential than male brains. Until now gender equality policies have been enforced on the basis of ethics and not of science, time has come for a change that will have huge implications on women’s condition.

On green eyed monsters and methodical triangulation. Ms Julia Schmidt (Freie Universität Berlin). Cross-Cultural Psychology and Cultural Neuroscience are increasingly leading the public discourse on “culture” while social and cultural anthropologists refrain from research on the biological foundations of cultural phenomena. With our research project on envy in cross-cultural perspectives we want to propose a way for contributing to newly emerging research agendas in the “hard sciences”.

Women and birth. Miss Ana Dajic (Faculty of Philosophy, University of Belgrade); Miss Tijana Trimčević (Faculty of Philosophy, Belgrade). In this panel we will talk about the perception of birth in different cultures, but with the focus on Serbia. Our main interest is in the prevention of birth, and how it became a taboo theme.

Anthropology and medicine: teaching medical students about ancestral variation and race. Prof Goran Strkalj (Macquarie University). Following the claim that “improved medical training” on human variation and race “can sharpen diagnostic skills” (Braun et al., PLOS Med., 2007, 4), it is argued in this presentation that the basic instruction on human variation should be introduced in medical curricula and that anthropologists should play a significant role in this process.

Seeking origins of communications: a dialogue between economic anthropology and Japanese primatology. Mr Yohei Miyauchi (Rikkyo University). This paper will seek origins of human communications and interactions through theoretical perspectives of economic anthropology such as the silent trade, gift giving, and reciprocity as well as biological evidences of the primate communications observed by Japanese primatologists.

How contextual factors become inscribed “beneath the skin”: insights from Croatian youth modernity competence case study. Dr Irena Martinovic Klaric (Institute for Migration and Ethnic Studies); Dr Lana Peternel (Institute for Migration and Ethnic Studies); Dr Ana Malnar (Institute for migration and ethnic studies). The question how contextual factors become inscribed “beneath the skin” to shape individual health outcomes and well-being in youth is problematized within the framework of the nascent culture theory in the study of health, the life history theory and our recent case study.

Life at the border: Nim Chimpsky et al. Prof Gisli Pálsson (University of Iceland). Drawing upon the life and work of a chimpanzee named Nim Chimpsky, this article discusses the the relations of humans and other species. While experiments with the sociality of chimpanzees are often misguided, it is argued, they usually bring home important points about ourselves and our relations to other species.
Anthropology as a holistic discipline: from Marcel Mauss to coevolutionism. Prof Vesna V. Godina (University of Ljubljana). In the paper some most significant understandings of anthropology as holistic discipline will be discussed, in order to show how the idea of anthropology of a holistic discipline was a permanent part of anthropological discipline and history of anthropology.

Relational psychoanalysis and anthropology. Prof Aleksandar Boskovic (Faculty of Philosophy, University of Belgrade). What can study of “object relations” tell us about human behaviour? And is this applicable to contemporary anthropology? These are the key issues that the paper will deal with.

Departure from simulation: body and popular representation of gender in the fashion industry. Miss Emilija Mijic (Institute of Social Sciences).

The anthropology of the future. Miss Maja Adzija (Faculty of Humanities and Social Sciences, University of Zagreb); Prof Emil Hersak. This paper aims to discuss various topics, from the vision of the future in previous epochs and cultures, beliefs and sciences to new hypotheses about the development of man and society, and thereby will try to link the biological, cultural, social and ideological perspectives.

Methodological individualism in anthropology. Miss Suzana Ignjatovic (Institute of Social Sciences Belgrade). The paper deals with methodological individualism in anthropology. Why holistic theories are dominant in anthropology, and what kind of methodological individualism is pertinent for anthropological research?.

The origin of things. Prof Richard Wilk (Indiana University). The relationship between human beings and material culture as a topic rests uneasily at the junction of bioanthropology, archaeology, and sociocultural anthropology. When and how did our species develop and elaborate its special relationship with things?.
BH04

Indigenous knowledge and sustainable development (IUAES Commission on Indigenous Knowledge and Sustainable Development)
Convenors: Dr Viatcheslav Rudnev (Institute of Ethnology and Anthropology); Dr Dorothy Billings (Wichita State University)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Thu 8th Aug, 09:00-10:30, 14:00-15:30, 16:00-17:30
Location: Roscoe 1.010

The role of cultural poly-variations in the life of 21st century society, and, especially, in the process of searching for ways to solve urgent problems of humankind, is a sphere of great interest both for modern Ethnology and for contemporary society. Modern society has reached critical boundaries in many parameters in its use of the biosphere. It is the opinion of investigators in Nature-Society relationships problems, contemporary post-industrial society needs some new approaches, new models, and some major changes in policy affecting Human – Nature relationships. The United Nations Conference on Environment and Development (Rio de Janeiro, Brazil, 1992) has declared that it is essential for survival that ways be found to sustainable development that guarantee equal possibilities in using Nature for future generations and for Modern people. Reaching a balance (harmonizing relationships between nature and society), in a long-term perspective, can be achieved through the active use of technologies and practices friendly to nature, and through technologies directed toward cardinal principles of adaptation of Human Life-support activities to local niches which are sometimes modeled in folk/indigenous cultures. These non-industrial societies have survived through fixed unique decisions in traditions of using effective technologies that are friendly to Nature and that guarantee viable human life-support activities in a long-term regime.

Can Humankind Survive Without Art?. Dr Dorothy Billings (Wichita State University). This paper seeks to examine the factors which have created and sustained some kinds of art in all known cultures. Art cannot, then, be treated as a pleasant afterthought, an epiphenomenon generated by the wealthy of society.

Some reflections on indigenous knowledge (IK) in development contexts. Prof Paul Sillitoe (Durham University). This paper explores the perplexing, apparently arrested state of IK research in development contexts, focussing on political barriers to its effective incorporation, which extend from the international level to the local, including worries about political correctness.

Disaster Research and Indigenous Knowledge: Modeling and simulation for population evacuation in the event of natural disaster. Dr Tomoko Connolly (College of William and Mary). Disaster research deals with conducting field and survey research on group, organizational and community preparation for, response to, and recovery from natural and technological disasters and other community-wide crises. Disaster is deeply embedded in society’s political, economic, and cultural structures as well as people’s collective psyche about safety and security. This paper discusses an interdisciplinary project in disaster research that aims at creating viable modeling and simulation (ModSim) scenarios of population evacuation within the Northern Virginia portion of the Capital Region of the United States.

Folk observation of Nature: peculiar and promising. Dr Viatcheslav Rudnev (Institute of Ethnology and Anthropology). Folk heritage in observing Nature is unique data. This data is urgent for solving actual problems in human health and in using renewable resources. Many Folk technologies/ decisions in Nature using are interesting for Modern society in guiding toward sustainability.
Traditional Wisdom and Health: Looking for an Alternative Approach. Prof Buddhadeb Chaudhuri (IUAES). People have developed their own science and technologies based on the demands of the concerned societies, but quite often these are ignored. We need to look at indigenous science and technology particularly when an exiting body of knowledge is available: perhaps it is better to develop it instead of replacing it.

Traditional knowledge of earthen architecture in the humid tropics: insights derived from archaeological and ethnographical evidence of Mexico and Central America. Dr Annick Jo Elvire Daneels (Institute of Anthropological Research). This paper presents the insights derived from archaeological and ethnographical evidence of Mexico and Central America that allow reconstructing the traditional knowledge of earthen architecture in the humid tropics, an environment generally considered adverse for this type of construction.

Use of a sunflower by American Indian Healers. Dr Zhanna Pataky (Wichita Indo-Chinese Center). The indigenous knowledge of American Indians using plants like food and medicine is a precious source of wisdom, which is dying out. It is important to preserve this experience and use it as an alternative method to prevent and treat different diseases in today's societies.

International water law and the rights of indigenous people. Mr James Phillips (Wichita Indochinese Center). International law protects the right of indigenous peoples to use of water: such legal guarantees are essential to the preservation of indigenous cultures.

Sustaining Community Heritage and Knowledge by utilizing Life Histories, Digital Interactive and GIS Approaches among Indigenous Peoples: Visual Anthropology on the Seafaring Community of Sri Lanka. Dr David Blundell (National Chengchi University). This paper demonstrates the ECAI, UC Berkeley, and the Shung Ye Museum, Taipei, for projects with indigenous people. Research tools include visual anthropology, community discussions, life history interviews, GIS mapping, research in archives, and others for local community research.

Temporal and Spatial Relationships in Kosraen, a Micronesian Island Language and Culture. Dr Ethel Vesper (University of Phoenix). The focus of this paper, based on field research in Micronesia, examines Kosraen temporal and spatial relationships, viewed through a Sociosemantics lens. How is the spoken language grounded in the cultural behavior of the real world of Kosraens?

A summary of the Salient Features of the Customary Land System of the Lavongais of Papua New Guinea in the Pacific region. Mrs Tukul Sapania Kaiku (University of Papua New Guinea). In the Customary Land System of the Lavongais of Lavongai Island within the Pacific region a summary of an otherwise previously undocumented knowledge system of the people of Lavongai will be presented. The Customary Land system of the Lavongais will use material from interviews with surviving Lavongais to pull and piece together the various facets of the Customary Land System. It will cover questions such as Clan territorial lands and boundaries, occupancy and tenancy and ownership and user rights.

The innovative potential of indigenous knowledge in the context of the concept of knowledge societies. Dr Valeriya Vasilkova (St Petersburg State University). The paper examines the attributes of the extra-scientific knowledge that allows him to see the innovative potential for the formation of knowledge societies (syncretism, practical, technological, useful character).

Indigenous Knowledge of Rajbanshi agriculturists of northern West Bengal, India. Mr Ashok Das Guptta (University of North Bengal). This paper is a small ethnographic documentation of Indigenous Knowledge of Rajbanshi agriculturists of northern West Bengal, India.
Panel and paper abstracts

**Space and Time in Guadalcanal.** Dr David Ryniker (University of British Columbia). Due to contacts with European traders in the early 1800s, peoples in Guadalcanal began to move down from the bush and towards the coast and to live in larger groups (villages). Island people often do not have terms for North and South, but often do have terms for “towards the coast” and “towards the bush.” The Vaturanga have come to dissect and dichotomize their environment adding a dimension of time to the directional coordinates. The two environments require different responses and different behaviours.

**Knowledge Partnering for Sustainable Development.** A/Prof Robyn Eversole (University of Tasmania). Rural development case studies from Australia and Latin America illustrate the role of local cultural, technical and experiential knowledges. Knowledge Partnering is an approach that applied anthropologists can use to integrate multiple forms of knowledge in development processes.

**The Major Characteristics of Indigenous Knowledge in Sri Lanka: Can We Extract anything to Resolve Current Problems?.** Prof Tikiri Nimal Herath (University of Sri Jayawardenepura). This paper analyzes indigenous knowledge in Sri Lanka with a view of examining whether there is anything useful in seeking solutions for current economic and social problems in the world. The characteristics of indigenous knowledge teach us a good lesson on ‘collective decision making’ in the society.

**Emissaries of the Ancestors: Ethno-ornithology of Taiwan’s Truku People.** Dr Scott Simon (University of Ottawa). Knowledge of birds constitutes important ecological knowledge. This paper, based on research in Taiwan, examines Truku cognitive and symbolic avian worlds. How do the Truku understand birds? How can this knowledge contribute to sustainable development, especially in an era of climate change?.

**Acquiring new knowledge and techniques: a case of hunting in the planted forest and plantation.** Dr Yumi Kato (Kyoto University). This presentation will discuss the application of indigenous knowledge and techniques about the habitat of wild animals. The case study is focus on the hunting activity in and around the plantation and planted forest. The new knowledge and techniques are acquired through the every hunting experience.

**Forest and its inhabitants in life-support system of Siberian peasants at the beginning of the twentieth century.** Dr Elena Fursova (Institute of Archaeology and Ethnography). Wood has played an important role in the livelihood of the peasants of Siberia: the people here found the food, source of medicines and vitality. Here, sheltered from society and government. Not surprisingly, one of the days of the Holy Trinity was dedicated to the Forest (“Forest Day”), when there were restrictions on the use of forest treasures.

**Conservation of bio-diversities and tradition in Sacred Groves: A study in the tribal Villages in West Bengal India.** Dr Debashis Debnath (Indian Institute of Forest Management). Sacred groves are the abodes of deities of indigenous peoples in India reflect the conservation of bio diversities and renew cultural identities.

**Reproductive and Child health care in tribal communities of Koraput, Odisha, India: Role of Indigenous Knowledge.** Dr Meera Swain (Central University of Orissa). Reproductive child health is one of the vital issues for most of the human settlements and particularly for tribal communities. Use of indigenous knowledge is the common practice for health care among tribal because of their poor economic condition, cultural prescriptions and lack of awareness.

**Changing value of wetlands in East Asia.** Ms Asuka Udagawa (Keio University). The paper will analyze how value of wetlands dramatically changes in East Asia. For so doing, it focuses on cultural, economic and ecological aspects.
Environmentalism, Modernity and Nationalism in Postsocialist Bulgaria. Mr Nikolay Mintchev (University of Cambridge). Cultural ideas of the environment in postsocialist Bulgaria intersect with nationalism in conflicting ways. While images of nature as the beauty of the nation are invoked against modernizing projects, the anxiety that Bulgaria is not sufficiently modern haunt people’s national consciousness. The contradiction animates subject’s relation to sustainability.

Communication and Social Meanings in Cultural Performance. Mrs Aleksandra Tcareva (Saint-Petersburg State University). Performance virtually pervades institutions of public behavior. According to Turner man is a performing animal in a reflective way. Performance transforms and is transformed by everyday life. Successful performance represents the success of cultural representation transformatting society and culture.

Disaster Imagery in Folklore Tradition: Insights from Sundarbans. Ms Kalindi Sharma (University of Delhi). The paper is an attempt to integrate collective mental imagery and its symbolic meanings with social coping post disaster. The results of the research can be readily utilized in mainstreaming the traditional indicators with disaster risk reduction.

Cheyenne Indian Policy Review as Unsustainable Seeds of Dominion. Dr Linda Davis-Stephens (Colby Community College); Ms Ann Miner (Prairie Museum of Art & History). The paper is a policy review and ethnohistorical account of Cheyenne Indian—United States land relations in the North American Central High Plains, 1812-2012.

Migrants (1990-2010) and their traditions in Moscow Megacity. Prof Marina Martynova (Institute of Ethnology and Anthropology Russian Academy of Sciences). Over the two decades, the proportion of migrants in Moscow megacity has increased exponentially. One of the important results of the research is the knowledge that a young generation of migrants played an important, active role in a process of a cultural integration.

Common sense, Folk, Indigenous culture and philosophy of education. Dr Oleg Backsansky (Institute of Philosophy Russian Academy Sciences). Common sense, folk knowledge, indigenous culture are the basic problem of creation of modern philosophy of education.

Traditionalism in a postindustrial society as the stability factor. Dr Anna Kostina. Technologies do not make the existence of the person more stable nowadays. It staticizes the experience of traditional culture allowing the person: to become a part of collective civil structures; to concern to traditional activities; to gain rational attitude to natural resources; to restore historical thinking.

Indigenous knowledge based Entrepreneurship in India: A Scope of Women’s Development. Dr Chandreyee Roy (Tata Consultancy Services Ltd). In India, making of eco-friendly plates with dry leaves was a great traditional practice among the tribals which is gradually becoming obsolete in due course of industrialisation and urbanisation. Present project tends to rejuvenate this practice through an entrepreneurship initiative.

Cultural technologies human survival. Dr Markov Boris (Anrophology). Man is a product of technologies and exists in an artificial environment, where dwellings and food are basic elements. This situation is in danger now. The new task is to restore an arsenal of traditional cultural technologies promoting being of a man.

The Human Impact on the Ecosystem: Past, Present and Future. Prof Brunetto Chiarelli (University of Florence). Human beings since their origin, approximately 5 million years ago, need a basic intake of 2.000 kcal per day, from birth to death, independent of sex and living conditions. These 2.000 kcal can be subdivided into the three F which form the basis of “consumerism” in a population: Food, Fuel and Fiber.

Indigenous knowledge and criminal punishment: restorative justice in the Islamic shari’ah. Prof Susan Hascall (Duquesne University). The paper will examine the similarities and differences between the law of qisas, which deals with the intentional killing or wounding of a human, and the propositions of the restorative justice movement.
Evolving family types and evolving humanity
Convenor: Dr Francis Kulirani (Anthropological Survey of India)

Thu 8th Aug, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 3.210

Family is the basic unit of humanity. The institution of family, irrespective of its numerical and genealogical composition plays a pivotal role in the socialization process and in nurturing the most vulnerable human infant till it is ready to join the human fraternity. Family satisfies the social, material, physical and psychological needs of its members. While humanity is continuously evolving, ‘unconventional family’ types are also emerging in the developed and developing countries, especially in the urban milieu, as a result of individualistic thinking and personal preferences. Increasing divorce rates and broken families, multiple marriages and progenies with multiple partners, single parent families, families of same sex couples, unwed mothers and fathers, increasing number of old age sanatoriums, temporary families of ‘live-in-relationship’ are issues that not only generate considerable academic debate but also raise serious ethical problems in the contemporary world.

Breakthroughs in the area of new reproductive technologies and the new possibilities that are being provided in terms of procreation, bypassing the institution of family, raises the question whether the family is a threatened institution in the context of evolving humanity. The nature and notion of kinship in the era of new reproductive technologies, the relationship between biological and social reproduction, and issues related to gender and sexuality are to be examined. The panel provides a platform for cross cultural examination of the stresses experienced by the institution of family in the contemporary world.

“Late-forming” Families, Life Course, and Generation in Spain Today. Dr Nancy Anne Konvalinka (UNED, Universidad Nacional de Educacion a Distancia). Based on ethnographic data, I will discuss the links between culturally-constructed expectations for the life-course, the strong expectation that women have children, and the achievement of a socio-economic status considered sufficient to permit having children, for the case of “late-forming” families in Spain.

Life Experiences in a Polygamous Household amongst the Bapedi in Sekhukhune District, Limpopo Province. Mr Thuledi Makua (University of South Africa). This is a shortened overview of my PhD (Anthropology) thesis about life experiences in a polygamous household amongst the Bapedi in Sekhukhune district, Limpopo province. The study explores the life experiences in the polygamous household amongst the Bapedi in Sekhukhune district, Limpopo province.

Reproducing the gay nuclear family. Ms Adi Moreno (University of Manchester). Assisted Reproduction Technologies have been evolving to separate procreation and gestation from social parenting. This capacity is utilized by same-sex couples to generate new families, in which a couple raises a child from birth, similarly to the nuclear family model, while limiting or eliminating the involvement of the opposite-sex procreation collaborations (gamete donors and surrogates). In my PhD research I analyze this process in the state of Israel. This state was the first to legalize and regulate commercial surrogacy. I will discuss the family norms which arise through the assemblage of technological innovation, state regulations and culture.

Changing family structure in India impact and implications. Prof Gregory Savarimuthu (Kannur University). Family is considered as the primary social unit of human existence. The present paper attempts to understand the dynamics of family in the Indian context, looking into the changes in the structural and functional aspects of family with their multiple implications for the emerging social realities.
‘There is no family left’. Inheritance disputes and family dynamics in South-Benin. Miss Sophie Andreetta (University of Liège). For the purpose of this paper, I chose to focus on inheritance conflicts as a backdoor to understanding contemporary family dynamics, hierarchies, gender and age relationships as well as the way in which they interact with the Beninese justice.

El futuro de las familias actuales. Mr Vicente Javier Arias Gomez (Universidad Nacional de Educación a Distancia UNED). El mundo actual lleva una trayectoria de grandes cambios que está transformando a las familias en una sociedad de consumo. En lo que se esta perdiendo los valores éticos y humanos de los seres humanos. En definitiva vivimos en una sociedad materialista que depende básicamente en el consumo.

Milk, the forgotten symbol of family and kinship. Dr Elena Soler (Charles University/Karlova Univerzita). Based on an ethnohistory study in Southern Europe, the goal of this paper is to analyze the possible double symbolic dimensions of milk: as food, because of our conditions as mammals, and as a bodily fluid able to construct kinship relations, known as milk kinship or milk tie, when milk is shared.

Family and community continuity: young men coming of age in the Netherlands. Dr Dirck van Bekkum (MOIRA CTT). In European social research family kinship as a unit of analysis in national contexts is seriously neglected. Certainly in the field of interconnections between family-, community ties and national (dis)loyalties of male men coming of age. In a PhD project among of 30 boys this human bonding is analysed.

Tamed Lives: the foster children case in Brazil. Doctorate Student Priscila Gomes de Azevedo (Universidade Estadual de Campinas (Unicamp)). It is usual to find in the rural area of Brazil individuals whose biological family, usually very poor, gave them away when babies to be raised by another family that hold them as their own “children” before society, no difference from their biological children, but actually treat them as servants.

Role Conflict among Working Women in Dual Career Families: A Study in a Small City of Odisha. Ms Shreyasi Bhattacharya (Sambalpur University). Dual-career families have drastically increased in our Indian societies since women are taking a more prevalent role in the workforce. Against this backdrop, the present study makes an humble attempt to study the role conflict among the working women in dual career families in Sambalpur city of Odisha, India. Data were collected by interview, observation, case study and focus-group discussion methods from sixty married women, working in different government and non-government sectors in Sambalpur city. The study explores how the multiplicities of familial and professional roles are creating conflicts among these working women due to lack of familial support and sympathy.

Conceiving Progeny: An issue of cognitive dissonance of infertile women. Mr Amlan Ray (Spectrum Clinic & ERI). The present paper has done an in-depth analysis of the impact of assisted reproductive procedures on the infertile women irrespective of the age and reproductive complications. The only uniform and bold advocacy can clear the confusion about this procedure among the general public.

Sui script: the spiritual life of modern Shui people—a deep interpretation on the original thinking structure. Mr Jian Liu (Lili International Language Training Center); Prof Xiaochun Zhang (Hezhou College). Shui Script is a kind of language and tool which is used by Mr.Shuishu to communicate with ghosts. It can divine good or bad luck, expel ghosts and send ghosts. This primitive religious belief and witchcraft divination fully show the original eco-belief of spiritual life of modern Shui people.

Cultural Interpretation on the Original Genealogy of Shui Nationality and Sui Script---Case Analysis to Sandu Shui Autonomous County in Qiannan Prefecture of Guizhou Province. Prof Xiaochun Zhang (Hezhou College); Mr Jian Liu (Lili International Language Training Center). The Shui Script is a language representation system and a tool used by Mr.Shuishu to communicate with ghosts. The anthropological clan source pedigree leaves a huge narrative space for Genealogy of Shui nationality and Sui Script.
BH06
Diverse starting points, common end(s): anthropology and the person
Convenors: Dr Gemma John (Manchester University); Dr Hannah Knox (University of Manchester)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Schuster Lab Blackett

Conceptions of persons are neither self-evident nor immutable building blocks of society (see Lury 1998). There is no natural one-to-one correspondence of persons around the world: different persons might be found in different places. Nevertheless, through diverse starting points, anthropologists are always brought back to the person: this panel is interested in the kinds of person(s) we encounter. For example, in Emily Martin’s (1995) study of Americans’ changing ideas about health and immunity, persons emerge as ‘flexible’, in Marilyn Strathern’s (1988) description of Melanesia the person is partible and multiply constituted, and in Nigel Rapport’s (1997) description, the person is a transcendent individual willing to make judgements over and against others. Is there ever a failure to discover persons – or a particular type of person? This panel examines the conceptual and practical places from where anthropologists start their explorations of personhood, places such as engineers and road construction in Peru, the right to know in Scotland, human rights and water pricing in Costa Rica, the politics of climate change in Manchester, UK, transparency and agenda setting in South Korea, and the Argentine law courts, and asks what kinds of person(s) emerge? In a moment in which there appear restrictions on resources within the academy (financial or otherwise) and the need to produce a particular kind of knowledge, this panel also reflects on the academic enterprise as one that produces a particular kind of academic ‘person’.

Discussant: Jeanette Edwards

Energy Behaviours: the Anthropological Concept of the Person in the Study of Science and Technology. Dr Hannah Knox (University of Manchester). This paper draws on ethnographic research on climate change and energy politics in Manchester, UK to consider the analytical usefulness of the anthropological concept of the person for understanding the means by which science and technology attempt to effect social change.

Anthropology, Engineering and Non-Human Persons. Prof Penny Harvey (Manchester University). Civil engineers working in the Andes extend a notion of personhood to non-human matter. Alternative approaches to living being in the Andes are less categorical about the distinctions between the human and the non-human. The paper asks how anthropology might fold a comparative understanding of living matter into its understanding of personhood.

Those who speak with the devil. Personhood in-between the human and the non-human. Dr Cecilie Vindal Ødegaard (University of Bergen). Based on ethnography from Peru, this paper explores understandings of the kharisiris, or those who ‘speak with the devil’, who steal body substances and can convert into an animal. It discusses notions of the kharisiris in relation to personhood and a non-categorical distinction between human and non-human.

The Person of the Public Sector Organization: Open Government in Scotland under Freedom of Information Legislation. Dr Gemma John (Manchester University). Drawing on research conducted on Freedom of Information (Scotland) Act 2002, which provides citizens with a right to access information held by the Scottish Government, this paper offers an alternative description of the person of the public sector organization.

Scientific integrity: regulating authors as persons. Dr Marie Jacob (Keele University). Medical science normatively defines an author as “someone who has made substantive intellectual contributions to a published study.” (ICMJE 2010) This conception carries important academic, social, financial, and legal aspects. The paper uses ethnographic data and the works of Mark Rose to interrogate this definition.
**Talk and the production of personhood in Buenos Aires.** Dr Noa Vaisman (Durham University).
I reflect on the everyday practice of talk to consider how persons are made and unmade in the city of Buenos Aires. I ask what kinds of persons can be produced in the fluid exchange of words and what ways of imagining persons develop in a culture that is steeped in psychoanalytic imaginary.

**Shaping Neoliberal Persons at a Gap Year Organisation.** Dr Rachel Wilde (Institute of Education).
What should persons be like in contemporary neoliberal Britain? This paper draws on research with a gap year provider, a UK based charity that claims its programmes facilitate the personal development of its volunteers. I describe and analyse the practices and processes of this organisation to explore how it works to produce a particular kind of person.

**BH08**

**Ways of be(com)ing human**
Convenor: Prof Eugenia Ramirez-Goicoechea (Universidad Nacional de Educación a Distancia, UNED)

*Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00*
*Thu 8th Aug, 09:00-10:30*
*Location: University Place 1.219*

Being Human is not an essentialist state of existence but a continuous rhyzomatic process of be-coming. This panel will explore the various tracks, pathways, lines and trajectories -also structurations and objectivisations – of becoming human in different evolutionary, historical, biopsychosocial and ethnographic settings.

Although not a requisite, we propose some perspectives and themes:

- The mutual constitution through co-ontogeny and development of the organic-biological (genetic/epigenetic, neural, hormonal), the sociocultural, and the political economy of human personal/collective trajectories, therefore, the inapplicability of the Nature/Culture divide.

- Developmental niche construction, parenting, socialisation, enculturation, systems of truth and political and educational enforcement of recognisable legitimate (and non-legitimate) becomings should be also considered. A non-essentialist approach of what, when, where and how these becomings are practiced and represented will help overcoming the universal/particular dualism.

- The technopolitical, biomedical and legal/judicial constitutive ideo-practices redefine and produce new kinds of ‘humanness’, identities, and personal and collective subjectivities/objectivities.

- The role of non-human animals and non-living objects in different ethnographic and historical settings for human becomings.

-In accordance with current approaches such as Biosocialities, Biohumanities, Nature Cultures, Biosocial Anthropology, papers considering the interdisciplinary between the so called Life Sciences and the Social Sciences/Humanities will be welcome.

The panel will finish with a discussion of the main contributions of the different papers, and the epistemic and theoretical implications of considering humans as on-going processes of becoming.

**Discussant: Prof. Gísli Pálsson, University of Rejkiavik**

**Revisiting the nature/culture dichotomy: indigenous perspectives and practices ... and the nature/culture divide.** Ms Sonia Duin (University of Florida).
Two distinct ontological perceptions on nature are the Indigenous Amazonian perspectives and practices, and the Nature/Culture divide present in western scientific knowledge production, i.e., natural science. It is crucial to understand indigenous people’s relation to nature to bridge this divide.
The politics of becoming: DNA tests and identity. Dr Noa Vaisman (Durham University). I examine two cases of individuals who were abducted by the Argentine military rule (1976-1983) and raised most of their lives with altered identities. Their identification using DNA identity tests gave rise to a particular politics of becoming which I interrogate in this paper.

Wet-nurses and surrogate mothers, fragmented motherhood? an old and contemporary dilemma. Dr Elena Soler (Charles University/Karlova Univerzita). The aim of this paper is to question the general assumption that fragmented motherhood, mostly apparent in the case of surrogate mothers, is new in history. Wet-nurses, women whose jobs was to breastfeed babies not their own already contributed in the past, as even today, to the debate.

Modern humanity: running away from the Red Queen. Dr Akiko Uchida (Waseda University). Modern humans have departed from “Red Queen co-evolution”. This paper considers deviated human traits in the bio-social environment. Exploration of causes, modes and future prospects of our runaway requires integration among various biological and sociocultural studies.

The afterlife and the construction of humans among the Jarawara (Amazon, Brazil). Dr Fabiana Maizza (University of São Paulo). Among the Jarawara, life and afterlife, Earth and the Upperworld and strictly connected. We can only understand the living beings, the humans, if we understand the dead beings. This paper will try to elucidate the connections between the Jarawara and the Upperworld in order to demonstrate how they conceive themselves and the Others.

Soul’s Cartography: Reflections on body and its soul in Amazonia. Dr Leif Grunewald (Universidade Federal Fluminense (UFF)). This paper focus on the question about how to talk about a soul without reducing it to a mere image that represents the human body. In order to do so, this paper returns the ethnographic data of Bororo, Araweté and Yanomami and to the classic discussions that play an important part in current amerindian ethnology studies, through the texts of Bruno Latour, Tânia Stolze Lima e Eduardo Viveiros de Castro. In doing so, this paper proposes a reflection on different ways of thinking the notion of ‘soul’, stressing the ways it offers resistance to the stabilization, representation and condensation into a single image that stands for a body.

Perspectives between/through deer and tigers: Prey/predator relations and the concept of the souls in Chepang of Nepal. Dr Kenichi Tachibana (Ritsumeikan University). This paper discusses about the perspectivism and two sets of dicotomy soul/body, universalism/relativism of the Chepangs, an indigenous people of Nepal, by examining their prey/predator relations, and the traveling and transformation of souls.

Homo Clonicus: Nature and/or Culture. Prof Verena Stolcke (Universitat Autònoma de Barcelona). Biotechnology is fascinating because it brings together in the ever swifter transformation of the facts of life the two realms of human experience – that of biology thought to be inscribed in nature, and that of culture, the domain of human creativity in society. In this paper I aim at analysing the complex intersections between science and society involved in cloning.

Being Human as a Continuous Transformative Process of Becoming: a view from the Eastern Guiana Highlands (northern Amazonia). Dr Renzo Duin (Leiden University). From an Amazonian perspective, being human is a continuous transformative process of becoming. Mythologies, social memory, and related rituals of the indigenous Wayana people provide insight into these dynamic processes and interrelationships with social others, non-humans, and the environment.

Ways of becoming through rituals of light & air. Dr Bettina Hauge (DTU). Light and air are phenomenon we need in order to exist. Deprivation of either is known to be used as torture. This presentation will illustrate ventilation as the profound secret of existence (Sloterdijk 2004) and light as the basis for feeling at home in the world. Focus will be on periods of transition in people’s homes where both light and air seemed to become more important.
Concrete identity: the reification of a problem - a Macedonian ethnography. Prof Ilka Thiessen (Vancouver Island University). The political argument over legitimate identity around Macedonia has created a new ‘becoming’ expressed in the solid concrete of the Skopje 2014 project. Skopje’s lived myriad of city-space is nowadays structured and objectified by the concrete of pillars and statues creating a new historical truth.

Becoming Catholic in a Northern Irish Council Estate circa 1970s-80s. Dr Fiona McCormack (University of Waikato). I highlight the experience of enculturation in a Northern Irish council estate where the distinction between legitimate and non-legitimate knowledge is sharply drawn along sectarian lines. I trace how a movement between daily life and the extraordinary became increasingly imbalanced over time.

Cooking (for) the other: Re-Assessing Indigenous women’s power of (Re)Production in Peruvian Amazonia. Mr Christopher Hewlett (University of St Andrews). This paper analyzes ongoing processes of making “real” humans through the productive relations of women with “outsiders”. Connecting desire and power in women’s participation in the capitalist economy, the paper questions notions of women as passive socio-political agents in an Amazonian context.

More-than-human humans and synanthropic toads in the Kimberley, Australia. Mr Jon Rasmus Nyquist (University of Oslo). This paper engages non-dualist and posthumanist dispositions to ask what the relationship between an invasive species and the people who are trying to control it can tell us about human/animal relations, multispecies entanglements and becoming together.

BH09
Race in anthropology
Convenors: Prof Peter Wade (Manchester University); Dr John Hartigan (University of Texas)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place Theatre

The concept of race has a chequered history in anthropology. In the 1990s, there were several calls to re-establish the concept in the intellectual armoury of the discipline, yet today it is still hard to find a text book that combines the words “race” and “anthropology” in the title (Eugenia Shanklin’s 1994 book is one of the rare examples). There is a greater openness to talking about race in some anthropological contexts (especially the United States and the UK), but still notable resistance in others (e.g. many continental European countries). Some prefer to talk about ethnicity, while others insist that race is analytically distinctive. Some in the discipline maintain that the concept is stuck between biological reductionism and social constructionism, arguing that an approach is needed that is able to go beyond the culture/biology divide. This panel seeks to draw out diverse views within the discipline on the status of the concept of race and how best to deal with it in anthropology today.

Discussant: Virginia Dominguez
Desire to classify - beyond the idea of race. Dr Eva Slesingerova (Masaryk university). The paper analyses connection between representations of human DNA and the idea of race (Rabinow, Rose 2006. Particular ethnographical analysis of Czech genomics and reproductive medicine field is concerned.

Reiterations and refigurations of race in Latin American genomic science. Prof Peter Wade (Manchester University). This paper will draw on a recent research project in Brazil, Colombia and Mexico to examine discourses of race and mestizaje as they appear in genomic science that focuses on “ancestry”, human diversity and population genetics.
Panel and paper abstracts

Bones, Genes and Descendant Communities: Contestations about Science and Race in Contemporary South Africa. Dr Katharina Schramm (Martin-Luther University, Halle). This paper explores the dynamics between science and emerging political subjectivities in post-Apartheid South Africa. In order to discuss the political and analytical dimensions of race, it looks at the relationship between disciplinary histories and contemporary categorizations as well as the notion of descendant community vs. population.

Black Experiences of Race in post-apartheid South Africa. Prof Rosabelle Boswell (Rhodes University). This paper offers both theoretical discussion and ethnography on black experience of race in post-apartheid South Africa.

Reframing race and culture: affirmative action and the emergence of new perspectives on racism in Brazil. Mr Luis Hirano (University of Sao Paulo). This paper aims to discuss how the concept of race has been applied and criticized in contemporary Brazilian anthropology. The implementation of Affirmative Action policies in Brazil has raised an intense debate in anthropology, in which the concept of race is being both questioned and reaffirmed.

Race and anthropology in the United States: a holistic view. Dr Yolanda Moses (University of California Riverside). Looking through the three lenses—history, science, and the impact of race on the everyday lives of people (racism), this project presents the myths and realities of race, namely that race in the United States: 1) is a recent human invention, 2) is about culture, not biology and 3) Race and racism are embedded in our institutions and everyday life. Although the materials that make up this project are aimed at a lay audience (a traveling museum exhibit, a public website, and educational materials as noted above) they parallel and complement what educators will want students to understand and discuss about race in the classroom. How do we in the 21st century link together race, culture, and structural inequality? How do we as anthropologists explore the importance of race inside the discipline of anthropology and outside the academy? What exactly do we have to say about race?.

Race in Anthropological literature on Adoption. Dr Nayanika Mookherjee (Durham University). This paper seeks to explore how race figures in the burgeoning anthropological literature on adoption.

BH10
Development of the underdeveloped
Convenor: Prof Anjali Kurane (University of Pune)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 2.219/2.220

Development is a human centred process. It is multidimensional, value laden concept, total, and both qualitative and quantitative in nature that entails social, economic, political, material, legal, administrative, psychological and cultural values on which the full development of human behaviour and self-respect of man in the society depends.

Anjali Kurane (2005) says “development means increase in material wealth through productivity, increase in social well-being through education, health, improvement in social content of the human life, community feeling, music, art, safety, freedom, opportunity, sense of participation in local, regional and national affairs, depending on the individual interest and preferences”. In (2009) she says “Development means growth of human capabilities and freedom and meaningful participation in each and every aspect of life”.

Edelman and Haugerud (2005) Development is an urgent global challenge and a vibrant theoretical field; the development questions lie at the discipline’s theoretical and ethnographic core.
India is harbours multiple tribal groups, constitute about eight per cent of the country’s population. Social exclusion has caused the backwardness among the communities.

Constitution of India has enshrined several protective measures for development of the tribes and has attempted to foster their social and economic development. But the expected level of development has not reached and failed to narrow the gap between the tribal and the rest of the population.

Tribal development poses a challenge to the policy makers, administrators, social workers. There must be something wrong either with the direction of achieving development, functioning of development programs, or with the tribal people themselves. This panel will explore these different perspectives.

**Development of the underdeveloped: Changing perspective of the Chain community of West Bengal.** Dr Bijoy Kumar Sarkar (University of North Bengal). Development is suppression of traditional sector and concentration on modern sector. Long-term development is through: Traditional, Transitional, Take-off, drives to maturity, and high mass consumption. An attempt is made to study Andre Gunder Frank’s dependency theory and economy of Chain caste.

**Socio-economic development through self-help group in Nepal.** Mr Dilli Ram Prasai (Tribhuvan University). The concept of self-reliance is based on the principles of trusting one’s own power, learning by doing, and regenerating through one’s own efforts, advocate the use of resources to satisfy human needs in combination with mass mobilization, home market and making political decision at various levels.

**Low socio-economic development vis-à-vis high infant mortality: role of women autonomy among the Ladiya population of Central India.** Dr Dipak Adak (Anthropological Survey of India). SHORT ABSTRACT: Infant mortality studied in a depressed class Ladiya of central India in terms of socio-economic development and women’s autonomy. Ladiya mothers with high level of autonomy experienced low incidence of infant deaths and with low autonomy high incidence of infant deaths.

**High prevalence of malnutrition in a Depressed Class of Central India.** Prof Premananda Bharati (Indian Statistical Institute); Dr Tiluttoma Baruah (Cotton College State University, Assam); Dr Dipak Adak (Anthropological Survey of India). A depressed class of central India namely the Ladiya is studied to assess the nutritional status. Prevalence of stunting and underweight is very high which is indicative of high frequency of malnutrition. The Ladiya is characterized with high poverty, unaware of hygiene and sanitation.

**The impact of telecommunication services on urban and rural people of Maharashtra.** Dr Prakash Gambhir (University of Pune). The new and advanced telecommunications technologies are integral part of our society. The study reveals the socio-economic impact of telecommunication services on urban and rural community of Maharashtra.

**Human Materialism: An Anthropological Research Strategy for Human Welfare.** Dr Malini Srivastava (Freelancer London). Human societies, of present and past, and living anywhere in the world form the integral part of anthropological subject matter. This research strategy for human welfare focuses primarily on the welfare of Indian tribes.

**Social exclusion and poverty: a study of the Korkus in Melghat region, Maharashtra, India.** Prof Anjali Kurane (University of Pune). Social Exclusion in India has its roots in historical divisions along lines of caste, tribe, women and exclude, discriminate, isolate them and perpetuate inequality. These inequalities are structural in nature & culturally rooted. The study focuses on Social Exclusion and Poverty among Korkus.
The Impact of Urbanization on Occupation among Baseri Tribe in Iran. Mr Ali Baseri (University of Pune); Prof Anjali Kurane (University of Pune). The present study deals with the changes in occupation of Baseri tribe in Iran due to urbanization which is essentially based on comparative approach of social-cultural anthropology and development. Comparison is made to analyze the changes in traditional occupation during migration among Baseri.

Empowerment of Tribal Women through Self Help Group: A Study of the Santal Women. Mr Avik Dey (Ramakrishna Mission Vivekananda University, Ramakrishna Mission Ashrama, Narendrapur); Mr Amitava Dutta (Ramakrishna Mission Vivekananda University). In the position of tribal women in India, there is still a great divergence between the constitutional position, policies, programmes and stark reality of deprivation and degradation and the status of tribal women. SHG has become a successful tool of empowering women.

Producing Underdevelopment: The Politics of Hunger Deaths in Odisha (India). Dr Rajakishor Mahana (M.S. Swaminathan Research Foundation). How do development interventions continue to sustain despite the fact that they tend to fail to produce intended consequences? The paper argues that development interventions justify their continuance by producing “underdevelopment” of various kinds.

Inequality in Employment of Women in Iran: A Study of Tehran. Ms Robabeh Sedighi Zolpirani (Pune University). Occupation of women in the world had considerable effect on expansion of feministic approach for equality of opportunities and removal of discrimination. The aim of this research was to determine unequal and discrimination in employment women in Iran.

Efficacy of PESA in Tribal Development in Madhya Pradesh. Prof Jnan Jyoti Roy Burman (Tata Institute of Social Sciences). PESA is an Act of the Central government to ensure tribal development in the Tribal areas of Central India. Madhya Pradesh happens to be the first state to ratify it and augur tribal development. But the results were not as forthcoming as expected. The paper tries to examine the factors behind it.

Right to Education:A study of Tribal Women of West Bengal. Mrs Swati Chakraborty (University of Calcutta). Education is a fundamental human right. Yet millions of women remain deprived of educational opportunities. Gender disparity is more marked among the Scheduled Tribe women, compared to total female literacy rate. Tribal women’s education is a genuine national need.

Gender norms and women: A study of socioeconomic development projects in rural Bangladesh. Dr K. M. Karim (Rajshahi University). The study reveals that, to some extent, women-empowering development projects build on traditional gender norms in rural Bangladesh. It is recommended that the development projects should create a mechanism where people may have a chance to re-think the importance of women’s roles and rights.

Challenges of development of a ptg’ community: a case study of Bharias of Madhya Pradesh. Dr R. P Mitra (University Of Delhi). The paper examines the government successes and failures in programs, those are changing Bharias, vulnerable tribe in Madhya Pradesh. Study concludes that partial success of government lies in looking conservation and development as two separate spheres, but conservation is part of development.

Community Participation in Rural Development. Dr Mohammad Hadi Mansour Lakoor (Azad University). This study indicates that culture, religion, confidence, mutual trust, and social solidarity/cohesion have an impact upon involvement and participation of people in the development of rural regions. Motivating the community members for involvement, and participation in rural development.

In Search of an Identity: A study of Pardhi Community in Mumbai. Dr Rosamma George (Tejaswini Trust). The Pardhi Community was forced to take up nomadic way of life in search for a livelihood. In this process many of the Pardhi families reached Mumbai. It has been observed that major population of Pardhi community in Mumbai is socially, culturally, as well as spatially in a flux.
Growing Instability of Human Security: A Study of Tribal People in Odisha. Mr Madan Meher (Jawaharlal Nehru University). India is emerging in the world affairs in growth and development but all developmental means have awful impacts over the poor people in general and tribal in particular. To explore the growing instability of human security with special focus on tribal people, the study has taken Odisha as a case.

Developed Vs. Underdeveloped: Continuity of a Reality Gap. Dr Jumyir Basar (Rajiv Gandhi University). The development process adopted in Independent India has not achieved the goal of developing the 'underdeveloped' like the tribals inspite of special treatment to them. The gap between the 'developed' and 'underdeveloped' continues which is focused in this paper critically.

Sustainable and efficient organizations: The case of handcrafts micro business in Southern San Sebastian. Dr José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara). This paper analyses the sustainability of an organizations committed to the exploitation activities of tule Thypha spp at the Zapotlán’s Lake and its socioeconomic and environmental impact in the municipalities of Gómez Farias and Zapotlán el Grande.

Denied rights in the Name of Development: A study in Chennai. Dr Lenin Raja (Pondicherry University). An increased level of urbanization is important for socio-economic development of the people and needs to be encouraged. However, we require more development planning to make it a meaningful one. But urbanization never includes the entire population in its growth.

Impact of education on the development of women in Iran. Dr Marzieh Gorji Poshti (Chalous Islamic azad university). In recent decades, more women take university education in large cities, has created new values, transformed marital relations, promote economic, social status of women and their new identity is created. The present study has examined the impact of education on the development of women in Iran.

Tribes & development: A case of Mankedia primitive tribal groups of Mayurbhanj, Odisha. Ms Madhulika Sahoo (Anthropological Survey of India). ‘Odisha’ in India, which is one of the largest tribal dominating state, off late the state rising economic growth has remained limelight. At the same time it has witnessed wide range of regional and social disparities in development of the underprivileged & marginalized group of KBK & Mayurbhanj.

Mainstreaming the Hardcore Poor in Bangladesh: Problems and Challenges. Mr Mohiuddin Ahmad. There is a growing concern that targeted programmes of both the government and the non-government sectors in Bangladesh have excluded the hardcore poor. With around one quarter of the rural population falling in this category, the NGO agenda has to face a major challenge.
The evolution of human cooperation and prosociality: does capitalism produce the fairest society on earth?

Convenor: Dr Camilla Power (University of East London)

Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 2.217

Some interdisciplinary consensus is emerging among evolutionary psychologists (e.g. Whiten), primatologists (e.g. van Schaik), anthropologists (e.g. Hrdy) and developmental psychologists (e.g. Tomasello) that human prosociality evolved on a basis of intersubjectivity and roughly egalitarian relations (compared with our closest primate relatives). This fostered cultural transmission processes to the point where symbolic culture, language, art and ritual emerged with our species over 100,000 years ago. These evolutionary models tend to see subsequent historic development of inequality in farming, pastoralist and market economies as in some sense incompatible with or stressful for our innate psychology. Social anthropologists such as Graeber maintain that people in state-free societies are spontaneously communist, and markets, dependent on state military formations, undermine this natural prosociality. Recently however, Pinker, Henrich and colleagues have set out to debunk the concept of the ‘noble savage’. Their arguments and experiments appear to show that thanks to widespread market integration, facilitated by expansionist state intervention and participation in world religions, societies today may be less violent and fairer than ever before. Prosociality, then, is a specifically modern product of capitalism. This panel will debate these opposing viewpoints.

Why language could not have evolved without egalitarianism. Prof Chris Knight (Comenius University Bratislava). Metaphor is central to linguistic creativity. Neither words nor rules could evolve until our ancestors were willing to accept patent fictions on trust. The necessary levels of public trust, being inconsistent with primate dominance, had to await the establishment of hunter-gatherer egalitarianism.

Inequality, Instability, and Selection for Selfish Traits. Dr Deborah Rogers (Stanford University). Explanations for the rise of stratified societies propose various benefits, from management of irrigation and agricultural surplus through superior warfare. Our demographic simulations show that inequality spreads by creating instability that drives migration and conflict, and may select for selfish traits.

More equal but rarer: changing cooperative labour practices among Malo farmers in Ethiopia. Dr Takeshi Fujimoto (University of Toyama). Malo farmers in Ethiopia identify three kinds of cooperative labour. Whereas largely non-reciprocal two are already abandoned or rarely practised, most reciprocal and egalitarian one is still commonly practised. However, the latter is now being diminished by recently introduced wage labour.

Not equal but prosocial: the social role of rice in Borneo. Dr Monica Janowski (School of Oriental and African Studies, University of London). Penan hunter-gatherers in Borneo are assertively egalitarian and food is shared, while among rice-growers like the Kelabit are hierarchical and rice is clearly owned and not freely shared. However, rice is nevertheless the basis of a form of prosociality founded in dependance, which generates the possibility of status differentiation.

Quest for an “egalitarian capitalism”: Cash crop and Baka hunter-gatherers of Congo/southeastern Cameroon border. Mr Takanori Oishi (Kyoto University). Are egalitarianism and capitalism totally incompatible in human society? Baka Pygmies have maintained and developed their own cacao plantations for decades. This paper describe how the Baka are trying to manage their capital, with maintaining the psychosocial principles of egalitarianism.
Could emerging modern human foragers have done without a ‘rule of law’?. Dr Camilla Power (University of East London). Contrary to their normal sharing practice, in artificial economic games, Hadza foragers appear as rationalists, who do not engage in costly third-party punishment. Immediate-return foragers allegedly have no need to solve collective action problems. Does this mean humans evolved with no rule of law?.

Dance, Play, Laugh: What Capitalism Can’t Do. Dr Morna Finnegan. Prosociality is not an abstract thing. In order to experience the world we require the full range of the body. Capitalism and market integration on the other hand are huge machines, depending on the retreat from the body and from lived intersubjectivity.

Questioning Capitalism - Occupy and the space for alternatives. Ms Ragnhild Dale (University of Bergen). Occupy London, as part of the larger Occupy-movement, entangled materialities, discourse, people and ideas together to form a space where an alternative to capitalism was co-created and performed. Their consensus-based democracy and radical ethos of sharing was performed and practiced middle of a financial capital, calling models of humans as rational, profit-maximising actors into question.

BH12
Forensic anthropology; emerging issues and challenges in the 21st century
Convenor: Dr Ajeet Jaiswal (Pondicherry Central University)

Fri 9th Aug, 09:00-10:30
Location: Roscoe 2.10

Forensic Anthropology is defined as the applications of specialized biological and sociocultural knowledge of human populations, ethnic groups, sex, age, and individual differentiation to the problems of criminal investigation and administration of justice. Issues pertained to identification have been continuously debated since 19th century, but this field of research became moderately broaden based later and in addition to morphological variables; the skeletal, dermatoglyphic, genetic and biochemical evidences became helpful in identification. Recently, researches in genomics append newer dimensions in this turf. As it assists the investigating team or honorable court of the land to identify the questioned materials/samples, it involves utmost sense of responsibility and professionalism to ensure better criminal justice. However, it seems mind boggling that how such dispersed techniques can be utilized holistically in developing countries like India etc at present to the extent it is used in developed nations.

Prediction of Stature from hand lengths among Indians. Dr Ajeet Jaiswal (Pondicherry Central University). The study was conducted amongst 215 university students (112 male and 103 female) aged 18-31 years. A general linear regression model was found to be best explanatory in both males and females, however, amongst the curvilinear models.

Forensic molecular genetics in India: problems and prospects. Prof Mohinder Sachdeva (University of Delhi); Mr Ranjeet Kumar Singh (Delhi University). The acceptability of forensic DNA technology in India for personal identification purposes is much slow, retarded and not much appreciated at the levels of governmental agencies, forensic scientists and judiciary in general. The authors here attempt to explore the reasons for this situation and suggest some solutions to come out of it.

Friction Ridges Pores: A Reliable Tool for Personal Identification. Mr Ranjeet Kumar Singh (Delhi University); Prof Mohinder Sachdeva (University of Delhi). The present study was conducted to find out the similarities in the pores in respect to the position (middle or periphery) and frequency (per unit length and per unit area) of the pores present on the friction ridges of the finger of an individual.
Panel and paper abstracts

Scope of Forensic Anthropology in India. Dr Aishwarya Awasthi (Lucknow University). Forensic Anthropology is the claim of the study of the humans to situations of modern legal or public concern. Forensic Anthropology is the application of the theories, knowledge, and techniques of the subdisciplines of Biological Anthropology and Archaeology within a legal context. Traditionally, forensic anthropologists have been involved in the recovery and analysis of the remains and associated evidence of recently deceased individuals. It includes the compilation, preservation, and analysis of human skeletal remains for identification and reconstruction of the events surrounding the death of an individual.

Sexual Dimorphism of Mastoid Triangle - A Craniometric Study on Indian Skulls. Mr Anadi Gupta (Kasturba Medical College, Mangalore); Dr Tanuj Kanchan (Kasturba Medical College, Mangalore). The challenging process of skeletal sex identification is of crucial merit in medicolegal cases. The purpose of this study was to develop sexually dimorphic anthropometric standards for the mastoid triangle. The study highlights on the utility of mastoid triangle in estimation of sex of a skull.

BH13
Exploring human origins: exciting discoveries at the start of the 21st century
Convenor: Dr Anek R. Sankhyan (Palaeo Research Society)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.204

Our understanding of the ‘Evolving Humanity’, the focal theme of this World Congress, has primarily come from the solid contributions of palaeontologists, archaeologists, primatologists and molecular geneticists, which, anthropologists, evolutionary biologists, ecologists, philosophers and creationists interpret in various ways to understand the emergence of our species, Homo sapiens, its expansion and divinity.

Anthropological thought is expected to be holistic, but in practice most scholars across specialties hardly appreciate or understand the disparate findings of one another reported in highly technical language in journals and books less accessible to many scholars. This unique panel allows all specialists to come out with their significant discoveries of the decade and provide their first-hand feel, appreciate and understand each others’ great findings and re-explore their worth at regional/continental/intercontinental level. Only through such attempt would emerge a collective true understanding: why there existed a long ape-ancestry and hominid radiation— the fossils say, a rapid hominization and expansion— the artefacts and genomic signatures say, and accomplishment of a higher ethical and philosophical faculty since millennia – says the rock art.

Human evolutionary studies in Asia in the early 21st century: an overview. Prof Robin Dennell (University of Sheffield, UK). Asia lagged behind Africa and Europe in attention in studies of human evolution, but new discoveries and recent developments in dating techniques transform perception of antiquity and complexity of human evolution revealed in this overview highlighting major issues that still need elucidating.

Pleistocene hominin fossil discoveries in India. Dr Anek R. Sankhyan (Palaeo Research Society). Recent fossil discoveries: two clavicles, a 9th rib, a femur, a humerus and partial calvaria from central Narmada valley sorting out into a ‘large robust’ and a ‘short and stocky’ type of middle to late Pleistocene hominin lineages, place India on the corridors of human evolution in South Asia.
Orsang Man: a robust Homo sapiens in Central India with Asian Homo erectus features. Dr Anne Dambrieu Malassé (Institut de Paléontologie Humaine). A brachycranic Homo sapiens cranium from Orsang River, a tributary of the Narmada, dated to 4600 B.P. exhibits robust morphology like developed torus angularis and supramastoid crest indicating genetic continuity between late Asian Homo erectus and Asian "cromagnoid" ancestors of Orsang man.

The role of landscapes in shaping hominin habitats in Africa. Dr Sally Reynolds (University of Nottingham). Recent studies have highlighted the role of geomorphological processes in creating landscapes which were attractive to our hominin ancestors during the Plio-Pleistocene. They further our knowledge of the habitat niche of hominins and their routes of dispersal within Africa and beyond.

Unbalanced endemic island faunas: are hominins the exception?. Dr Anneke H. van Heteren (Muséum National d'Histoire Naturelle). All over the world and in all time periods, animals on islands have adapted to their environment. In most cases, this meant a significant change in body size. Whether hominins conform to this ‘island rule’ will be assessed through comparisons with continental hominins and insular mammals.

The Denisova genome: an unexpected window into the past. Dr John Hawks (University of Wisconsin-Madison). Denisova Cave, in the Altai Mountains of Russia, has produced an archaic human genome representing a population previously unknown to science. Here I discuss its relationship to other human populations and what its genes tell us about its biology.

The Dycryption of the Ethnic Identity of White Mummies Unearthed In Tarim Basin. Miss Xinyan Chi (Nanjing Normal University); Mrs Jia Wang (Shenzhen Bailu Travel Agency). The ancient people of Xiaohe Cemetery in Tarim Basin used the heavenly stems and earthly branches to record the events and the spirit of HuangDiNeiJing to express their hope of reproduction and life, which showed they had the same ancestors as the ancient Chinese.

The Living Heritage in Western China: the Symbols of the Universe in Naxi Women Dresses. Miss Xinyan Chi (Nanjing Normal University). The women dresses in Western China on behalf of Naxi ethnic displayed the astronomy philosophy of 12 earthly stems and the reproduction worship, showing that they have the same ancestors as other Chinese ethnics.

Geoarchaeological and environmental characterization of Pleistocene deposits of Central Narmada valley, India. Mr Satya Dev (Aarhus University). Study of mottled carbonate palaeosols at Dhansi and Ganera indicate prolonged marshes, yield fewer artifacts and fauna. But abundant calcrites in Surajkund Fm indicate warm and humid seasonal moisture deficits, rich fauna and artifacts revealing metrical continuity from ‘middle’ to ‘late’ Acheulian.

A Middle Pleistocene mandible reveals population movements in Balkan Peninsula. Dr Mirjana Roksandic. A partial mandible from Mala Balanica Cave, Sićevo, Serbia is the only fossil from the Balkan Peninsula securely dated to the Middle Pleistocene. Its primitive morphology and lack of derived Neandertal traits point to an important role Balkans played in population movements during Pleistocene.

Geoarchaeological characterization of fluvial terraces of Tejo River in Central Portugal. Mr Satya Dev (Aarhus University). Fluvial and archaeological potentials of Middle Tejo River terraces of Portugal are explored. It is concluded that the T4 with the earliest human occupations in Portugal of Lower/Middle Palaeolithic were deposited in temperate climate; the T6 artifacts likely belong to the later Upper Pleistocene.

Phylogenetic dating of divergence times between Pleistocene Hominin populations: establishing a reliable chronology. Dr Phillip Endicott (Museum Nationale d'Histoire Naturelle); Ms Martyna Molak (University of Sydney); Dr Simon Ho. Recent developments in the methodology for phylogenetic dating and ancient DNA sequence data production can provide an independent chronological framework for the interpretation of Palaeoanthropological evidence for the relationship between evolutionary species of Hominin.
Panel and paper abstracts

Understanding neurology in Oldowan and Acheulean archaeo-anthropological contexts. Ms Tanusree Pandit (Anthropological Survey of India). Brain imaging used recently to view activated brain parts of the ‘expert’ and ‘naïve’ stone knappers for understanding brain development in Oldowan and Acheulean contexts remains inconclusive without recourse to raw materials, ecology, diet, gender, body form, manual dexterity, etc. of the hominins.

Pleistocene beads and cognitive evolution. Mr Robert Bednarik (IFRAO). In tracing the evolution of hominin cognition, beads and pendants are among the most important material evidence in archaeology. They provide excellent information about the technology required making them, they demonstrate self-awareness and identity, and they are purely symbolic entities.

Discovery of two prehistoric sites at Galudih in east Singbhum, Jharkhand: A study in typo-technology and geomorphology. Dr Ratna Bhattacharya (Bangabasi College, Kolkata, India). Present study reports a discovery of two new Pleistocene archaeological sites at Galudih in east Singbhum and critically analyses the archaeological and geomorphological findings to reconstruct the cultural succession in human evolution in eastern part of India.

The place of Australopithecus sediba in human ancestry. Prof Lee Berger (University of the Witwatersrand). Australopithecus sediba is the most recent, remarkable discovery of a new Plio-Pleistocene hominin species. It possesses an unexpected and unpredicted mosaic of morphologies, making it a strong potential candidate ancestor of the genus Homo.

A decade of debate on the significance of Homo floresiensis: increased clarity or greater confusion?. Prof Peter Brown (University of New England). Once proclaimed the most important anthropological discovery of the century, the status of Homo floresiensis has remained controversial. The evidence for behaviour and evolutionary relationships of this enigmatic species, will be examined through a survey of published and ongoing research.

The Miocene cradle of humankind. Prof Brigitte SENUT. Fossil evidence suggests that the human lineage emerged in the Upper Miocene, but its roots are older. In 2000, new fossils from the Lower Miocene in Uganda led to the creation of a new genus of large hominoid Ugandapithecus whose features fuel the debate about the origins of apes and hominids.

Dongpo- the first discovered Lower Paleolithic site in Middle Nihewan Basin, Northern China. Dr Liu Yang (IVPP). The Lower Palaeolithic site of Dongpo in Nihewan Basin, excavated during 2001 and dated to ~321 Kya, has yielded 32 stone artifacts of which 9 retouched. It enhances our understanding of early technological and behavioral versatility of man in utilizing diverse raw materials in Northern China.

A novel BRCA1 mutation in Bengali Hindu breast cancer patients, West Bengal, India. Miss Abhishikta Ghosh Roy (Anthropological Survey of India). Reported here is a novel genetic mutation in BRCA1 gene among Hindu Bengali patients of West Bengal. The finding is significant for developing population database useful in detection and early prognosis of breast cancer, one of the leading causes of women’s death all over the world including India.
BH14
Human responsiveness
Convenors: Dr Thomas Schwarz Wentzer (Aarhus University, DK); Dr Kasper Lysemose (Aarhus University); Mr Rasmus Dyring (Aarhus University)

Thu 8th Aug, 09:00-10:30
Location: University Place 4.214

The panel aims at bringing philosophy and anthropology together in exploring the idea that human beings are responsive beings. A responsive being does not begin spontaneously from itself, but from somewhere else. It always finds itself challenged, provoked, questioned, animated, urged, motivated or otherwise haunted by some otherness that perpetually demands new responses. We encounter such otherness at all levels of our existence: inter-culturally, inter-personally, inter-corporeally etc. A responsive being is posed as a question to itself and not as a reaction to physical causation and environmental pressure. Ontogenetically such a being is not at home in its body from the outset. Even basic modes of perception and movement are acquired in a strenuous process of incorporation. More generally a responsive being does not only live its life, but must, in order to do so, lead it. The ensuing process of developing self-understandings and world-orientations is mediated by technological inventions, gestural programs, playful expressivity, pragmatic habits, social roles, legal regulations, moral imperatives, religious commandments and cultural learning. The idea of responsiveness challenges the nature/culture-distinction and the universal/particular-distinction. Human life-forms are not just cultural achievements on top of biological conditions. Responsiveness can be traced back into these very conditions and into the evolutionary past of the responsive being – and perhaps also extrapolated forth to trans-human prospects or pitfalls. Nor are human life-forms the re-enactment of the same universality. They share a responsiveness which does not amount to a common being, but to a participation in an ongoing evolution: the human becoming.

Responsiveness and technicity. Dr Kasper Lysemose (Aarhus University). The paper explores the idea that animate life is characterized by responsiveness and human responsiveness is technical from the outset. It specifically addresses the possible transformation of human responsiveness in present conditions indicated e.g. by ‘ubiquitous computing’ and ‘telecommunication’.

Bodily self-control and the power of habit. Dr Line Ryberg Ingerslev (Institute for Culture and Society). At the point where habit becomes a force of its own, it introduces unfamiliarity within oneself, for in view of this power of my habits, how can I be in self-control? The paper suggests a reading of self-control that isn’t compromised by the power of habit.

In the grasp of moral experience: toward an understanding of the attunement of human responsiveness to the force of moral experience. Mr Rasmus Dyring (Aarhus University). This paper presents an inquiry into the ontological structures of moral experience. It is argued that a study of morality must find its vantage point in certain moods, which fundamentally attune human responsiveness to the force of moral experience.

Responsiveness and the project of philosophical anthropology. Dr Thomas Schwarz Wentzer (Aarhus University, DK). Philosophical anthropology, a largely overseen discourse within 20th century philosophy, approaches the question ‘what is the human being?’. The paper suggests the concept of ‘responsiveness’ to provide a philosophical, non-naturalist take on what it means to be a human being, avoiding the pitfalls of traditional metaphysics and theological speculation.
BH15
Querying domestication: the ethnography of human-animal entanglements
Convenors: Dr Gro Ween (University of Aberdeen); Prof David Anderson (Aberdeen University); Prof Marianne Elisabeth Lien (University of Oslo)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 1.219

Scientific definitions of domestication have traditionally narrated a sudden revolution: A radical change of approach to human-animal relations, involving technological achievements that set off a steady increase in human control over growth and reproduction. Such perspectives have been highly biased by agrarian structures. Not only do such strict definitions excluding the majority of human-animal relations, they also restrict our views of the constituent elements of human-animal entanglements.

Human-animal relations are not only hierarchical. Attempts at inventing new ways of describing ongoing inter-species encounters include terms such as ‘co-domestication’, ‘mimesis’, ‘trust’, ‘sentience’, ‘companionship’, ‘co-evolution’, ‘domus’ or ‘commensalism’.

New investigations of domestication pay attention to the range of what could be labeled as domestication practices. These stretch from ‘the making known’, to ‘disciplining and ordering’ to ‘nurturing’. However each of these also fold into each other, including numerous possible forms of animal agency, and awareness of that animals, just as humans, also discipline and order each other.

This panel welcomes reflections on the intimate inter-species gaze – Tim Ingolds being with – as well as Donna Haraway’s becoming with. We also encourage people to think of how relationships are emplaced in specific environments which might include sentient landscape features, water, weather, and technologies.

Designer Environments in the Circumpolar North. Prof David Anderson (Aberdeen University).
This paper surveys 40 years of applied biological work involving the ‘translocation’ and ‘restoration’ of endangered or extinct fauna across the circumpolar North.

Relating with Dogs, Fish, and Caribou: An alternative exploration of human-animal engagements in the Circumpolar North. Dr Jan Peter Laurens Loovers (University of Aberdeen); Dr Robert Wishart (University of Aberdeen). This paper concerns the historical and present-day relations between Gwich’in, dogs, fish, and caribou. We will discuss how these relations have continued even after dissolving mercantile relationships.

The Nature of Arctic Domestication. Dr Gro Ween (University of Aberdeen). In this paper, human-salmon relations in the High North are employed to destabilise agrarian perspectives of animal domestication. With Arctic fishermen and reindeer herders in mind, I discuss key terms associated with different definitions of domestication, such as ‘capture’ and ‘becoming with’.

What’s Underfoot? Emplacing Identity in Practice among Horse-Human Pairs. Prof Anita Maurstad (Tromsø University Museum); Dr Dona Davis (University of South Dakota); Mrs Sarah Cowles (University of South Dakota). This multi-species ethnographic study compares and contrasts the kinds of entangled identities that emerge as horse-rider pairs, together, traverse different types of terrain. Horse and human are paired together, defined, distinguished, and identified by the environments they work within.

A lover, not a fighter? The animal as friend and enemy in Cree ontology and beyond. Dr Clinton Westman (University of Saskatchewan). Studies of Cree relations with animals have focused on their ambivalence, invoking categories such as friendship, love, pity, enmity, exchange, and deception to explain the dynamic between predator and prey, analytically providing insight in other Amerindian cultural contexts as well.
Rethinking human-reindeer relations in the northern Baikal region, Russia. Dr Vladimir Davydov (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera)). This paper will discuss how Russian ethnography reflected human-animal relations and domestication in northern Baikal region. It will discuss how the researchers perceived reindeer and how they saw the difference between the ‘wild’ and ‘domesticated’ reindeer.

Living with Dogs: two ethno-ethnographic examples from two different ways of being. Dr Natasha Fijn (Australian National University). The focus of this paper is about the connections between humans and other animals with reference to two disparate ethnographic examples from quite different worldviews, cosmologies, and landscapes: Mongolian herders from the Khangai mountains and Yolngu from North-East Arnhem Land and how they interrelate with dogs.

Reindeer herding, agriculture and Sámi-Norse interactions in Iron Age and historical northern Sweden. Miss Ilse Mirjam Kamerling (University of Aberdeen). Interactions between reindeer herding Sámi and Norse farmers took place at known market towns. Little is known about interactions outside of the market towns due to scarce archaeological evidence. A palynological approach is applied here to determine the nature and timing of cultural interactions.

Bridging the culture-nature clash in human and wildlife entanglements. Dr Margaret McKenna (ConTEXT); Mr John Levesque (King County, Washington, USA). This paper discusses the spatial dimensions, values, and social norms related to a contemporary nature-culture clash evident in the human-wildlife conflicts that occur in many developed communities where human-made structures of wildlife bridges have been built to protect humans and wildlife.

Domestication ‘after nature’: Textures and temporalities in salmon aquaculture. Prof Marianne Elisabeth Lien (University of Oslo). This paper explores domestication ‘after nature’. Drawing on fieldwork on salmon aquaculture, I explore domestication ‘from below’, attending to the textures and temporalities through which human-salmon assemblages are precariously held together.

Pig Husbandry of the Bosavi in Highlands Fringe of Papua New Guinea. Dr Shingo Odani (Chiba University). This study focuses on extensive pig husbandry and its changes of the Bosavi society in Highlands fringe of Papua New Guinea in relation to subsistence and social system, compared with intensive husbandry of Highlands societies which has been inquired in detail.

Andean cattle branding rituals: relationships between indigenous people and native and European livestock. Dr Juan Javier Rivera Andia (Catholic University of Peru). Cattle branding rituals are one of the most alive and widespread indigenous rituals in the Andes (in contrast with other regions as Spain, where cattle is so ritualized as Spain). Until now, mostly folklorists have written ethnographies about it. Based in recent fieldwork and bibliographic research I will try to analyse what they say about human-animal relationships in Quechua terms.

Being human and being animal according to Central Brazi Mebengokré-Xikrin. Dr Paride Bollettin (Universidade de São Paulo). The paper aims to reflect on the ways in which Central Brazil Mebengokré-Xikrin indigenous community thinks about members of other living species. It wants to highlight how different animals contribute to the definition of a network of subjectivities in dialogue and that build relationships.The paper aims to reflect on the ways in which Central Brazil Mebengokré-Xikrin indigenous community thinks about members of other living species. It wants to highlight how different animals contribute to the definition of a network of subjectivities in dialogue that build relationships.
BH16
Osteobiographies: studies from ancient human skeletal remains
Convenor: Prof Samanti Kulatilake (Mount Royal University)

Thu 8th Aug, 11:00-12:30
Location: Roscoe 2.10

Human skeletal remains are the representative of the bygone population who made culture and lived at any time or geographical brackets. They are the direct evidence of the humans and their adaptation strategies in various environments. Human modified the natural resources around them the nature and culture also played an important role to modify humans. At the same time different mortuary practices can also suggest the cognitive processes of humans. Humans were exposed to different conditions from ancient times till today, and they left the signatures on the skeletal remains. Inferences on aspects like health and nutrition, palaeopathology, infant mortality rates, life expectancy, population movements, demography can be carried out to understand the inhabitants.

Leprosy and the Indus Civilization. Ms Kelsey Gray (University College, London); Dr Gwendolyn Robbins Schug (Appalachian State University). This paper discusses evidence for leprosy at Indus Civilization sites in light of hypotheses that M. leprae migrated to urban settlements in South Asia from Africa during the third millennium B.C. with regular long distance exchange among the two continents.

Life history indicated by the pilaster of femur - Neolithic Jomon Japan and Early Bronze Age Jordan. Dr Hiroko Hashimoto (Primate Research Institute, Kyoto University). The aim of this study was to investigate relationship between development of linea aspera and life style. The linea aspera was thought to be related with daily activities of lower limbs, therefore hunter and gatherer had well developed linea aspera.

The Vedda of Sri Lanka: cranial diversity and affinities. Prof Samanti Kulatilake (Mount Royal University). Cranial diversity among the indigenous Vedda population of Sri Lanka is analysed within the context of population trends. The idealized representation of a pristine Vedda population with distinct biological traits is examined by comparing their affinities between select circum-Indian populations.

BH17
Aesthetics of development: art, anthropology and spiritual transformations of self and society
Convenors: Dr Ananta Kumar Giri (Madras Inst of Development Studies); Dr John Clammer (United Nations University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 4.205

The discourse and practice of human development is at a cross-road now. For quite some time, critics and reflective practitioners in the field of development have raised ethical and moral issues in the vision and practice of development such as poverty, hunger, displacement and production of underdevelopment by the very interventionist process and logic of development. This has led to the rise of vibrant critical development ethics to which many practitioners of anthropology of development have contributed. But ethics of development has seldom addressed aesthetic issues of and in human development and the interlinked processes of spiritual transformations of self, culture and society.
In our panel, we address these issues and nurture development aesthetics as an emergent field of discourse, practice, cross-cultural conversations cutting across insights from East and West such as Kant and Sri Aurobindo, research endeavors, self-realizations and social transformations. In our session, we bring cutting-edge research in such fields as anthropology of development, anthropology of art, philosophical anthropology, critical anthropology of religion and spiritual transformations together in mutual and transformative conversations and dialogues.

**Aesthetics of Development and Spiritual Freedom: Learning with Sri Aurobindo. Dr Neeraj Agnihotri (Institute for Excellence in higher Education, Bhopal).** In Sri Aurobindo’s opinion the aesthetics of development and spiritual freedom are interrelated, spiritual freedom is an eternal aspect of the human spirit, which is attained as we ascend beyond the regions of mind.

**Alpana, the folk-art of Bengal : its structure and change - a sociocultural anthropological focus. Dr Abhijit Das (West Bengal State University).** Alpana, a form of loka shilpa (folk art) of the age-old folk culture of West Bengal, depicts the ecological, socio-cultural norms and values of the Bengali core. This domestic art of numerous symbolic motifs, is generally drawn on floor or wall with atap or alo (unboiled) rice paste for rituals, is presently losing its elements due to modernization.

**New Horizons of Human Development: Art, Spirituality and Social Transformations. Dr Ananta Kumar Giri (Madras Inst of Development Studies).** Human development means not only economic, political and ethical development; it also means artistic and spiritual development. My paper offers such a multi-dimensional vision and practice of human development with art and spirituality at its core.

**Transformation of the inner and outside world. Dr Andrea Grieder (University of Zurich & EHESS Paris).** Poetry is a powerful way of expression and of inner transformation. Drawing on my research on poetry in Rwanda, I explore how the individual and the society can be/is transformed through poetic creativity.

**Art as Action and Process: Socio-cultural World of Artistic Production in Lumah-Darah. Dr Asghar Izadi Jeiran (University of Tehran).** Weaving art of Lumah-Darah clan, in Northwest Iran, shows how females act in society and how the whole society involves in relation to other societies. Therefore, material culture can create an opportunity to some socio-cultural behaviors.

“**Trust me and I will do good things for you, even if to make you happy, means to leave you to your self**” - collaboration between the Polish and the British community artists in the early 1990s. **Ms Weronika Plinska (University of Warsaw).** In this paper I will focus on the notion of personhood and discuss how it is being crafted through one’s participation in a community art project. I will explain what kind of values are transmitted under such circumstances.

**The Transformative Nature of Jazz. Dr Frank Salamone (University of Phoenix and Iona College).** Jazz figures from Louis Armstrong to Wynton Marsalis have been forces for change in the world. Many have been Trickster figures who have served to undermine notions of accepted reality. While this feature was most noticed during the 1960s, it has always been part of the music, usually under the guise of humor, as used by Armstrong and Dizzy Gillespie. When looked at in the broader picture of African music, the perspective comes into clearer focus.

**Realising Music’s Life Forms: Etheric Forces in Eurythmy and its Performance. Prof Andrew ‘Mugsy’ Spiegel (University of Cape Town).** Eurythmy involves performance through movement of musical & voiced sounds, understood by performers to have agency deriving from their etheric interactions with living beings, agency sometimes also put to work to heal. The paper examines anthroposophical roots & practices of such understanding.
Panel and paper abstracts

Capitalist transformations and the social aesthetics of money: Forms, experience and contradictions in a South Indian peasantry. Mr Jens Zickgraf (Ludwig-Maximilians-University (LMU), Munich). Based on fieldwork among the South Indian Badagas the paper illustrates the creative interaction of local monetary practices with both a rapidly changing socio-economic environment and locally shared aesthetic principles.

BH18
The revival of matricentric female power in the light of scientific updates from the Pleistocene age
Convenor: Prof Antonia Bertocchi (University of Florence)

Wed 7th Aug, 09:00-10:30
Location: University Place 4.208

Moon symbols inside into several Venus of Pleistocene Age, show us that female were as a very careful observer of synchronicity of menstrual cycle and the lunar phases. By the study of those correspondences, the women reached, at first, very important scientific discoveries relating of many fields of knowledge, as astronomy, mathematics, biology, botanicals and medicine, also giving birth to the beginning of coding myth- rite magic religious systems, based on the concept of a Moon Goddess. Chiefly the systemic study of Laussel Venus, into the context of Pleistocene culture, can open us the door of mysteries still hidden by time, offering a real increasing of knowledge about origin and decadence of western patriarchal civilization, and founding basis of a possible Resurrection of humankind.

The Female Cosmetic Coalition model: did women create god?. Dr Camilla Power (University of East London). The Female Cosmetic Coalition model is a Darwinian account of the emergence of symbolic culture, language, art and religion. Driven by female strategies for securing male support for energetically expensive offspring, it predicts a lunar, menstrual cosmology central to the world’s first religion.

The Myth of Matriarchy. Prof Chris Knight (Comenius University Bratislava). Men tell matriarchy myths to explain and justify how they initiate boys – through ritual bleeding modelled on that of women. Not merely ideological constructs, these myths accurately describe how men in real life usurp the capacity for menstrual synchrony which was originally the preserve of women.

As proven by the Dong Nu Guo, a precisely documented Himalayan society of the past, real matriarchal societies did exist. Miss Frederique Martine Darragon (Sichuan University). Cannot find adequate panel for my presentation “As proven by the Dongnuguo…”, so I am sending it through “other01” Panel. In an attempt to make it fit, I also sent a somewhat similar paper to the panel “G04”. Many distinguished scholars admit the “Dong Nu Guo” did exist but no one focused on its matriarchal aspect. Therefore I believe it is a very important topic, and I would much rather present my paper in its original form as I am submitting it in this panel “Other01”. Hoping you will consider favorably my request. Impossible to send an email because “my server cannot be authenticated” (??) Very best regards. M F Darragon.

Female power into music: presence e/o eclipse as a natural or a cultural problem?. Prof Stefano Ginevra (Conservatorio G. Verdi Milano). Shadows and lights of a continuous, mysterious emancipation/liberation of woman, situated both into technical – creative levels and into social and musical customs of humankind.
BH19
Malnutrition and its impact on child development in India
Convenor: Prof Kodali Vijayanthimala (MGNIRSA)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: Alan Turing Building G113

According to the World Health organization, malnutrition is by far the biggest contributor to child mortality and is more common in India and in other developing countries. Malnutrition limits development and the capacity to learn. The study conducted by me on primitive tribal group concludes that 75 percent children are underweight. Naandi Foundation study based on a survey of the height and weight for more than one lakh children across six states in India has found that as many as 42 percent of under-five are severely or moderately under weight and 59 percent of them suffer from moderate to severe stunting (Hindu, 11.1.2012). Therefore, steps to improve the nutritional status are the immediate target to eradicate malnutrition by 2015 as it is one of the objectives of the Millennium Development Goal.

The objective of this panel is to discuss the levels of malnutrition in children, contributing factors and possible solutions exist.

Socio-economic and socio-cultural impact on child development. Mr Somenath Bhattacharjee (Assam University). The aspect of child health is intimately associated with maternal health, nutritional status, age at marriage, antenatal and post natal care and medical attention during child birth. Again all such factors are also deeply co-related with the socio-economic and socio-cultural factors very much. Such a combined effect of malnutrition adversely effects on the growth and development of the children, including their learning capability and the capacity to cope with the problems of daily living.

Determinants of Infants and Child Health and Nutrition in Haryana, India. Dr Rajeshwari Jaglan (Kurukshetra University). The paper discusses the levels of child malnutrition and health status of infants and children in a economically developed agriculturally prosperous state of India. It suggests the factors behind such a situation and possible solutions to the problem.

Child malnutrition and role of icds programme: an analysis of Kendrapada district, Odisha. Dr Srimati Nayak (Sambalpur University). Malnutrition affects the child’s development in terms of health, education, productive activities for life, etc. In this regard, ICDS programme has a key role in combating malnutrition and facilitate the development of children.

Role of National Rural Health Mission (NRHM) in combating Malnutrition of Children: A study of 0-3 Age Group Rural Children of Western Odisha. Prof Bharati Panda (Sambalpur University). Malnutrition refers to the situation where there is an unbalanced diet in which some nutrients are in excess, lacking or in wrong proportions. Since 1991, more than one third of the world mal-nourished children live in India. Among these, half of them under the age of three are undernourished and underweight having different infectious diseases like pneumonia and tuberculosis which leads to higher mortality rate.

Malnutrition and Tribal Children Survival - An Empirical Study in India. Prof Manuja Devi Karra (Kakatiya University, India). Though the government has undertaken several programs, the problem of malnutrition among the children in tribal communities remains critical and that should be reduced.

Nutritional Status of Kolam tribe of Adilabad district, Andhra Pradesh. Dr Bharathi Karri (Andhra University). The primary cause of ill health and mortality among the children of Indian tribes is poor nutritional status which affects growth and development.
Inheritance as a contemporary anthropological issue
Convenors: Dr Jennifer Speirs (University of Edinburgh); Dr Siobhan Magee (University of Edinburgh)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.208

Inheritance’ is usually taken to mean the transferral of rights, property, objects or other materials to one or more ‘heirs’ on the occasion of someone’s death. It may also refer to the intangible: physical characteristics, dispositions, status and obligations. In genetics and biology, inheritance refers to how traits are passed on through Mendelian conditions. Inheritance emerges in discussions about families and about who is related to whom and how. DNA testing, pre-implantation genetic diagnosis, organ donation, and the donation and cryopreservation of gametes have destabilised assumptions about familial relationships although the sharing of biogenetic substance is not the only way in which people think about kinship (Edwards 2009). Fostering, step-parenting, adoption and friendship each generate relationships in which inheritance may feature.

We are interested in exploring whether, and if so how, the varying ethnographic contexts in which ‘inheritance’ is used influence the meanings attributed to it. A variety of papers is encouraged, potentially discussing the following topics: How might inheritance reveal moral concerns about relatedness between people, generations, and material objects? What are the strategic uses to which ‘inheritance talk’ is put? We anticipate exploration of these questions in the context of debates about the rights to obtain and to refuse genetic information (Strathern 1999), of ethnographic findings on inherited resemblance of looks and dispositions (Demian 2000), of identity politics, property (Hann 2008), and socio-legal arguments about creating and maintaining relationships, as well as in relation to continuing questions about how societies are or are not ‘reproduced’ (Goody 1976).

Negotiating the meaning of genetic inheritance in case of age-related infertility and egg donation in Switzerland. Mrs Nolwenn Bühler (University of Zurich). This paper aims to examine how the meaning of genetic inheritance is negotiated by women or couples facing age-related infertility and/or turning to egg donation to have their own child in the Swiss context.

In the name of the nation: the circulation of bodily fluids and national belongings. Dr Anne Lavanchy (LSE). This paper discusses the transmission of national belongings in alliance as kinning process. Based on registrars’ narratives about the (un)desirability of some unions, it analyses metaphors around the circulation of national belongings through the exchange of bodily fluids between spouses.

Inheriting at any cost: Property, inheritance conflicts and family dynamics in Benin. Miss Sophie Andreetta (University of Liège). For the purpose of this paper, I chose to focus on inheritance conflicts as a backdoor to understanding contemporary family dynamics, hierarchies, gender and age relationships as well as the way in which they interact with the Beninese justice.

Ethnographic reflections upon the inheritance of racial and religious identities in England. Dr Katharine Tyler (University of Exeter). This paper examines everyday ideas on the genealogical inheritance of racial, ethnic, national and religious identities. To do this I shall draw upon conversations that I shared with the residents of an ethnically diverse area of a city situated in the East Midlands area of England.

Giving genes, refusing goods. Dr Jennifer Speirs (University of Edinburgh). The recently-disallowed practice of anonymous semen donation in the UK reveals the instability of the concept of inheritance, and ambivalence about the relationship between genetic, social and material inheritance.
DNA Testing, Relational Personhood, and Heterogeneous Ontologies of ‘Inheritance’ among the Rukai, Taiwan. Dr Weining Cheng (Academia Sinica). This paper examines how DNA testing becomes an emergent way of constructing relatedness along with local notions of personhood among the Rukai of Taiwan, thereby coming to make the heterogeneous ontologies of ‘inheritance’.

The Levirate Custom of Inheriting Widows among the Supyire People of Mali: A way forward?. Mr Michael Jemphrey (SIL). A Supyire widow is inherited by her husband’s brother and stays in the patriclan. This paper analyses reactions to the relationships this creates and to the evolution of the custom in recent generations, assesses outside pressure to abolish the practice, and proposes a more gradual way forward.

The ritual of offering a sacrifice to Heaven. Mr Zhu Yongqiang (Yuxi Normal University); Prof Zhang Handong (Yuxi normal university). The ritual of offering a sacrifice to Heaven cultural transmission.

Equal-part inheritance in a gendered world. The conflict between sisters’ property rights and brothers’ use rights in a Spanish village. Dr Nancy Anne Konvalinka (UNED, Universidad Nacional de Educacion a Distancia). Based on ethnographic work in a rural area of central northwestern Spain, this paper will discuss the changing meanings and uses of inheritance at the turn of the century in an area of equal-part inheritance for both men and women. There is concern over the possible clash of these moral rights in an increasingly critical economic situation in which the need to provide for one’s offspring may override sibling solidarity.

BH23
Non-human and human beings and their entanglements within Muslim milieux
Convenor: Dr Araceli Gonzalez-Vazquez (Universidad del Pais Vasco/Basque Country University)

The anthropology of Muslim milieux involves the study of very different issues in the treatment of the relations between humans and non-humans. Interestingly, academic research has a long history of engagement with the analysis of the co-existence of Muslims and non-human beings. This panel engages with recent (re)thinking of human and non-human agencies (Descola, Haraway, Ingold, Strathern, Latour, Viveiros de Castro, etc.) in order to focus on an anthropology of alterity and an anthropology of the mingling of creative agents (Deleuze and Guattari, 1987: 241-242; Kirksey and Helmreich 2010:546). Willing to adhere to recent scholarship which promotes the exploitation of ethnography, ethnohistory and ethnoarchaeology’s potential for (re)thinking alterity, it attempts to explore the role of religious discourses and practices in the shaping of human and nonhuman relations. The panel aims at reflecting on the ontological tensions between different forms of being. A merely orientative and non-exhaustive list includes humans, animals, jnun, angels, shayatin, ‘afarit, Iblis, Shaytan,… One of the main goals of this panel would be to reflect on the voice and agency of the non-human.

The panel will host accounts and reflections concerning the relationship of humans and non-humans in Muslim milieux. Not restricted to: understandings of human and non-human natures/ selves, kinship relationships between human and non-humans, bodies, experiences, embodiment, emplacement, discourses, practices, narratives, self-narratives, memories, representations, mimesis, performances, topologies, technologies of the self, ontological tensions, boundaries, continuities, discontinuities, affects, emotions, materialities, traits, traces, etc.
Imaginaries of capitalism in Sierra Leone: linking distant human beings through the invisible. Dr Lorenzo D’Angelo. In Sierra Leone the Qur’anic cosmology has become a source of symbols and images for elaborated mineral cosmogonies. This paper argues that a critical analysis of diamond miners’ relationship with jinn is crucial to understand the distance relationship with the bodies of diamond consumers.

Skyscapes of Abdeen, Cairo: Pigeons, Men, and Alternative Socialities. Ms Nadia Dropkin (American University of Cairo). This paper is about the intimate entanglements of pigeons and men in Abdeen, Cairo. It is an ethnographic study of the ways of living and socializing that revolve around raising, training, and playing games with pigeons in the urban space of Cairo.

« Urbanisante » and « ruralisante » trends of relations between humans and nonhumans in a small mountain town (Chefchaouen - Western Rif - Morocco). Miss Isabelle Jabiot (Université Nanterre Paris X). In Chefchaouen the relations with non-humans has an analogical ontology character including animist elements. But comparing singular beings in situation allows the hypothesis of urban and rural trends. This leads to a reflection on the cultural learning and on the children as category of beings.

Adobe as an Islamic standard - vernacular cosmopolitics. Dr Rolando Melo. Being an attempt to religiously relate non-monumental, adobe vernacular structures in Islamic terms, this paper aims to engage earthen architecture with Quranic and Prophetic precepts taken as actants.

BH24
Politics and social mobilization: contemporary insights in the relations among governments, states and civil societies in Africa and Latin America
Convenors: Dr Mabel Grimberg (University of Buenos Aires); Dr Marcelo Rosa (University of Brasilia)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Schuster Lab Moseley

In its democratic and post-colonial order various African and Latin American countries have experienced a myriad of political process reclaiming the intertwining agency of social actors and the State in configuring and articulating social, political, economic and symbolic dimensions. In the last two decades new lights have been ethnographically shed into understanding social policies, forms of government and conflict regulations. Meanwhile emergent forms and repertoires regarding the so-called popular and subaltern sectors demands have renovated political and intellectual concerns. State prerogatives have been consumed by popular political language through social landmarks that have transformed our notions about rights and the archival power of registering administrating and historicizing the civity. Such landmarks can be identified in the building of memories and traditions, modes of participation in collective demands, in its intersection with gender, generation, domestic and labour issues. The panel aims to bring together analytical perspectives on power and politics whose questions emerge from actual researches on the State, government, social demands, forms of resistance and social mobilization in both continents. Our main concern is to challenge dichotomic and normative perspectives as State/civil society, material/symbolic, culture/politics, ethnical/political and will welcome others proposed by panellists. The panel has especial interest in interventions of other epistemologies, subordination and domination experiences, agencies, subjectivities in the constitution of the social as a political arena.

Beyond participation or resistance: political agency, mobilizing rights and identity in the post-apartheid city. Prof Sophie Oldfield (University of Cape Town). This paper reflects on political agency and urban politics beyond a polemic of resistance or participation, drawing on a multi-layered ethnography of neighbourhood ‘activism and its politics in an impoverished and historically segregated Cape Town periphery.
Union practices, activism and memory. Tensions and articulations in the relations with the State and other actors of printing workers union of Buenos Aires Metropolitan Area. Dr Mabel Grimberg (University of Buenos Aires). This paper focus the relations of printing workers union of BAMA with the State, social movements and political organizations under an analytical perspective that seeks to integrate union agenda activities and labour conflicts with the reconstruction of life trajectories and memories.

Mapping the political: chains of affect in activism seeking an inclusive urban infrastructure in Guadalajara, Mexico. Dr Raul Gerardo Acosta Garcia (University of Deusto). Through creative performances, activists have brought about a debate in Guadalajara’s public sphere over urban infrastructure. This paper suggests that their methods engage chains of affect by encouraging people to demand a built environment that is conducive to higher levels of equality.

Ecobarrios Ethnography: Analyzing the effects of a Mayor Programme on the place-making dynamics and identity construction processes from the Urban Anthropology Perspective (Bogota - Colombia). Miss Aura Tatiana Ome Baron (University College London). In this lecture I’m going to present my PhD research were I’m analyzing the effects of Ecobarrios (Mayor) programme on the place-making dynamics and identity construction processes taking into account two cases from Bogota – Colombia: Lombardia (top down approach) and Manantial (bottom up approach).

State and Agrarian Reform in Brazil: tracing connections and associations among bureaucrats and social movements. Ms Camila Penna (Universidade de Brasilia). The paper presents a new form of interpretation for what has been studied under the state-civil society relation’s frame. Using data collected from ethnographical research within Brazilian agrarian reform bureaucracy it explores a number of connections that transcend categories used on the state civil society approach.

NGO’s, land social movements and the idea of grounded civil society in South Africa. Dr Marcelo Rosa (University of Brasilia). This paper addresses de juxtaposition between NGO officials and social movements activists in the land conflicts mediation in the province of Kwazulu-Natal in South Africa.

Social protests at an agricultural town from Argentina. Mr Francisco Javier Bonis (Universidad Nacional De Rosario). The paper consists of a comparison between mobilizations took place at a town from the country of Argentina, during the years 2001-2002 and 2008. It was taken into consideration material, political and symbolic issues.

Youth participation in social movements in Argentina. Prof Daniel Giorgetti (University of Buenos Aires). We present a study on the construction of subjectivity and youth participation in social movements in the Greater Buenos Aires (Argentina), focused on organizations of unemployed workers and social work in poor neighborhoods.

Beyond the political boundaries of the past: Chilean Students from the ‘Penguin Revolution’ to 2011. Ms Valentina Alvarez. Chilean High Student’s Movement of 2006 gave the symbolic foundations for what is is today being contested at the political realm, over which was developed the huge students’ mobilization of 2011.

“Participate and be part of history”: Considerations on the youth, political action and the State in the XXI century Argentina. Dr Mariana Chaves (CONICET-UNLP-UNTREF). The objective of this study is to analyze the continuities and transformations of concepts and links were established between youth policy and state in Argentina in recent years. Particularly interested in forms of political action, and changes or continuities that lead in terms of concepts and relationships that young people and elaborated on the political and the state and its place as agents of political projects for the country.
Still in exile: an ethnographic account on the transformative constitution of a retired schoolteacher into an activist. Dr Antonadia Borges (University of Brasilia). In this paper I will discuss the intellectual, legal and political issues raised by a black South African Christian woman in her eighties whose mother tongue is IsiZulu. SM leads a group of people who fight to get back the land they have been evicted from in the beginning of the 1970’s. Before the apartheid regime had collapsed, in 1987, SM in a visionary momentum, made a plea for restitution. Despite her diligence and hope in a democratic future, until now, she is waiting for the farm of her childhood, where she wants to be buried. SM and her fellows experience along this endless process raises political and conceptual questions on politics, gender, racism and religion.

State, Ethnic groups and ethnic politics in Ethiopia: tradition as an arsenal of contest and negotiation. Dr Anata Ambaye Ogato (Max Planck Institute for Social Anthropology). The research examines significance of symbols, constructing of categories and narratives. It also looks into the politics of subordination, inclusion and exclusion.

The Conflict between State and Society- A Critical Appraisal The Role of Movements and Opinion-Makers in Deepening Democracy. Dr Jagannatham Begari (Central University of Gujarat). The paper tries to reconnoiter the critical analysis to the very notion of “Politics” and carry forward the discussion on the same with reference to people’s movement.

BH25
Cultural studies
Convenors: Dr Vinay Jain (Govt. Girls PG College); Mr Shashwat Jain (Delhi Technological University)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe 1.009

Cultural studies has fascinated academics and students around the globe with its deft application of complex theories to everyday life. A discipline between disciplines, it makes the academic popular and the popular, academic. Cultural studies are concerned with the social and cultural construction of meanings and investigate how power relations govern these meanings. This lucid introduction explains the theory and practice of cultural studies with the help of detailed cultural analysis. The features of culture studies are structuralism, poststructuralism, deconstruction, Marxism, postmodernism, feminism, queer theory and post-colonial theory.

This panel invites contributions that discuss the general theoretical, methodological or epistemological contributions of cultural studies work to anthropology or papers that offer case studies focused on the cultures of communications, shopping and space. Examples might range from shopping malls, advertisements and mobile phone cultures to property business, housekeeping and development projects of the government.

Chair: Dr. Ashok Sachdeva

Consuming ‘normality’ in post-socialist Serbia: beyond the East-West dichotomy. Dr Marina Simic (University of Belgrade). I argue against understanding of consumption in postsocialist Europe as a simple political act and consumption of images of the West. I argue that certain ways of shopping serve as sources for the understanding of social life itself and as an important element for building the proper moral self.

Code Switching in Indian Culture. Miss Shreya Jain (Govt. Girls College, Khandwa). In India a new kind of Culture is emerging which is speaking neither Hindi nor English but it can be called Hinglish. Code-switching, Code-mixing, reduplication etc. are the factors which are responsible for mixed culture. Present paper evaluates the effect of culture on Language.
Culture as resource material for learning Hindi language. Dr Shriram Parihar (Govt. Girls College, Khandwa); Miss Shreya Jain (Govt. Girls College, Khandwa). Hindi and other Indian languages have deep relation with India's culture, and society. It was by his culture that on one hand man has expressed his feelings and thoughts and on the other hand given extension in the field of wisdom, human behaviour, science and arts.

Cross Cultural Contours in Bapsi Sidhwa's Fiction. Ms Rukhsana Khan (Indira Kala Sangit Vishwavidyalaya, Khairagarh, C.G, India). Bapsi Sidhwa expresses in her works the suffering and the agony of the displaced people who had to adopt the alien culture either willingly or unwillingly. She addresses important issues of selfhood, ethnic and communal identity as well as nuance and effects of a cross culture contours.

Language and Culture. Mr Shashwat Jain (Delhi Technological University); Miss Shreya Jain (Govt. Girls College, Khandwa). Sometimes we observe that people sharing same culture speak different languages and contrariwise linguistic change is related to changes in other aspects of culture. The vocabulary of a language varies with culture.

The cultural predicament of Indian women in society and literature. Dr Ashok Sachdeva (MJB Govt Girls P. G. College, India). Indian women’s predicament in society and their depiction in literature have been juxtaposed both in theory, practice and perceptions of new methodology and strategies in feminist narrative practice and their subversions in psychosexual and social constructs.

Reflections of Shifting Cultural Paradigms in Arvind Adiga's 'The White Tiger'. Dr Manisha Sharma (MJB Govt. Girls P.G. College, Indore). Adiga provides a scintillating portrait of India’s class struggle in globalized world and portrays Indian landscape with the concern for the outcast and the despised. The caste system in India as an offshoot of socio-cultural set up bears a testimony to radical changes in society and culture.

Effect of culture and society on language. Dr Vinay Jain (Govt. Girls PG College); Mr Shashwat Jain (Delhi Technological University). In India English gradually came in to contact with various culture with the result a number of local varieties of English were produced which were used as second language. A field work is done in sociolinguistic constructs on varieties of English spoken in India.

Socio Cultural Conciousness In The Novels Of Bharti Mukherjee. Dr Usha Jain (Govt. Arts and Commerce College Indore, India). In 20th century socio-cultural consciousness has received a powerful impetus. Bharti tells the tales of her own experience to demonstrate the changing shape of American society thorough the clash of cultures and ensuing dilemmas.

Language, Culture and Society. Mr Omprakash Sharma. India is the most linguistically diverse country in the world. In terms of social complexities and cultural diversities, India is more than a state, larger than a nation and bigger than a country. In this context we have studied ‘Hinglish’, mixture of Hindi-English language.

BH26
Development, socio-cultural and political change in South Asia
Convenor: Mr Muhammad Aurang Zeb Mughal (Durham University)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe 3.4

South Asia is one of the diverse regions of the world with respect to its cultural and geographical landscape. The region has been subject to change due to migration, wars, natural disasters and some demographic trends throughout its history.
Panel and paper abstracts

In the contemporary times, it faces the challenges of poverty, gender issues, illiteracy, malnutrition, diseases, security and other social inequalities. Many governmental and non-governmental, local and international, organisations are working to combat these challenges. Although there has been a significant change in the socio-political and development scenario in some regions resulting in the improvement of economic, health, justice, and education sectors, certain issues prevail in the implementation of developmental policies and practices. This panel seeks to highlight that some of these issues are policy related, having political or legal dimensions, while others are related to the working of various organisation and the sensitivities of the rural and tribal communities towards their indigenous norms and values; therefore broadening our understanding for a free society. The tribal or rural communities in some parts of South Asia have been resisting any change in their social, cultural and economic structure if it were forced or implemented without taking into account the stake of these communities.

Indigenous Knowledge of the Galo tribe and Sustainable Development. Miss Bina Gandhi Deori (Visva-Bharati University). The use of Indigenous Knowledge for Sustainable Development has been acknowledged worldwide. Attempts are being made to preserve indigenous knowledge for the future generations not only as a subject of cultural heritage but these knowledge also provide traditional environment management techniques which are key to sustainable development.

The symbiotic effect of religious contact : a case study of Santal of Bada Chakala village of Bihar. Mr Ramendra Narayan Mishra (Pondicherry University). The Santal tribe found in various states of India. The Santal embraced Christianity. Christianity not only influenced the every aspects of life of Santal while the Santal culture also influenced it.

Socio-cultural Change in Rural South Punjab, Pakistan. Mr Muhammad Aurang Zeb Mughal (Durham University). This paper discusses socio-cultural change in rural Pakistan with respect to the interrelated demographic, technological, and policy related factors. The paper highlights change and continuity in culture and society in rural areas of South Punjab, Pakistan.

Migration and Socio-economic conditions of Tribal Women. Dr Anita Surroch (Government College Bajnath (HP)); Dr Sujit Surroch (Government Post Graduate College Palampur, H.P., India). This study unearths socio-economic conditions of the tribal women inhabiting mountainous region of Western Himalayas in India whose at least one family member has out-migrated.

Malnutrition in Tribal Areas of Visakhapatnam District in Andhra Pradesh, India. Dr Allu Gowri Sankar Rao (Acharya Nagarjuna University). Approximately, one out of every three children under five years in developing countries is malnourished. Of the worlds under-nourished children are to be found in three countries, they are Bangladesh, India and Pakistan. In recent World Bank report (2005), it is indicated that 47 percent of Indian child population under five years is still malnourished.

Health & Nutritional Status Tribal's of Andhra Pradesh. Prof Vijaya Khader (Acharya N.G.Ranga Agricultural University). Nutrition and health status of tribals between 4-12 years in Bhadrakati Tribal Block, Andhra Pradesh were selected for this study. Food intake, nutrient intake, anthropometric measurements of children, nutritional grades and Waterloo’s classification of malnutrition were carried out.

Liberating School and Retaining Experience: Reflections from school Education in South India. Dr Nagaraju Gundemeda (University of Hyderabad). The paper broadly organized into three sections, the first sections attempt to map out the political economy of agrarian reforms and its reflections on quantitative and qualitative shifts associated with education regimes in Andhra Pradesh, the second section analyzes the context of commercialization of education and production and consumption of knowledge, and the third section highlights how the educational divide sustains and contribute to the continuity of social divide and represent the rupture of heterogeneity in education system.
Panel and paper abstracts

Participation of Women in Sports: A Catalyst in Promoting Humanity for Emerging World. Dr Richa Mishra (Shashi bhushan girls degree college lko). Participation of women in sports is gradually gaining acceptance in our society which help them to develop a strong character and leadership quality in them. The change in the global perspective from late 1950’s made the education reformers to think positively towards Physical Education for women.

Political participation of Lamani tribal women: a case study of Kudaligi Lamani in Bellary District of Karnataka state. Mr L Ramaswamy (Govt High school Bammangatta). The success of Democracy depends on the decentralization of political power to the village communities. The study of political participation of Lamani tribal women gives us important clue to the understanding of the nature, function and organization of Lamanis.

G01
The gendering of public space in the globalized world (IUAES Commission on the Anthropology of Women)
Convenor: Dr Subhadra Channa (Delhi University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place Theatre

In every part of the world there has been an increase in women’s movements into spaces that have not been their domain in the past, like in politics, military service, administration, corporate business etc. Thus what had been almost exclusively male spaces are now occupied by large number of women. This panel seeks to explore from ethnographic studies across the world, how such spatial redefinition has altered the gendering of public spaces. For example the need for women to take care of children, to breast feed babies, the aesthetics of a feminine environment, the modification of language, dress and speech caused by the very presence of women. The transformation of etiquette to accommodate feminine presence, like replacing charman with chairperson.

Also relevant are the policies and regulations that have been brought in by state, often at the behest of civil society and women to tackle such issues as were unforeseen in the past. For example the Indian legislation to deal with sexual harrasement at the work place, the issues of sexuality in military service, to accommodate women’s bodily function within the public arena and to transform legal language to include women, to propagate what is understood as gender sensitive language and so on.

Women’s presence has also led to a critical assessment of male centric rational and ethical premises, the movement away from aggression towards peace to seek sustainability rather than growth and various such transformations that may redefine humanity for the future.

Discussant: Prof. Joan P Mencher

Talking about Rape: Discourse on Sexual Violence in Poland. Dr Agnieszka Koscianska (University of Warsaw). This paper draws on ethnographic and archival research and discusses the role of feminists in shifting discourse on sexual violence in Poland from the 1970s to present.

Violence against women in selected Nigerian video films and novels. Dr Chioma Enwerem (Imo State University, Owerri, Nigeria). Women and girls in Nigeria are still subjected to various culturally based forms of abuse, exploitation and discrimination. The paper examines how these and other forms of violence against women are portrayed in selected Nigerian video films and novels.

Gender discrimination at work place. Prof Ranjana Ray (Calcutta University). The paper is on working women and how they are discriminated at their place of work, amounting to harassment. Data is collected from working women in all sectors of work type and economy.
Panel and paper abstracts

Re-gendering public space: the hybridization of entrepreneurial practices in Accra, Ghana. Ms Alena Thiel (University of Aberdeen); Mr Michael Stasik (University of Bayreuth). Drawing on ethnographic fieldwork on a market and a bus station in central Accra, Ghana, we explore how gendered notions of entitlement to public space are renegotiated under the impact of global capitalist temporality.

How gendered are urban streets? Ethnography of informal street food vendors of Guwahati city. Dr Mini Bhattacharyya Thakur (Gauhati University). This paper seeks to find out how gendered are urban streets of Guwahati city and how accessibility to vending space impacts gender differently in street food vending.

Indian women as native chefs. Gender, culinary tourism and resistance in Oaxaca (Southern Mexico). Dr Renata Ewa Hryciuk (Warsaw University). The paper analyzes the emergence of native women chefs in Oaxaca’s culinary industry and its role in challenging and redefining the image and position of Indigenous women in the public sphere (at the local, national and transnational level).

Changing ‘Home’: The Educated Bengali Women’s breaking of the Stereotypes. Dr Rajasri Basu (Rabindra Bharati University). With the increasing participation of educated, Bengali middle class women in the ‘public’ sphere, the domestic space of women gets refashioned. This paper will focus on the changing space of women in the domestic sphere, which by way of redefining itself leaves almost nothing of the society unchanged.

Gender influence in language use. Dr Vinay Jain (Govt. Girls PG College); Mr Shashwat Jain (Delhi Technological University). Sex has a considerable effect on the selection of pronoun. Pronouns give information about a person’s attitude towards members of the opposite sex. Other core factors age and occupational status also determine a particular choice.

Participation of women in rural water supply and sanitation projects: Visible or invisible actors? - A case of subdistrict Maubara, Liquiçá, Timor-Leste. Mrs Therese Nguyen (National University of Timor-Leste). In Timor-Leste, the equal participation of women in rural water supply and sanitation (RWSS) becomes one of the most challenges for the community organizers and the policy makers. This paper aims to explore the nature and the politics of women participation in RWSS.

Pockets of resistance in the performance of ritual in the public space: the contented participation of women in festive parades of the Basque Country. Dr Margaret Bullen (University of the Basque Country, Donostia-San Sebastián). This paper looks at how an ongoing conflict over women’s participation in the traditionally male-dominated annual parades of two Basque towns has led to the discussion of women’s place not only in the festival but in society as a whole. It presents the polemic in terms of a vindication of the symbolic centre stage of the public space.

Gender in Informal Sector: Prospects and Challenges in View of Bangladesh. Dr Abdullah Abusayed Khan (Khulna University). The prospects and challenges of women participation in the activities of informal sector (IS) economy of the developing countries like Bangladesh are designed to be explored. It attempts to provide an understanding of the socioeconomic problems of IS economy in regard to gender.
Towards a universal paradigm in political anthropology (IUAES Commission on Theoretical Anthropology)

Convenor: Prof Petr Skalník (University of Wroclaw, Poland)

Fri 9th Aug, 14:30-16:00, 16:30-18:00
Location: University Place 4.205

Epistemologically the theory of political anthropology has thus far resulted from Eurocentrist hegemonism. Equally, the ethnography used in theory building has also been methodologically derived from the same sources. Many misunderstandings and misinterpretations arose from this imbalance. If political anthropology is to offer persuasive and unbiased analyses of various problems of contemporary world but also of the past conflicts and other political conundrums it will have to take into account both theories and ethnographic data which reflect the epistemological pluralism. We have not only a growing number of anthropologies that offer their varied views on the globalized world of today but also the same events, structures and processes of the past acquire new meaning. The aim of the proposed panel is to draw into political anthropology hitherto unknown or unused data from anthropologically less explored areas and eras that originate from often neglected anthropologies. The panelists representing a wide spectrum of political anthropological approaches are expected to challenge received wisdoms and thus contribute to the emergence of an altogether new paradigm that is both a product of the world community of political anthropologists but also makes sense of the wealth of data that until now were left untapped. Obviously within this new paradigm the basic concepts and methods will have to be scrutinized anew just because so many theoretical precepts might or will be found inadequate.

Discussant: John Gledhill

Beyond the anthropology of the postcolonial State: A view from the margins. Dr Alejandro Agudo Sanchiz (Universidad Iberoamericana - Ciudad de México). Political anthropological studies of the “postcolonial” State fail to challenge Eurocentric comparative perspectives that obscure links and processes of global domination. Understanding the State from its “margins” can be more fruitful only if such margins are not located exclusively in the “South”.

On correlation of the political and ethnogenetic processes: potestarity as ethnogenetic modus. Prof Vladimir Popov (Museum of Anthropology and Ethnography). A correlation of the political and ethnogenetic processes leads to unified and homogeneity of the potestal-political formation. All this creates the ethnopotestarity organisms. Such mechanism of the emergence of the ethnicity is the modus of potestarity.

Politics as a language of power. Dr Jose Luis Escalona Victoria (CIESAS). Ethnographic approaches to politics in contemporay anthropology show that State and Nation are ideas and discourses historically and socially crerated to figure out and build the today power relationships. We can then analyze politics as an historically located Language of Power.

The Mark of the State: Corporeal Inscriptions and Narco Violence in Mexico. Dr Matthew Carlin (Pratt Institute). This paper utilizes ethnographic and visual data derived from the recent upsurge of violence in Mexico in order to show how specific forms of cartel inspired violence are not only enacted via a similar logic to the that of the State but also serve as a necessary supplement to its existence.

Bending rules and wills: the ‘Big Woman' modality of power. Dr Carna Brkovic (University of Manchester). Paper addresses a personalised mode of power which worked through institutions. It is ethnographically situated in the discussion of the social position and the life of one woman politician in Bijeljina (Bosnia and Herzegovina) who successfully managed both the (state) grids and (personal) gifts.
Panel and paper abstracts

Critique of Tribe, State and Stateless Political Systems in North East India. Dr Nava Kishor Das (Anthropological Survey of India). Much developments in modern day political anthropology are seen globally but South Asian social anthropology failed to critically explore the interconnectedness of the domains of kinship, politics and law mainly in stateless systems.

Tribal state : Genesis and Development of incomplete Statehood. Dr Premananda Panda (SCSTRTI). Tribal statehood is closely linked with five main factors: the ecology, technology, peoples’ organisation, territorial consciousness and ritual practices for boundary maintenance. The hegemony of the emergent clan results in a hierarchy of power that led to formation of incipient statehood.

Ethnography and Theory: An Exploration of Political Anthropology. Dr Geetika Ranjan (North Eastern Hill University). The paper discusses the situation in India, a country of many tribes. It will explore the pertinence of the ongoing political anthropological theories in explaining the scenario wherein the indigenous governance oscillates between ‘deciding’ and ‘receiving’.

G03
Social exclusion and human development in the era of human dignity
Convenors: Dr Alok Chantia (SJNPG College); Dr Rahul Patel (University of Lucknow); Dr Annop Kumar Bhartiya (University of Lucknow)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Thu 8th Aug, 09:00-10:30, 14:00-15:30, 16:00-17:30
Location: Alan Turing Building G107

The concept of Social exclusion in social science literature is of recent origin. Social exclusion is a complex and multidimensional concept having social, cultural, political and economic ramifications. The concept of social exclusion is seen as covering a remarkably wide range of social and economic problems in the present era of globalisation and economic as well as political developments all over the world. It means exclusion of certain communities from interaction and access to social resources through social arrangements, normative value systems and customs. Social exclusion is the denial of equal opportunities imposed by certain groups of society up on others which leads to inability of an individual to participate in the basic political, economic and social functioning of the society. Contemporary understanding of social exclusion has revived great interest among academics, researchers and policy makers in understanding problems from the perspectives of social exclusion. Thus, the concept of social exclusion essentially refers to the processes through which groups or individuals are wholly, or partially, excluded from full participation in the social and democratic activities of the society in which they live.

Social Inclusion and Human Development: Perspectives of Teachers’ Preparedness in Andhra Pradesh, South India. Dr Anuradha RV (The English and Foreign Languages University). The paper examines teachers’ preparedness for inclusive education with special reference to Andhra Pradesh, India.

Alternative sexuality and concept of morality: a study based on sexual minority. Mr Prem Kumar Gautam (Dr. Ram Manohar Lohiya National Law University). Concept of sexuality and morality explore the connections between sexuality and morality and the complex nature of working on these issues. It discusses an innovative approach to teaching concept of morality and sexuality to a diverse range of practitioner including social activist, media and legal practitioner.
Discrimination and incorporation of Taiwanese Indigenous Austronesian Peoples. Dr Shao-hua Liu (Academia Sinica); Prof Shu-min Huang (Academia Sinica). This paper examines Taiwan’s indigenous Austronesian peoples whose historical exclusion under colonialism and the current effort to incorporate them by the mainstream society. The case of Taiwanese Austronesians illustrates the impacts global historical and politico-economic processes are having on indigenous peoples around the world.

Convergence of Poverty Reduction Strategies and People’s Local Self Governance. Mr Valmiki Rama Krishna (Tumkur University). Decentralisation is a key topic in the process of good governance in light of the enlargement perspective and the multilevel institutional architecture adopted in India and in many developing Countries for achieving the millennium development goals and India’s vision document 2050 towards the progress which has to achieve in the fields of decentralisation and enhancement of local governments in poverty eradication. As the overall trend of decentralization gained momentum in India after 1992, a number of challenges surged forward. In the wake of post globalization era considerable change has been brought in the socio-economic structure of rural areas all over the world especially in India.

Social exclusion and female in different perspectives. Mrs Tulika Chakravorty (Bangabasi Morning College, India). Count Me In. Each of these three words is loaded with myriad meanings: of numbers, of definitions, of movements and communities that include and exclude. Included is upper caste, heterosexual, married, able-bodied, upper-class; excluded is everything else.

Social Exclusion of Muslim Women Artisans of Lucknow, Uttar Pradesh, India. Ms Frah Farooqi (Aligarh Muslim University). Social Exclusion of Muslim Women Artisans of Lucknow, Uttar Pradesh, India.

Human Dignity: The path towards human development and social inclusion. Ms Lorena Pérez-Garcia. As parameters and economical ideas cannot forge a sustainable change, the idea of dignification of human life arises to overcome structural violence amongst indigenous groups in Mexico.

Disability-Linked Deprivation: A Neglected Dimension of Social Exclusion in India. Dr Renu Addlakha (Centre for Women’s Development Studies). The paper examines the concept of social exclusion from the perspective of disability within the socio-cultural and politico-economic reality of contemporary India.

The Marginalization of Indian Jews. Dr Navras Aafreedi (Gautam Buddha University). An attempt to understand the marginalization of Indian Jews based on their peripheral positioning due to their function of possessing the elements and orientation of two very different cultures, viz., Jewish and Indian, while simultaneously being denied membership from both these cultures.

Social exclusion and human development in globalization. Dr Sanjay Bhattacharya (World Vision India). The desire for globalisation of states for social development and alleviation of Social exclusion and the direction of reform depend on social cohesion in the society and willingness on the part of the decision makers as well as the articulate public opinion in favour of the downtrodden.

Vulnerability of Youths in Disaster Rehabilitation Process. Dr Subhasis Bhadra (Gautam Buddha University). Youths in disaster are recognized as resources but they tend to become marginalized as less knowledge is available about their vulnerability. A structured programme for the youths can ensure their social statues, psychosocial wellbeing by reducing socio-political and economic vulnerabilities.

Violence against women with HIV/AIDS: unchanged patterns of human development. Dr Sumit Arora (Guru Nanak Dev University). to follow.
Panel and paper abstracts

Developmental Interventions and Exclusion: A Scrutiny of Mega Projects. Dr Maguni Charan Behera (Rajiv Gandhi University). Tribal life is holistic in nature. So displacement due to mega projects displaces them not only from their land, but also from other aspects of traditional life in new settlement site. The paper explores the aspects where they remain excluded.

Stress management among youth for their inclusion in the main stream. Mr Zuhaib Zaidi (THE TOUCH). Stress Management refers to a wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress for the purpose of improving everyday functioning. Generating leadership qualities among them is a very essential part to overcome the youth by this problem.

Changing societies through communication technology and internet: A scientific study. Dr Puneet Misra (University of Lucknow). Changing societies through communication technology and internet: A scientific study.

Demonizing a community: a case study of the transgendered milieu of West Bengal, India. Dr Karabi Mitra (Bijoy Krishna Girls’ College, howrah). Present paper examines that how the process of social exclusion is applied to the transgendered people in West Bengal and in what ways they accept the challenge and try to overcome the stigma.

Talent Development program for Female Child as a measure of overcoming unrecognized Socially Challenges. Mrs Poornima Weerasinghe (itArt School of Art). Socially Challenged Female Child" could belong to any social strata. Female children with extra ordinary talents, easily become victims of these challenges. Talent Development as a part of education is a wise solution for this social problem.

Social Exclusion and Human Development of Indian Tribes: Impact of Globalization and Human Rights. Dr Shashi Kumar (B.B. Ambedkar University, Lucknow). The Paper examines the inter-relation of Social exclusion and Human Development in theoretical term while analyzing the impact of this notion on Indian Tribes particularly in context of Globalization from the human rights perspective.

Economic inequalities and growth: Indian perspective. Mrs Manjula Upadhyay (A P Sen Memorial Girls P G College, Lucknow (U P), India). Growth, equality of income and poverty are important variables which have to be considered while formulating development strategies. The federal nature of the Indian republic challenges the planning process to reduce the incidence of poverty and maintain regional balance in development.

Social Exclusion and the Demand for Human Rights: A Study among the People Living with Leprosy in India. Miss Mehala Shanmugasundaram (Pondicherry University). Present paper advocates for human rights for those who are living with Leprosy.

The Experiences Of Exclusion - Inclusion Of Dalit Women In Marriage: The Indian Portrait. Dr Manisha V (Lucknow University). This paper tries to situate the control exercised by the Dalit women over her body especially among the lower income groups. This paper would highlight the social and cultural norms of motherhood on the one hand and the gender biases on the other hand pertaining to reproduction.

Developmental Interventions and Exclusion: A Scrutiny of Mega Projects. Dr MC Behera (Rajiv Gandhi University). Tribal life is holistic in nature. So displacement due to mega projects displaces them not only from their land, but also from other aspects of traditional life in new settlement site. The paper explores the aspects where they remain excluded.
Questioning the Role of Ambedkar Gram Vikas Yojana (AGVY) in Tackling the Social Exclusion in Uttar Pradesh: A Study of Selected Ambedkar Villages of Sonbhadra District.  
Mr Kanhaiya Kumar. Dalits have been historically excluded section of the mainstream Indian society. There has been little improvement in the social, economic and/or political status of Dalits over the years. However, there have been efforts on part of various government and non-government organisations to uplift and develop this downtrodden section of the Indian society. This paper explores whether there has been improvement in socio-economic and health status of Dalit women as a result of the Ambedkar Gram Vikas Yojana (AGVY) scheme, highlighting the forms of social exclusion and challenges associated with development initiative to instill human dignity.

A Case Study on Ecology, Economy of Tribal Development,. Prof Kedar Nath Bishoyi (Balimela college of Sc &Tech,Balimela,Malkangiri). Ecology and Environment directly control the Socioeconomic and cultural life of the people. In this sense, the area and the tribal communities under study are very significant from anthropological point of view.

G04
Local and global emergence of women’s leadership in a changing world (IUAES Commission on the Anthropology of Women)  
Convenor: Dr Faye Harrison (University of Florida)
Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30  
Location: Alan Turing Building G209

Current trends in social research reveal that women’s multiple modalities of activism and leadership are extending both the meanings of gender and the contours of social action and political engagement across a number of formal and informal domains within civil society, government, and the economic sphere. Both in the Global North and South, women are taking up the challenge to lead in struggles for subsistence security, environmental sustainability, health and wellbeing, reconciliation and peace, and dignity and freedom. This panel features ethnographic cases of women who are emerging as leaders in local as well as global contexts. Papers will critically assess whether having women at the helm of non-governmental organizations, social movements, or political systems makes a difference. Do the form, logic, and content of women in leadership add new sociocultural value and engender meaningful transformation? Is leadership being redefined and reconstructed through women’s action?

Local & global emergence of women’s leadership in a changing world. Dr Annapurna Pandey (University of California, Santa Cruz). This paper analyzes the success of interest free nano-finance programs, emphasizing the unique and innovative methods women use to make successful business ventures, what can be learnt from the challenges women have faced in micro-credit, and how they have overcome their constraints.

Empowerment of Women through Panchayati Raj System in India. Prof Abha Chauhan (University of Jammu). The Panchayati Raj Act (1992) provided for one-third reservation to women in panchayats that enabled 3.4 million representatives including 800,000 women to be elected for the first time in rural local governing institutions throughout India.

Does Presence Make a Difference? Women’s Representation in Local Governance Institutions in India. Dr Pratyusna Patnaik (Council for Social Development, Hyderabad, India). The paper tries to explore the question of whether women’s representation and subsequent participation in the local governance makes a difference in politics.
Panel and paper abstracts

Activism in the fight for land in Brazil: gender roles and rural settlements in culturally globalized contexts. Prof Elisete Schwade (UFRN). This paper examines the actions of one woman who attempts to establish ideological links between different realities involved in the activism promoted by the Landless Movement (Movimento Sem Terra- MST) in Brazil. The trajectory of this individual will show how masculine and feminine roles are challenged in particular ways, as her trajectory allows us to think about changes in gender relationships within the construction of leadership and sociopolitical activism in a global context.

Indigenous and Afrodescendant Women’s Participation in Politics: An Ethnic Perspective. Dr Cristina Bloj (National University of Rosario (Argentina)). This comparative research focuses on political participation as it is conceptualized and practiced among indigenous and Afro-descendant women in Colombia, Ecuador, Bolivia, Guatemala, Nicaragua and Panama.

The Collective Power of Fearless Wisdom: Afro-Descendant Women’s Struggles for Rights and Leadership. Dr Faye Harrison (University of Florida). Drawing on historical and ethnographic cases from the U.S., Cuba, and Brazil, this paper examines sociopolitical activism and leadership among Afro-descendant women involved in struggles for citizenship and human rights.

Re-Visiting Solidarity: Feminist Thought and Practice in Africa and the Diaspora. Dr Cheryl Rodriguez (University of South Florida). This paper examines Black women’s complex relationships to feminism by analyzing specific examples of struggles for gender equity in Africa and the United States and by considering the ways in which Black feminisms intersect in global exchanges. By defining feminism as a conscious process with divergent and complex meanings for Black women in Africa and in the United States, this research also considers Black feminist epistemology as a productive mechanism for facilitating ongoing dialogue, leadership and action between women as scholars and activists.

Standing Ground in Appalachia: Young Women Leading Community Organizations. Prof Ann Kingsolver (University of Kentucky); Ms Tammy Clemons (University of Kentucky). Young women leading organizations working toward sustainable futures in their home region of the Appalachian U.S. will discuss, in examples from filmed and recorded interviews, what they see as challenging and encouraging in their work, how they envision collective action in Appalachia in comparison with other efforts globally, and how gender matters in their work. The presenters, also from the region, will discuss these leaders’ strategic mobilization of social capital, alternative community governance, and discourses of marginality and centrality in their work for change.

Charting Breast Cancer, Social Justice and Power in the Global North. Dr Mary Anglin (University of Kentucky). This paper draws upon ethnographic fieldwork in the US to examine breast cancer-related advocacy by and for low income women, recent immigrants, and women of color. The paper focuses on strategies articulated for realizing social justice, as well as physical survival.

G05
Doing autoethnography: a practice of realist ethnography or rewriting memory?
Convenor: Dr Quinbala Marak (North-Eastern Hill University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Alan Turing Building G205

Ethnography in anthropology has for a very long time been focused on the study of the “Other”. Field methods and techniques have been developed accordingly. While ethnography is a method of qualitative research that describes human social phenomena based on fieldwork of a community which is not the researcher’s own, in autoethnography the researcher studies the “Self”. The benefits of autoethnography are many – research of such a personal nature might give us insight into problems often overlooked in culture. These could be issues such as the nature of identity,
ethnicity, sexuality, political life and undercurrents etc. However, there are many who criticize this form of ethnography as sentimental, unscientific and personal. This could, if done subjectively, lead to rewriting of one’s collective memory.

Autoethnography developed in the non-western world as a result of post-modernist leanings and as a validation of scholarship of “native” scholars. This has many times helped “correct” notions of a community that was under anthropological focus and provided answers to many queries. This panel proposes to look into the positive and negative aspects of doing autoethnography, and how far it is possible to bring into fore the undercurrents of a studied society’s social, economic, religious and political life through this type of ethnography. This panel invites presenters who have been doing autoethnography, been exposed to it or who is theoretically interested in it. It is hoped that through the wide-ranging presentations, certain conclusions would be derived.

**Discussant: Dr. Mitoo Das and Dr. Salma Siddique**

**Auto-ethnography: Stories we tell ourselves. Dr Salma Siddique (Edinburgh Napier University).** This paper will explore the experience of witnessing the stories in the therapy room through auto-ethnographical writings.

**The woven city: exploring the experience of timespace in residential habitat from a visual ethnographic approach. Mr Luis Iturra (Universidad de Chile).** Using a multi-sited visual auto-ethnography, this research is located in the concern and challenge of unveiling the inhabitant’s experience, by understanding time and space as an inseparable unit called timespace. From here, it intends to investigate and discuss the residential habitat by unveiling the lived experience hidden in the daily life.

**Practicing dance and anthropology. Dr Rukshana Zaman (Indira Gandhi National Open University).** This work based on both empirical fieldwork and personal experience as a dancer, being born in a Muslim family, expresses the contestation of two separate world views and their reconciliation in the academic and intellectual enterprise of writing a PhD thesis.

**Studying the enactment of schizophrenia: reflexion, ‘diffraction’ and ‘analytic’ autoethnography. Dr Anthony Page.** This paper reports on the methodology used in a study of the enactment of schizophrenia, and argues that the use of a ‘diffraction diary’ along with qualitative interview data and documentary information allow the study to be considered as a variant of ‘analytic’ autoethnography.

**Performing the “Other” in the “Self”. Dr Mitoo Das (Indira Gandhi National Open University).**

**Auto-ethnography: Writing at the Policy Edge. Dr Ruth Pinder (Open University).** William James called for more analytic weight to be given to the ephemeral, the indefinite and the irregular. Drawing on studies from education, disability and my own work, this paper explores why this matters at the policy edge in healthcare.

**Studying the Self: The Dilemma and Ethics of Doing Auto-ethnography in the “Native” Context. Dr Quinbala Marak (North-Eastern Hill University).** This paper will discuss the problems of the use of auto-ethnography in different situations, and specifically in the study of one’s own community. It will further analyse whether this approach is ethical, and to what extent.
Empowerment of women in different social and cultural settings
Convenor: Dr Emmanuel Prem Kant Das (Sam Higginbottom Institute of Agriculture, Technology and Sciences)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Alan Turing Building G205

Women’s role and situation had central place in the family structure. If any change takes place in the role situation of working women it influences their marital as well as family life. This change takes place at micro level of the family.

The old family system has undergone a major change due to increases in women’s paid employment. The role of employed women has greatly differed from the role and situation of those who live in the confinement of household. The adjustment of family and marital life problem resulting from employment of women indicates towards a social change. The result of employment can be seen in all fields. The adjustment problems resulting from women’s employment or engagement in any work can be seen in two aspect, first level of adjustment at the working place, second family and marital adjustment. Women face problem at the working place, Women also feel fatigue and monotony after coming back from the work place, more over after coming back they have to look after the household work and their children. This situation sometimes creates maladjustment among the women.

Economic pressure is the main factor for women’s employment. Women also opt to work in order to face future crisis or economic disaster. Lower class women work in order to fulfill the need of the family whereas middle class women work in order to raise the standard of living. Working women may be satisfied with working condition and their marital and family life. But they may remain dissatisfied about taking care of their children.

Role Conflict in Christian Working Women. Dr Emmanuel Prem Kant Das (Sam Higginbottom Institute of Agriculture, Technology and Sciences). Most of the Christian working women 47.5 per cent are between 31-40 years of age. 96.0 per cent Christian women are protestant only 4.0 per cent are catholic. Most of the Christian working women 72.0 per cent have nuclear family only 28.0 per cent have joint family. 45.0 per cent Christian working women are educated up to intermediate level. 28.0 per cent are graduate. 25.5 per cent are post graduate. Most of the Christian women are satisfied with the marital and family life. They are also having good relationship with the higher authorities at the work place.

Impact of development projects on quality of life of women in rural and tribal societies. Dr Sabita Acharya (Utkal University). Rural and Tribal women are leading a changing lifestyle under new social environment. They continue facing the biggest challenge for their survival and livelihood due to establishment of different development projects in their areas which create many issues and problems.

Tribal Cultural Traditions and Women Empowerment in Natural Resource Management. Dr Debashis Debnath (Indian Institute of Forest Management). To discuss the empowerment of Tribal women in community forestry initiative.

Empowerment of Tribal Women in Jharkhand: A socio-psychological Analysis. Dr Renu Dewan (Ranchi University, India). The paper examines the attitude of tribal Christian/Non-Christian and High/low Socio-economic Status female school students (Xth Standard) of Ranchi town in Jharkhand towards women empowerment and mental health.

Gender Eneqality:- A Rural study of Women Empowerment. Changed. Dr Jaya Dwivedi Tiwari (Lucknow University). The major finding revails the real picture of rural Indian women. In Indian society, the condition of gender discrimination mostly depends on men.
Women Empowerment and Social changes. Mrs Moumita Gupta (Haldia Government College). Empowerment of women means equipping women to be economically independent and personally self-reliant, with a positive self esteem to enable them to face any difficult situation. Empowering women leads to certain socio-cultural changes in daily life.

Frontiers of change: new “rurban” contexts, women, men and the rodeo world in Brazil today. Dr Miriam Adelman (Federal University of Paraná). In Brazil, the world of the rodeo has been oft-represented as an arena of (male) sociability and practice linked to rural heritage and modes of life. A series of significant changes in social patterns and institutions have eroded not only urban/rural separations but also boundaries separating men’s and women’s activities and areas of expertise. This study looks at how this erasing of boundaries has played out within an arena of sporting and leisure practice, enabling women from both urban middle class and rural poor or working class origin to develop forms of participation with potentially empowering consequences, as equestrian athletes.

Empowered Women and Lazy Men: Gendered Livelihoods and Normative Discourses in East Pokot, Kenya. Ms Anja Becker (University of Cologne). This paper focusses on women as agents of change in a transforming pastoral Pokot society. It explores ways of female resilience to social, economic and ecological change and how these changes are accompanied by a reorganization of social and normative relationships between men and women.

Gender Inequality and Its Impact on Women’s Literacy. Prof Kodali Vijayanthimala (MGNIRSA). Gender equality is more than a goal and it is a precondition for meeting the challenges of reducing poverty, promoting sustainable development and building good governance.

G07
Tribal situation in India’s North-east: emerging issues and ongoing anthropological attention
Convenor: Prof Sarit Kumar Chaudhuri (Rajiv Gandhi University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Wed 7th Aug, 09:00-10:30
Location: University Place 6.210

India’s Northeast represent a large number of diverse tribes whose unique adaptive strategy made this huge geographical space in to a cultural space. However, tribal situation in North East has gained huge research attention across the world because of the complexities of the issues related to bio-cultural diversities, ethnicity, historicity of the people, tribal people’s response to variegated state policies, and their ongoing negotiation processes in a globalise world. These have accelerated the process of transition/transformation among the diverse tribal population depending on their exposure to the forces of change and intricate link to the wider socio-political realities of life. This panel seeks to understand what role the discipline of anthropology played historically to address such complex issues in this region and what about the growth of anthropological and other related disciplines to deal with the emergent contemporary issues, which has local, regional as well as global implications to rethink about the tribal situation across the ethnic divides.

Chair: Jagdish Dawar
Panel and paper abstracts

Creating new cultural tastes in north-east India: history of food & beverages in Mizoram since the first decade of twentieth century. Prof Jagdish Dawar (Mizoram University). This paper seeks to investigate into the history of food and drink among the Mizo since nineteenth century. It argues how the colonial officials, Christian missionaries and new emerging elites within Mizo society exercised their hegemony and shaped the tastes of the people. It also deals with the changing and continuity in the food and drinking practices of the Mizos. Both historical and anthropological tools have been utilized to understand this process. A number of colonial ethnographical accounts both published as well un-published have been consulted to write this paper. Since there is not sufficient archival sources, recourse to tools of Oral history has been taken. More than sixty interviews were conducted to build up my narrative.

Text as strategy: documenting contiguous history of Zo people across the boundaries of states. Dr Amarjit Sharma Gurumayum (Jawaharlal Nehru University, Delhi). The paper attempts an ethnographic reading of self written texts on the Zo people, who live across the states of Manipur and Mizoram in Northeast India, Myanmar and Bangladesh. It selects texts written by authors belonging to Zo group of people living in the above states of India. In the study, these texts are taken as strategy adopted by this people to negotiate official narratives on history, culture and boundaries of these people. Lastly, the study does analysis of these texts taking into account ethnic equation and the intervention of state in present northeast India.

In negotiation with globalization: Strategies of the Sumi Naga tribe of Northeast India. Dr Avitoli G Zhimo (University of Delhi). The present paper seeks to explore the ways in which the Sumi tribe of Nagaland had encountered various types of changes due to globalization. It is an attempt to identify those institutional features and cultural practices that are most affected by the recent changes.

Rangfraism amongst the Tangsa in Northeast India: old wine in new bottles or a step closer to Hinduism. Ms Meenaxi Barkataki-Ruscheweyh. I take a closer look at a new religion called Rangfraism which is rapidly gaining popularity amongst a section of the Tangsa in Arunachal Pradesh in order to understand the intentions and the processes involved in the formulation of this new religion, and the impact this movement has had in stopping conversion to Christianity even while seeming to play into the hands of certain Hindu organisations.

The Khasis of the Northeast: A case of Emerging Double Descent in a Community. Mr Marinder Kumar Mishra (University of Allahabad); Prof Vijoy Sahay (University of Allahabad). Through empirical example the paper deals with the transitory phase of Khasi community in the Indian State of Meghalaya. It warns that while introducing any scheme, the planners have to be causes the welfare and wellbeing of the community.

Three wars and the Christian conversion: Naga nationalism on Indo-Burma border. Dr Vibha Joshi (Oxford University/Tuebingen University). The paper will question how and why conversion to Christianity in Indo-Burma border has become both a form of dissent and an expression of identity among the Naga, a people marginalised by Indian and Burmese dominance. Going beyond current Naga nationalist rhetoric, it will enumerate religious conversion in the light of the profound impact of three wars – the two World Wars and the so-called Indo-Naga war.

Comparative study of old age dependency ratio of tribal and non-tribal dominance of north eastern states of India: a geographical perspective. Mrs Markynti Swer (North Eastern Hill University). This paper aims at mapping and understanding one of the indicators of ageing population—the old age dependency ratio from 1971-2001 in the Tribal and Non-Tribal Dominated areas of the North East India.

Contemporary interactions between Bugun society and trees of their environment. Miss Vanessa Cholez (Universite Laval & Museum National d'Histoire Naturelle). This paper addresses contemporary interactions between Bugun society of Arunachal Pradesh and their arboreous environment in order to understand their system of categorization of the living world and to address the local processes of elaboration and transformation of their ways of being and knowing.
The effect of maternal tobacco exposure during pregnancy on infant growth during the first year of life. *Mrs Evelyn Ngaithianven (Panjab University).* Tobacco uses during pregnancy have both been associated with a number of adverse effects on the growth. The aim of this study is to show the effect of maternal tobacco exposure during pregnancy on infant weight for a period of one year. The mean birth weight of new born babies in the present study group was 3.1959 kg, with male birth weight as 3.2482 kg and female as 3.1390 kg respectively.

Creating Alternative Discourses: The Konyak Naga Experience. *Dr Kanchan Mukhopadhyay (Anthrological Survey of India).* The ethnographies and anthropological texts influenced the self-image of the Konyaks to a large extent. In recent times the Konyaks of India and of Myanmar are trying to rediscover their heritage by building institutions and by creating alternative discourses. The multiple discourses allow better appreciation of the alternatives.

An Anthropological Outlook on the Emerging Trend of Naga Ethnic Nationality; A Composite Indigenous Ethnic Group of Northeast India. *Dr Soibam Jibonkumar (Manipur University).* In the emerging world of nations with its growing multiplicity of diverse ethnic identity crises and varieties of conflict resolving strategies, a thought is provoked to relook on the Naga people’s struggle in the process of becoming a Nation in the third millennium. The main focus of the study is on the origin of Naga history, culture, socio-economic, and political vision with tribal religion as the common denominator. Hence this paper is presented as a contemplative approach.

Women and Weaving: Cultural Resource Management of the Tribes of Arunachal Pradesh. *Dr Sucheta Sen Chaudhuri (Central University Of Jharkhand).* This paper aims at discussing traditional knowledge related to weaving resource generation, cycle of resource production, technology of production and cultural use as well as meaning of those productions. The paper further aims at analyzing the gender relations of weaving production to unfold the regulatory behavior and at the same time traditional as well as modern trade relations of tribes of Arunachal Pradesh and its neighbourhood.

Socio-Cultural Changes of Noctes of Arunachal Pradesh. *Ms Moromi Talukdar (d.h.s.k.college).* This paper is an attempt to discuss the socio-cultural transformation of Nokte tribe of Tirap district of Arunachal Pradesh.

Parati System of the Khasis: An Insight into the institutionalized system of Division of Labour. *Dr Sanjay Dwivedi (University of Allahabad); Prof Vijoy Sahay (University of Allahabad).* The paper deals with the parati system of division of labor among the Khasi community that is perfectly based upon the principle of reciprocity. It discusses that how an indigenous community, even at the low level of technology device indigenous institutions to cope with the survival and subsistence.

Right To Education Act and problems cum challenges regarding girls’/women’s education In North Eastern State. *Mr Ananas Kumar (Azim Premji Institute for Learning and Development).* Girls/Women education is of paramount importance for economic and social development. In India, Right to Education become a reality, to moves to provide education in North-East state, where it is miserable to say the least due to socioeconomic and geographical appearance in access and resources.

Interlinking Anthropological Knowledge into Global Mental Health in the context of tribal community in Northeastern India. *Ms Atsuko Ibata (International Institute for Global Health, United Nations University).* -Exploring in between of macro-micro perspective and interdisciplinary -.
Both Anthropology and Tourism requires an independent understanding of cultures of different societies but with a different perspective. Where anthropological studies reveal various aspects of the culture of a place, tourism on the other hand is closely concerned with cultural intermixing of the people of the two different places. Both the outcome of such cross cultural contacts are the important issues of today. Thus the panel bring forth the strong connections between the two disciplines and their role in the process of development.

**Between religious practices and a folklore for tourists: the worship of whale in South Vietnam. Dr Thanh Nguyen.**

**Anthropology, Tourism and the Island Sumba. On Economic and Cultural Barriers in the Process of Development. Ms Adriana Kábová (Charles University in Prague).** This paper examines the relationship between hosts and guests on the island Sumba, Eastern Indonesia and discusses the linking of the two disciplines – anthropology and tourism – and how they might contribute to the process of development.

**Impact of Tourism on Myths and Cosmology of Tibetan Bhutias of Darjeeling. Dr Ankita Pandey (Lucknow University).** The present study is on the Tibetan Bhutias who live in the areas of Darjeeling, west Bengal, India. These people are very much exposed to the tourism sector as the area under study is one of the tourist destinations. The changes which have come in their local beliefs has touched their interpretations regarding cosmology and myths.

**Arts and Crafts of Bhutias of Drajeeling: avenues for tourism development. Dr Abha Singh (Department of Anthropology).** The Bhutias of Darjeeling has a great wealth in terms of their traditional arts and crafts. The present study is an outcome of an extensive fieldwork conducted on the bhutias. The study reveals that a major shift is visible in their traditinal pattern of art and craft.

**Varanasi : The Carrier Of Ancient Vedic Literatures. Ms Anushree Banerjee (Institute of Tourism Studies, University of Lucknow).** Varanasi, the culture capitol of India has the history, perhaps, as old as Indian civilization itself. Varanasi has been a seat of learning since ages. It is associated with promotion of spiritualism, mysticism, yoga, Sanskrit and Hindi language. Millions of tourists flock to Varanasi to learn the facts of life, our origin, the cycle of birth and rebirth.

**A piece of history: where tourism meets anthropology in Tyrol. A reflection on Sputz’s dissertation and Mitterer’s film about tourism, development and adaptation. Dr Margret Jaeger (University for Health and Life Sciences UMIT); Dr Alexandre Panosso Netto (Escola de Artes, Ciências e Humanidades. Universidade de São Paulo); Dr Félix Tomillo Noguero (Universidad Europea Miguel de Cervantes).** The presentation summarizes an anthropological aspect of a research project about the history of tourism science, focusing on two sources from Austrians related to Tyrol. Sputz’s (future perspective) and Mitterer’s (critizicing development of decades) works talk about culture and tourism in 1919 and in 1990.

**Tourism : Issues And Impact --- A Sociocultural Anthropological Study In A Village Near Digha, Purba Medinipur, West Bengal, India. Dr Abhijit Das (West Bengal State University).** Tourism, a global industry, has significance of social change and culture contact. The study explores the integrated profile of tourism and its impact on inhabitants of a village near Digha, the global tourists- spot of West Bengal. It ends with suggestive measures for the planners, policy-makers, administrators under the significance of eco-tourism.
Rural Tourism - Three cases from North-East India. Ms Moromi Talukdar (d.h.s.k.college); Mr Soumyadeep Datta (Nature’s Beckon). This paper is an attempt to show the linkage between Anthropology and Tourism. The paper discusses how rural tourism can be a strong instrument for development of a place.

Tourism: Catalyst for sustaining handicrafts in India. Miss Ankita Devnath (Indian Institute of Tourism & Travel Management). Shopping enhances the experience of the tourist at the destination. Hence this paper focuses on impact of tourism development on the handicrafts of India.

Pilgrimage or Spiritual Tourism: A critical analysis in the context of the Sammakka-Sarakka Jatara - A Tribal festival in Andhrapradesh-India. Ms Bhanumathy Govindaswamy (EFL University). My paper is an examination of the distinction between making a pilgrimage and going on a “spiritual tour” in the context of the Sammakka and Sarakka festival. It is often difficult to judge whether one is on a pilgrimage or some kind of a “spiritual tourism” that is becoming more and more popular in the 21st century owing to globalization and related changes. However I intend to examine how this dichotomy is dramatized in this particular instance and to show that the gray area where pilgrimage and tourism converge seems to be the order of the day.

Tourism influencing lives: A case study of Mawlynnong Village. Dr Paramita Suklabaidya (IGNOU). Mawlynnong, a village in the Khasi Hills of Meghalaya, India is slowly becoming a popular tourist destination due to its location as well as of the distinction of being the cleanest village in India. This paper will explore the role of tourism and tourists in this village and in the lives of the villagers.

G09

Belonging, heritage and the predicament of authenticity: anthropological encounters and dilemmas
Convenor: Mr Jan Lorenz (University of Manchester)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 6.206

While authenticity has long lost its appeal as an analytical category, it still remains, in different forms, a contentious category of social practice invoked in the discourse of identity and political recognition. It is repeatedly mobilized for collective purposes and used to legitimize shared belonging.

Globalized ethnopolitics influence local understandings of belonging and heritage, whilst international tourism fosters ‘authenticity’ as a viable and sought after commodity. Advances in genetic research considerably alter the discourse and practices of seeking legitimation of identity claims, while emerging virtual topographies challenge the notion of ‘authentic’ experience and lifeworlds. Authenticity is invoked in struggles for political recognition of difference: as contentious social capital employed to claim resources and power, or as imposed hegemonic ideal of sameness and alterity. Can new perspectives in anthropology shed light on how and why authenticity is persistently mobilized and employed in everyday life, and offer new answers beyond the imaginaries of the real, the spirit, blood and history?

Discussant: Petra Tijtske Kalshoven, Angela Torresan

Handling History: children’s pursuit of authenticity at the National Museum of Scotland. Mrs Nicola Lucy Bull (University of Edinburgh). This paper discusses children’s pursuit of ‘authenticity’ through their engagement with material culture at the National Museum of Scotland. It suggests that the concept of ‘authenticity’ provides insight into constructions of cultural knowledge and belonging, relations of trust and the affective presence of heritage in the form of museum artefacts.
Interrogating “traditional”: authenticity and repatriation. Dr Maureen Matthews (The Manitoba Museum). The appeal of stereotypical authenticity claims ought to be balanced by cautious practice but museums are vulnerable to cultural property rights claims which employ authenticity arguments framed in terms of “traditional” practice. This paper looks for a theoretically informed understanding of repatriation in this contested cultural context.

Selling and Eating Authenticity: the Construction of a Gastronomic Heritage in a Sicilian Historical Market. Ms Brigida Marovelli (Brunel University). The aim of this paper is to address the construction of gastronomic tradition and how this contributes to perform the local identity in a historical urban market, Catania, Sicily.

Performing heritage: rethinking authenticity in tourism. Mr Yujie Zhu (Heidelberg University). This paper explores how the dongba as the ritual practitioner perceives his authenticity during the marriage ceremony in the Naxi Wedding Courtyard in Lijiang, China. Through the dongba’s life story, the paper gives rise to the performative experience of the authenticity and offers a deep understanding of the link between memory, habitus and embodied practice. The dynamic process of “becoming” authentic weaves the interaction between the individual agency and the reality.

The Jewish Connection. Negotiation of belonging and politics of recognition in a globalized Polish Jewish community. Mr Jan Lorenz (University of Manchester). The paper explores issues of belonging and authentication in a Jewish community in post-socialist Poland, where the collective legacy of the past is confronted with the transnational condition of the present.

…a proper ‘scouser’ - Problematising identities in an over 55s housing complex. Dr Louise Platt (Liverpool John Moores University). This paper uses Liverpool’s ECoC status 2008 as a lens to explore negotiations of Liverpudlian identities, in particular being ‘scouse.’ Through participant observation in a social housing complex the importance of neighbourhood and community to the authentic performance of identity become apparent.

Afro-descendants’ struggles for inclusion and political representation in “Plurinational” Bolivia. Mr Moritz Heck (Albert-Ludwigs-Universität Freiburg). This paper explores efforts by Afrobolivians for social inclusion and political representation and analyzes the role of ‘uniquely afrobolivian’ cultural expressions that have shaped those efforts and continue to play a crucial role within the context of the country’s recent reforms.

Authenticity as an cultural resource. Polish Tartars case. Dr Katarzyna Warmińska (Cracow University of Economics). This paper discusses the problem of identity strategies undertook by Polish Tartars, small ethnic and religious (Islam) minority living in Poland. The case of this community sheds light on how and why authenticity is used both in every days social interactions as well as for ideological reasons.

Authenticity and adaptation: the Native Title claim in the South West of Western Australia. Miss Virginie Bernard (CREDO UMR 7308 (Aix-Marseille Université, CNRS, EHESS), France). The Native Title claim in the South West of Western Australia raises discourses of authenticity, belonging and adaptation. This paper explores the mobilisations, interactions and impacts of these conflicting perspectives developed in this context of Native Title requirements by the Aboriginal Noongars and the white Australians.

The predicament of authenticity in the policy of cultural rebirth. The case of Western Buryats from Siberia. Dr Małgorzata Glowacka-Grajper (University of Warsaw). Since the collapse of Soviet Union Western Buryat activists and representatives of local authorities carry out “the policy of cultural rebirth”. According to Buryat tradition, only the transmission of tradition and religion based on personal contact is authentic and genuine. Nowadays, when efforts to revive culture are largely based on ethnographic and historical books, the question of the authenticity of the tradition and religion has become vital to Western Buryats.
Reinventing the ‘authentic’ to stake claims of belonging: the case of the trans-Patkai Tangsa people of north-east India. Ms Meenaxi Barkataki-Ruscheweyh (University of Goettingen). I wish to take a closer look at the Tangsa people living in north-east India with respect to the recent attempts made to retrieve and reinvent their ‘authentic’ culture – in songs, dances, dress and ritual practices – in order to fashion a new ethnic identity in keeping with their modern Christian present.

G10
Comparing urban poverty from an ethnographic perspective
Convenors: Dr Mariano Perelman (Universidad de Buenos Aires- CONICET); Dr Maria Mercedes Di Virgilio (CONICET)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30
Location: Roscoe 1.003

During the last few decades urban poverty has grown in many areas of the world’s large cities. The growth of cities and of urban poverty and the emergence of new social and cultural inequalities turn the debate about the struggles, conditions, practices and ways of life of large sectors in mega, medium sized and small cities, as well as in liminality borders between urbanity and new ways of rurality, into one of unusual (important) relevance. In cities with growing diversity and heterogeneous ethnic, cultural and social plurality, this increase raises a number of additional problems to the pauperization processes, such as access to public transport, housing, urban land, cultural and social services, etc. The session invites researchers to submit papers that, from an ethnographic approach, address forms of urban poverty and also those that problematize on the debate about the selection of objects and fields of research as well as the relationship between the researcher and the subjects and issues that are the object of study – such as the relationship between urban and rural ways of life, access to urban land, urban violence and urban poverty, among others. Works that analyze with an ethnographic approach the ways in which poverty and inequality are expressed and experienced in different cities will be particularly welcome.

Poverty and the Pathologies of Privilege: Reflections on Fieldwork among the Poor and Vulnerable in the US. Dr Alisse Waterston (John Jay College, City University of New York). A retrospective look at ethnographic research on urban US poverty, homelessness, and political economy over several decades to assess what is old and new in the social circumstances, ideological constructions and social-structural positions of so-called deviant, marginalized, outcast groups.

Social and Economic Strategies to overcome rampant poverty among south Asian ethnic enclaves in Catalonia. Ethnographic fieldwork accounts on evasive communities. Dr Hugo Valenzuela Garcia (Universidad Autónoma de Barcelona); Miss Berta Güell (University of Barcelona). Poverty effects are being particularly virulent among immigrant communities in Spain. Ethnic enclaves are strategies to overcome both the effects of poverty and labor marginalization among south Asian communities. However, access to these realities are difficult to attain due to a constant feeling of mistrust, which in turn may be also explained through ethnographic insights.

Pobreza, desigualdad y escolarización infantil en una ciudad intermedia del sur santafesino (Argentina). Mr Francisco Javier Bonis (Universidad Nacional De Rosario). Esta investigación socio-antropológica desarrollada en la localidad de Casilda, Santa Fe, Argentina, analiza la repercusión del proceso de empobrecimiento de una parte de la sociedad en las últimas décadas sobre la escolarización de los niños/jóvenes.
Disadvantages, opportunities and aspirations: trajectories of poverty in the periphery of Mexico City. Dr Maria Cristina Bayón (National Autonomous University of Mexico (UNAM)). From a perspective that emphasizes poverty as dynamic and socially constructed, this paper focuses on the biographical experiences of residents in one of the most disadvantaged peripheral areas in Mexico’s city. Deprivation is problematized and experienced according to the various representations of poverty.

Transnational connections and socio-spatial configurations in the (re) production of inequalities in Latin American cities (1975-2010). Dr Ramiro Segura (IDAES/UNSAM - CONICET). The article analyzes the links between transnational connections and socio-spatial configurations in the processes of production and reproduction of inequality in Latin American cities since the mid 1970’s to present, from the comparative analysis of available research on the subject in Argentina, Brazil, Chile and Mexico.

Marginal experiences of homelessness. Dr Pierre-Andre Tremblay (University of Quebec at Chicoutimi). This paper presents the different experiences of homeless men and women in a peripheral region of Quebec. It shows how gender and spatial anchoring influence these experiences and considers how social policies take gender and location into account.

El acceso de los pobres urbanos a la ciudad. Reflexiones a partir de Buenos Aires. Dr Mariano Perelman (Universidad de Buenos Aires- CONICET); Dr Maria Mercedes Di Virgilio (CONICET). A partir de indagar en las relaciones que se producen entre diferentes actores y agentes en distintos barrios de la ciudad, la presente ponencia propone dar cuenta del modo en que los pobres pugnan por el uso del espacio urbano de la ciudad. Se propone un enfoque relacional para comprender la construcción de la pobreza y de la desigualdad social.

Black youth cultural groups and their role in the construction of places in Salvador, Bahia. Dr Maria Gabriela Hita (Federal University of Bahia); B.SOC.SCI Umeru Azevedo. We analyse ethnographically ways in which cultural groups of young black people in Salvador, an afro-descendent metropolis, make use of and travel inside the city, and how they negotiate their right to the city from below through different forms of political, economic and cultural participation.

Transforming maternity along the formalization process of urban wastepickers in Buenos Aires. Ms Henrike Neuhaus (FU Berlin). The Paper analyses transforming practices of motherhood and working as wastepicker in Buenos Aires along the process of formalization. The results are based on an anthropological fieldwork within a cooperative group of urban ragpickers.

Contexts Of Social Vulnerability In Buenos Aires City: Bolivian Immigrants Who Work And Live In Clandestine Textile Workshops. Dr Alejandro Goldberg (CONICET-UBA). This paper addresses a specific case within the range of migration processes of Bolivians in Argentina: the young men and women, originally recruited through transnational networks of trafficking in persons, which were reduced to servitude illegally in order to work in clandestine textile workshops.

Dhunias and their problems: an empirical observation of a seasonally migrated occupational group. Mr Rajib Chatterjee (The Asiatic Society). Seasonal migration is a routine livelihood strategy among the Dhunias, a marginal occupational group. Cotton crashing and production of various cotton products like quilt, mattress, pillow etc. are their traditional and major economic activities. They do migrate at an initial stage of winter to various urban and semi urban pockets of West Bengal because there is not enough scope of work in their locality. They often live in extremely miserable condition with a little basic facility in their working places. Hygienic condition and environment are also very poor. They often have no toilets, bathroom, and kitchen in their dera (seasonal camp). They often faced a lot of problems because of their language, cultural activities, religion and food habits. This paper will examine the socio-economic problems faced by the Dhunias in their working places as a seasonally migrated group.
Valuing immaterial production: contemporary retail work, urban youth and the re-signification of inequality in Kolkata. Mr Saikat Maitra (University Of Texas At Austin). This paper looks at contemporary retail and service work in the upcoming shopping malls and other zones of organized retail in Kolkata, India to inquire into how a new working class subjectivity is being molded within the city’s under-class youth population in the context of large scale post-industrialization.

Reconfiguration of Urban Poverty through Neoliberal Urban Renewal Policies: The Case of Tarlabasi/Istanbul. PhD Candidate Bahar Sakizlioglu. Based on its case study from Tarlabasi/Istanbul, this paper focuses on how the poor get affected by the process of displacement and how the conditions of poverty changes for already fragmented urban poor.

Urban Poverty and Social Exclusion: An Ethnographic Study of Kolkata and Adelaide. Dr Rabindranath Bhattacharyya (The University of Burdwan). This paper is an attempt to identify the differences in the causes of urban poverty, the nature of social exclusion due to that poverty and the responses from the state to alleviate that poverty in the cities of Adelaide and Kolkata and to assess that on a comparative perspective.

Construction and dispute of age otherness in context of poverty in La Plata (Argentina). Miss María Celeste Hernández (Facultad de Trabajo Social, Universidad Nacional de La Plata,). The purpose of this presentation is to analize the relation between poverty and the processing ages. The interest is about the space as a realm involved in such dispute. If age conditions and enables urban experience, the conversely happens too, ways of using and representing space shape ways of being. The aim is think about the particularity of constructing age groups living in poverty.

G11
Urban renewal over the globe: the spatial dimensions of citizenship
Convenors: Dr Monique Nuijten (Wageningen University); Dr Martijn Koster (Utrecht University)
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe 1.001

Urban renewal is a well-known phenomenon all over the globe. It can refer to the reconstruction of social housing areas, the improvement of run down neighbourhoods, or the clearing and upgrading of slums. These renewal projects, administered by (semi) governmental and private actors, often in public-private partnerships, tend to have a huge impact on the lives of the population concerned.

On paper, by using participatory mechanisms, these renewal projects, claim to use a pro-poor approach. In practice, nevertheless, most projects are imposed in an authoritarian way, leaving little room for the voice of those affected. In addition, urban renewal projects are used as instruments to discipline, educate and civilize the “unruly” and “uncivilized” lower classes. This panel addresses the impact of modifications in public and private space on people’s notions of belonging and security and on the social fabric in neighbourhoods. The panel also looks into peoples' strategies to resist or rework disciplinary regimes and re-claim space in the light of these powerful projects.

Ultimately, the panel aims to discuss the effects of urban upgrading on citizenship. How is the relation between people and larger structures of rule shaped and changed through spatial interventions? We use citizenship in a broad meaning, not only following prescribed notions, but also trying to understand citizenship from below, citizenship which emerges from the ways in which local people themselves give meaning to politics and express their political agency.

“I live here too”: sex work, contested space and the state. Dr Emma Hefferman. This paper explores the relationship between sex workers, local residents, politicians and the police in a contested space Dublin city centre.
Panel and paper abstracts

Upgrading Connections: The Politics of Hydraulic Infrastructure in Mumbai. Dr Nikhil Anand (University of Minnesota). This paper attends to the social and material work through which settlers in Mumbai compose, maintain and upgrade the water connections they need to live. I suggest that an attention to their everyday practices around water infrastructure disturbs normative approaches to participatory urban governance, and instead directs our attention to the contentious politics of maintaining urban citizenship.

Contesting the good citizen: gentrification of a Dutch social housing estate. Dr Martijn Koster (Utrecht University). Urban renewal produces sites of contested citizenship. In a social housing estate in Utrecht, NL, gentrification policies impose a discourse of good citizenship on the tenants, based on social upward mobility. The tenants’ views of their lives, the state and political agency counter this discourse.

Mediating sexual culture: Getrification of the sex industry in Okinawa, Japan. Dr Yoko Narisada (Tokyo Gakugei University). This paper explores socio-cultural implications and effects of gentrification of the sex industry in Okinawa, Japan. It ethnographically illuminates how local authorities and local community members including sex workers are involved in the politics of citizenship under urban development.

Spatial reordering and political subjectivity in slum upgrading in Recife, Brazil. Dr Monique Nuijten (Wageningen University). This paper analyses the effects of slum upgrading on the lives of the population, especially their position in society and their political subjectivity. It focuses on a slum upgrading project in Recife (Brazil) that removes the population from shacks at riverbeds to new housing estates.

Exclusive Citizenship: Modern Housing Complex and Shopping Malls. Dr Rajasri Basu (Rabindra Bharati University). Restructuring and renewal of the metropolises by constructing modern high-rising housing complexes and shopping malls have become common features in India. This paper focuses on how restructuring of geographical space of Kolkata exclude some from the purview of citizenship and thereby redefining both the space and the connotation of citizenship.

Techno-economic aspects of a brick kiln under urbanization: an ethnographic study. Miss Ratnamala Ghosh (West Bengal State University, West Bengal, India). Urbanization, being a global process, has an obvious impact on techno-economic life of the people of a brick kiln industry in West Bengal. The socio-cultural space of the inhabitants is also affected with the techno-economy of the same. The integral spaces can be explored in the present paper.

G12
Beyond anthropology
Convenors: Dr Simone Abram (Durham University); Prof Sarah Pink

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Roscoe Theatre A

This panel asks how anthropologists can and do communicate and collaborate beyond the discipline. We are interested in the role of anthropology as contributor to (and potentially an agent of change in) interdisciplinary research, and the public communication of anthropological ideas. In exploring these questions we are concerned with both ethnographically grounded discussions of how anthropologists have engaged across the boundaries of the discipline and with theoretical reflections on the possibilities of interdisciplinary knowledge and practice.

Can we communicate anthropology without going beyond debates between anthropologists within our own journals? How can anthropological debates be opened to the experiences and contributions of anthropologists working outside anthropology, and what does interdisciplinary research offer to anthropology? At the same time, we ask how contact with the findings and theoretical debates of other disciplines can renew anthropology.
Pertinent questions include: whether there are particular alliances that have been more fruitful, common or welcoming than others; what anthropologists learn from trans-disciplinary or interdisciplinary collaboration; and at what point anthropologists start to redefine themselves in these contexts. We are also interested in the experiences anthropologists have of the modes and logics of interdisciplinarity (e.g. as identified by Barry, 2007), and in how we might avoid the pitfalls of increasingly compulsory interdisiplinarity (Strathern 2006). How tightly are anthropology’s disciplinary boundaries drawn, and how easy is it to work across them?

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Discussant: Prof. Angie Hart

Is interdisciplinarity really possible? A case of anthropology and gender/queer studies in contemporary Poland. Dr Monika Baer (University of Wroclaw). The proposed paper offers an autoethnographically-based analysis of the possibilities for creating interdisciplinary approaches at the intersections between social/cultural anthropology and feminism-inspired gender/queer studies that have evolved over the last two decades in contemporary Poland.

Collaborative Ethnography, Interdisciplinarity and Local Publics. Dr Susan Hyatt (Indiana University). Collaborative anthropology is one response to the call to make Anthropology more relevant to a broader public. In this paper, I illustrate several community collaborative projects that reached beyond disciplinary boundaries to utilize a range of methodologies intended to respond to the needs of particular communities or “local publics.”.

Ethnography through dialogic engagements: anthropological practices and knowledge production in healthcare and public sector innovation. Dr Makiko Taniguchi (PARC). The proposed paper discusses the topic of interdisciplinary collaboration in the context of healthcare and public sector innovation by examining industry practices, and explores the role of anthropology for making an impact in the wider world.

Use and abuse between Anthropology and Epidemiology. Dr Carlos Valle (Universidade Federal do Rio Grande do Norte). I intend to discuss how Anthropological methods can be used and transformed in a National research project on crack cocaine use in Brazil. As a trained Anthropologist who supervised this project in a city in Brazilian’s Northeast, I was faced by a different understanding of fieldwork practices.

For an Anthropology of professionalism(s): moral experience of British doctors and a Brazilian ethnographer. Dr Roger Nascimento (Peninsula College of Medicine & Dentistry). This paper discusses an incursion into interdisciplinarity, drawing on an ethnography of moral experience of British doctors in England to address the Ethics/Sociology divide in medical education scholarship. It calls for an Anthropology of professions and of professionalism(s).

Bridging ethical perspectives: the role of anthropology in the interdisciplinary debate on ethical concerns on research with children and youth. Ms Francesca Meloni (McGill University). This paper examines the potential contribution of anthropology to recent theoretical and methodological perspectives, developed within different disciplines such as sociology, geography and nursing, on children and youth as moral agents (James and Prout 1990). Drawing on my experience of conducting ethnographic fieldwork with undocumented youth, this paper argues that the history of anthropology and the ethnographic method could valuable contribute to the ethical interdisciplinary debate not only adding a layer of complexity to issues of power in research with minors, but also tackling other relevant factors such as their social vulnerability and marginalization.

Living in the dorm. Dr Valentina Porcellana (University of Turin). Since 2009 the action-research, named “Living in the dorm”, has been investigating how the architecture hosts services delivered to homeless people and how users interact with places and products in there.
Anthropology and comunication design: which collaboration?. Dr Emanuela Bonini Lessing (IUAV - Venice); Dr Valentina Bonifacio (University Ca Foscari of Venice). In summer 2011 the disciplines of urban design, cultural anthropology and comunication design collaborated together during a 15 days workshop in the Po delta region (Italy). At the end of the workshop some of the results were presented in the form of graphics.

Whither anthropology in public policy?: an Indian experience. Dr Soumendra Patnaik (University of Delhi). This paper traces the role of anthropology in public policy, administration and governance.

G13
Between gaze and daze: ethnographic prospects to reflexive and critical social intervention
Convenors: Prof Pedro Gabriel Silva (University of Trás-os-Montes e Alto Douro/CETRAD); Mr Octávio Sacramento (University of Trás-os-Montes e Alto Douro); Prof Alexandra Oliveira (University of Porto)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G209

Social sciences, particularly anthropology, use ethnography to reach deeper subjective and symbolic extents of human action. Often, ethnographic objects overlap certain manifestations commonly envisioned as social problems. As such, these problems become the focus of constant public debates as well as the subject of wide political framing and lawmaking initiative; the very same problems often targeted by specialized technical intervention through multiple agencies and professionals.

Ethnography may offer important reflexive insights to question, if not to redefine, the very own problematic nature of the issues subject of social intervention. On one hand, ethnography brings forward layers of knowledge grounded on empirical close contact with social actors, agencies and institutions that uphold social policies and carry out intervention programs and measures; on the other hand, ethnography might shape methodological instruments within the operative devices social intervention professionals use (e.g. social workers).

This panel includes researchers whose ethnographic gamut focus on social problems and ponder on the political, cultural and social processes that lead to its production and reification. Papers fit two major frames: (1) ethnographic research cases that contribute to question, redefine and rearrange public discussions over social problems and the very own conceptualization of social problems; (2) cases where ethnography becomes clearly implicated in the definition of social intervention strategies and/or in the definition of social policies.

Struggling against the bed of Procrustes: ethnography, social intervention and institutional refusal. Prof Pedro Gabriel Silva (University of Trás-os-Montes e Alto Douro/CETRAD); Mr Octávio Sacramento (University of Trás-os-Montes e Alto Douro); Miss Jessica Ferreiro. This paper reflects on the opportunities provided by ethnography to social work intervention and on the resistance institutions may develop to the critical stances generated by in-depth reflexive observation of intervention processes.

Constructing Committed Ethnography: Reflections Regarding the Definition of Social problems and Sociological problems and the Social Responsibility of Researchers. Dr Maria José Casa-Nova (University of Minho).
Twists and turns of socio-anthropological practice within contexts of social management and social intervention. Dr Cristina Bloj (National University of Rosario (Argentina)). This paper intends a critical reflection on some aspects of the links between social research and public policy - in other words, the extent of the “applicability” of social and ethnographic knowledge outside academic circles.

Ethnographic research and public debate on sex workers’ rights. Prof Alexandra Oliveira (University of Porto). At a time when Europe is turning back to repressive measures in relation to sex work, ethnography can bring us sex workers’s perspectives contributing to present their claims. Moreover, it might challenge the stereotyped view of sex workers and be a contribution to support their rights.

In the silence of pain: ethnography with mothers staying in hospital with their child. Ms Vera Mendonça (UTAD). Having a child hospitalized is a stressful event for parents. Mothers often experience anxiety and depression during this time. This paper is about Mothers who are also women and work. How can they manage to be successful in this contemporary society. Ethnography can bring “insights”.

The cancer announcement process: a social problematic of the nurses recognition in the French hospital. Dr Helene Hoarau-Uny (Teaching Hospital of Bordeaux (CHU - groupe Pellegrin)). In France, the cancer announcement device appeared in 2006, built on a specific nurse work. In 2012, an ethnographic study explored a hospital situation to propose recommendations on practices. The results have echoes on the institution organisation dependent on the national cancer politic.

In search of respect and trust. How (in)security may take shape. Dr Ximene Rêgo (ISCTE). From the ethnographic work done in the central old district of Porto, two modes of expression of fear of crime emerge – respect and trust. They are very distinct from those apprehended by crime surveys. Some implications for public policy are discussed.

Victims, Migrants and Whores: critical analyses of the human trafficking concept and fieldwork in Lisbon. PhD Student Filipa Alvim (CRIA/ISCTE/IUL - Centre for Research in Anthropology – Portugal). Human trafficking is a crime against human rights. The idea that in the XXI century, more than a century after it was abolished, slavery still exists, shame us all. Governments around the world push for laws to eliminate such a crime. But what if these laws create themselves victims?.

G14
Anthropology in schools: a global perspective
Convenor: Dr David Shankland (Royal Anthropological Institute)

Fri 9th Aug, 09:00-10:30
Location: University Place 4.205

The RAI Education committee worked throughout the first decade of this century in order to devise, and see through to fruition, an A level in Anthropology, which is now being taught in schools in England. In this conference panel, the Education Committee would like to share its experience, and also explore with colleagues from other countries the possibilities which they have encountered in attempting to introduce anthropology at the pre-university stage. Contributions based on case studies drawn from different national settings are welcome, as are more comparative reflections on the difficulties and successes that anthropology may experience globally when considering the place of the discipline in the school curriculum.

Chair: Hilary Callan

Discussant: Joy Hendry (Oxford Brookes)
Panel and paper abstracts

Developing An Anthropology-Linguistics Curriculum for Senior High School in Examination-oriented Educational Context: A Case Study from Zhonghua High School, Nanjing, Jiangsu Province, China. Miss Lang Qin (South-central University for Nationalities). This paper, using Zhonghua High School as a case, will discuss developing an anthropology-linguistics curriculum for Chinese senior high students in the examination-oriented educational context, and how such an curriculum contributes to Chinese quality education.

Arguments for introduction of anthropological curricula in general education: some examples from Slovenia. Prof Rajko Mursic (University of Ljubljana). The paper will present main arguments for anthropology in general education. Empirical data will present critical overview of Slovenian textbooks on geography for eight grade in primary schools. The author will present the statement he hopes to become the platform for common action of the IUAES addressed to Unesco.

A Unique Experiment at a No1 High School in Bulgaria: Teaching Ethnological Knowledge to High-school Students. Prof Elya Tzaneva (Institute for Ethnology and Folklore Studies, Bulgarian Academy of Sciences, Sofia). Being an initiator and lecturer in innovative two courses in domestic and world popular cultures at the National School of Ancient Languages and Cultures in Sofia for about 20 years, and an author of the textbooks for the courses, the applicant would like to share her teaching experience.

G15
Re-thinking collaboration: between research and socio-political interventions
Convenors: Dr Alex Vailati (Federal University of Santa Catarina); Dr Carmen Rial (Federal University of Santa Catarina)
Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 4.205

The word collaboration has been strongly present in the history of cultural anthropology, in particular since 1922, with the first two example of this practice. Malinowski monograph and Flaherty documentary, has marked anthropologists imagination with the embryonic possibility of producing shared text, result of collaboration with 'subjects'. Jean Rouch works has also been emblematic of this practice. Since Sixties, especially in visual anthropology, the aim of producing shared representation underlined various experimentations. Nowadays, we can say that this expertise on research collaboration processes' creation is a heritage of anthropology.

Moreover in many societies the words ‘collaboration’ or ‘participation’ are used within many political frameworks in order to underline an intimate connection with power groups and ‘recipient’ of social and political projects. Many case studies evidence this global trend. Furthermore, it is also detectable a process of ‘ideologization’ of participation, strategy useful to hide power relations and hegemonic influences. This panel’s aims are to reflect on contribution of anthropological theory and ethnological practice to the topic of collaboration. On a de-constructive level, this panel could be a platform to reflect on how power relationships are developed in collaborative projects: which are the limits of collaboration between researchers and researched? How institutions influence this relationship? Which is the role of scientific associations this debate? It is necessary create ethics code to protect ‘research subjects”? The papers cross the barrier between scientific research and socio-political intervention.

Chair: Miriam Grossi

‘Interdisciplinary’ collaborations and productions. Dr Isabel Shaw. Taking the research process as its focus, this paper discusses the methodological and ethical tensions that emerge from participation in an interdisciplinary collaborative project, and the implications this has for shaping ethnographic practice and knowledge.
Co-operation and Partnerships in Urban Drainage and Sanitation Provision: Experiences in Cape Town’s informal settlements. Prof Andrew ‘Mugsy’ Spiegel (University of Cape Town). Challenges arising during collaborations between researchers from diverse disciplines, local government officials and informal settlement residents.

Participation in the heart of the conflict: working and writing about mining conflicts (Peru). Dr Emmanuelle Piccoli (Université catholique de Louvain). This paper will consider co-construction and civil society implications of anthropologist in the case of the mining conflict in Peru. The presentation will be based on our fieldwork in the Cajamarca region.

Images and self representation and anthropological collaboration among the Indians of Brazil. Dr Renato Athias (Federal University of Pernambuco (Brazil)). This presentation is intended to discuss how anthropological theory deals with the notion of representation and joint collaboration observed in three exhibitions in three different indigenous lands in Brazil.

An action research project with sex workers peer educators: collaboration as a key issue for success. Prof Alexandra Oliveira (University of Porto). This paper presents a description of a pilot project of sex workers peer educators implemented in Portugal. The main purpose of the project was the integration of sex workers as peer educators in intervention projects. We also reflect on the collaboration between sex workers and other participants.

Lethal Violence Against “Travestis” and “Pais-de-Santo” in Brazil: homophobia, transphobia and religious intolerance. Dr Felipe Bruno Martins Fernandes (EHESS-Toulouse). This presentation will focus on the vulnerability of transgender (travestis) and gay men linked to Afro-Brazilian religions (pais-de-santo) to lethal violence in contemporary Brazil, a country where there isn’t specific legislation to characterise the homophobic or transphobic crimes.

Ethnography of State-NGO collaboration in the field of HIV/AIDS in Brazil. Dr Andrea Fachel Leal (Universidade Federal do Rio Grande do Sul (UFRGS)). This paper reflects upon an evaluation of the implementation of pilot projects for the Diffusion of Effective Behavioral Interventions (DEBI) in Brazil. The process evaluation, based on ethnographic methods, was ordered by the Brazilian Ministry of Health and the Center for Disease Control (CDC).

Text, audiovisual and hypermedia in knowledge production processes. Dr Matias Godio (UNTREF). This paper analyzes the relation among text, ethnographic documentary and hypermedia and the production of anthropological visual knowledge. The classical theories related to emic and ethic knowledge had been stressed by audiovisual anthropology, in particular by the collaborative one. New communication technologies are now central for ethnographic research and their use needs a deep theoretical reflection. The relations between text, audiovisual and hypermedia could be a perspective to strengthen the collaborative perspective, which is nowadays a central topic in the arena of contemporary political culture.

Engaging and disengaging with activist research in a peripheral urban neighbourhood in Milan. Mr Alessandro Froldi (Loughborough University). This paper proposes understanding practices of negotiation of engagement and disengagement emerging in a peripheral social housing neighborhood in Milan. The pursuit of collaboration and its failures will be discussed in relation to practices of engaged and militant anthropology.

Sharing experience with camera. About representation, acting and marriage in the circus. Dr Ana Lucia Ferraz (Universidade Federal Fluminense (UFF)). We study the dimensions of representation and acting among circus-theatre artists by filmmaking process, in an etnographic research. Here I reflect about my experience in the production of an ethnographic film called Circu’s loves, an etnofiction played by a troupe of circus-theatre artists.
Anthropological contributions for participated public art: the case of the monument to cultural diversity in the Fróis Urban Park, Almada (Portugal). Mr Gerbert Verheij (CIEBA Centro de Estudos em Belas Artes, Faculdade de Belas Artes da Universidade de Lisboa); Ms Filipa Ramalhete (Universidade Autónoma de Lisboa); Dr Maria Assunção Gato (Dinamia-CET /ISCTE-IUL); Mr Sergio Vicente (Faculty of Fine Arts of Lisbon). Starting from the results of a public art experience realized in Almada, Portugal, this paper approaches the relevance of anthropological contributions to the development of participated public art practices in which the creative process is shared with local communities.

The square of multiple landscapes: sex, drugs, food and collaborative politics. Prof Cristiana Bastos (University of Lisbon). Lisbon neighborhoods traditionally associated to low-end commercial sex are now sites for urban renewal with multi-partner collaborations. I will bring ethnographic data on the different actors’ perspectives about interventions (food, comm. sex, drugs, housing) to discuss the scope of collaboration.

Anthropologizing disability: exploring interdisciplinarity in Disability Studies in India. Dr Nilika Mehrotra (Jawaharlal Nehru University). The paper discusses the challenges of interdisciplinarity in disability studies in India.

G16
Towards an anthropology of sustainability?
Convenors: Dr Fiona Murphy (Dublin City University); Dr Pierre Mcdonagh
Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.213

Sustainability is a concept with a diverse array of meanings, anchored most firmly within issues connected to the natural environment. Within its widespread application in the world of business, governmental policy and the development world: its underlying principles and definitions often prove nebulous and sometimes even conflicting; it is reduced to the social, ecological and economic as a triple bottom line in business circles. In the current climate of global crisis and indeed, recovery, the question of how sustainable lifestyles, communities, and businesses can be characterized is at the root of much debate. If as Charles Rednan (2011) has recently proclaimed that anthropology should be seen as key to the development of sustainable science, then how should anthropology respond to this provocation? This panel invites papers from academic and applied contexts, both ethnographic and theoretically driven, which consider the relationship between anthropology and the issue of sustainability. Given notions of materialism, belief, perception, and values are at the core of the sustainability vision, then anthropology as a discipline is particularly well placed to explore the challenges encountered by the sustainability movement. Further, applied anthropology should be central to the implementation of many of these ideas. This panel will contribute to the burgeoning body of work which considers the impact of anthropologies of sustainability on environmental injustices and the everyday of the contemporary world.

Care as sustainability Portugal in times of crisis: between welfare-state and interpersonal relationships. Prof Antónia Pedroso de Lima (CRIA / ISCTE-IUL). This paper will debate how care can be a factor of sustainability. Based in field work done in Portugal we will analyze how informal practices sometimes support national economies, how people engage simultaneously in formal and informal systems of care and how these strategies are so effective in producing an effective way to overcome crisis situations.

Management of crisis: responding to foot-and-mouth disease in Bulgaria in 2011. Prof Elya Tzaneva (Institute for Ethnology and Folklore Studies, Bulgarian Academy of Sciences, Sofia). This paper investigates the sudden outbreak of Foot-and-Mouth Disease (FMD) in South-East Bulgaria (area of Strandja Mountain) starting in late 2010 and early months of 2011, and the different ways the local population and officials coped with the outbreak.
The Anthropology of Disaster Resilience: Phenomenology, Poetics of Place, and the Value of the Humanistic Tradition. Dr Meredith Feike (Tulane University). Anthropology and the social sciences provide a humanistic framework for understanding the complex dynamics of disasters. The inclusive character of the philosophy of resilience allows scientists the opportunity to enhance the coping capacity and livelihoods of communities experiencing disaster related hardships.

Transforming sustainability into action: Challenges of an interdisciplinary project with multi-ethnic actors in the South Caucasus / Georgia. Miss Anja Salzer (Free University of Bolzano); Mr Marinus Gebhardt. As the access to natural resources and strategies of securing livelihood have received diversification within the post-Soviet transformation-processes, new challenges for local ecosystems have been arising. A common perception of sustainability among ALL stakeholders is seen as a key in facing this.

Social Dynamics and Sustainability: Some Anthropological Insights. Dr Suzanne Hanchett (Planning Alternatives for Change, LLC). Anthropology can clarify and expand the concept of “sustainability” by offering insights into social dynamics and other forces. This report will use examples from applied research in Bangladesh relating to introduction of new water and sanitation technologies. Some successes and some failures will be analyzed.

Restoring Nature, Renewing the City: Local Narratives and Global Perspectives on Urban Sustainability. Ms Rebekah McCabe (NUIM). This paper examines how sustainability, as a global idea, is interpreted, practiced, and experienced within a local framework, and explores how it is mediated through the relationship between state-led urban planning, community activism, and the everyday practice of place-making.

Rurs in urbs (re-visited): European urban agriculture in the age of austerity. Prof Mary Corcoran (National University of Ireland Maynooth). This paper uses visual methods to explore the resurgence of urban agriculture in the modern European city. UA offers the potential for sustainability not just in terms of food production but also in terms of fomenting community solidarity and creating a new ‘space of potential’ in the public realm.

BREAD:Bridging Resources for Ecological and Art-Based Development. Ms Nadezhda Savova (Princeton University). I examine creative approaches to environmental sustainability by addressing behavioral change through community arts and collective bread-making as a unique therapy already tested in 12 countries and growing through the BREAD Movement.

Urban Translators: The role of anthropologists in sustainable urban planning. Ms Saffron Woodcraft (UCL).

G17
Anthropology in-the-making: exploring dynamic ways of story-telling and non-conventional methods of presentation
Convenors: Ms Camilla Morelli (University of Manchester); Mr Michael Atkins (University of Manchester)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Alan Turing Building G209

This panel aims to explore sensuous forms of storytelling (both written and otherwise) that investigate different aspects and possibilities of human life. Our aim is to stimulate creative methods of conference-presentation that emerge in response to experiences of the imaginary, ambiguous and multi-vocal aspects of people’s everyday lives.
Panel and paper abstracts

The role that storytelling plays in anthropology has been widely recognized. However, despite the variety of contexts and realms of life they explore, anthropologists are often required to produce ethnography that conforms to certain academic standards of knowledge production. This panel encourages authors from various disciplines (anthropology, drama, arts, and so forth) to present their work by using experimental, creative and non-conventional methods of presentation (including performing, drawing, filming). We suggest that the conference itself offers a moment for dynamic expression and mutual exchanges through which meanings are made and ideas transformed.

In so doing, we seek to explore the contributions of such creative methods of presentation to anthropological knowledge and suggest a view of anthropology itself as a dynamic discipline in which meanings emerge through mutual interactions and dynamic exchanges.

**Documentary film: Giving At-risk High School Students a Voice Through Ethnotheatre Therapy.** Ms Maud Gendron-Langevin (Université du Québec à Montréal). Documentary film presentation and discussion: A drama therapist and seven teenagers with behavioural difficulties created an ethnotheatre during seven months. Letting the masks fall, the students revealed their thoughts, feelings and experiences about their journey in the school system.

**Ethno-Science Fiction: projective improvisations and future scenarios on environmental threats in the everyday life of Mancunians.** Dr Johannes Sjöberg (The University of Manchester). This paper will use performance and audio-visual media to suggest ethno science-fiction as a new and alternative method in ethnographic research and filmmaking. In this case study the ethno-science fiction will be applied on the process of fear and imagination in the everyday life of Mancunians, in relation to environmental threats.

**Emotions and suffering in Brazilian and North American popular music.** Prof Ruben Oliven (Federal University of Rio Grande do Sul). Analysis of Brazilian and North American popular songs dealing with emotions and suffering.

**Between Italy and Paraguay: Interrupted journeys.** Dr Valentina Bonifacio (University Ca Foscari of Venice). There are about one hundred Paraguayan people today in the Italian prisons, and most of them are women. By engaging in conversation with two of these women, we aim at understanding what it means to be unexpectedly and suddenly removed from “home”.

**Drawing conclusions: The use of Graphic novella to tell simultaneous stories in anthropology.** Mr Michael Atkins (University of Manchester). This presentation will make use of combinations of drawings and text designed to ethnographically represent the simultaneous and often contradictory stories given to me by informants during my research into commercial and non-commercial public sexual encounters between men. In addition to showing the usefulness of the versatility of forms like graphic novella in ethnography, I hope to make use of these collages to explore the role of ambiguous relationships in the exchanges of intimacy and money between two of my informants.

**Ethno-graphics: how images can tell a story about the lifeworlds of Matses children in Peruvian Amazonia.** Ms Camilla Morelli (University of Manchester). Focusing on young Matses in Peruvian Amazonia, I explore how drawings and photographs produced by children can tell a story about Matses lifeworlds, short-term histories and future horizons.
Embodiment is a significant and ever developing area of study in social anthropology. Of particular interest to anthropologists is the relationship between embodiment and tourism. Indeed, the interrelations between tourism, tourist practices and embodiment have grown in significance in terms of their contribution to the field of tourism anthropology to the extent that they are now of central importance to the study of the subject. Notions of an experience economy and the engagement of the senses in various aspects of touristic interpretation and encounters indicate the importance of informed discussion about embodiment to the tourism and leisure sectors. The idea of embodiment encompasses a number of key areas of both scholarly activity and touristic practice, some with significant theoretical lineage in the social sciences and humanities in general and in social anthropology in particular. These include, but are not limited to: performance, the social body, gender, identities and experience. Such facets of embodiment are applicable to the wide range of both traditional and emergent tourist activities including, for example, charter and package tourism, backpacker tourism, cultural tourism as well as activities within these, for example music and arts festivals, food and wine tourism, sports tourism, rituals, pilgrimages and other sites of touristic practice. To this end this panel invites papers that consider any aspect of the social anthropology of tourism, embodiment and the senses.

Commodifying the Sacred. Collective rituals and ceremonials as a tourist attraction. Prof Letizia Bindi (Università degli Studi del Molise). This paper explores strategies of valorisation and promotion of great rituals and ceremonials as a tourist attraction (commodification, standardisation, ritual as a show, gadgets) with particular attention to embodied/embedded performances and tourists’ emotions.

Modern irruptions in a traditional setting: the changing landscapes of Chinchero (Peru). Mr Pablo Garcia. The relationship between archaeological heritage, embodied memory and tourism is in the forefront of the debates in the Anthropology of tourism. The paper looks at the new dynamics introduced by tourism in the rural Andes.

Embodying imaginaries: shifting images in tourism. Mr Yujie Zhu (Heidelberg University). Using the transformative tourism process in Lijiang, China as a case study, this article explores how the tourism imaginaries are embedded within the circuits of tourism including representation and promotion, service provision, multi-sensory practices of consumption, remembering and sharing. It is not a spontaneous process, but a complex embodiment and interaction between tourists and local groups, as well as national and international forces.

Food And Tourism, Embodiment And Experience: Devon through the twentieth century. Dr Paul Cleave (University of Exeter). Food as a component of the tourism experience and means of embodiment connecting tourists' to place.

Experiencing Krishna through body and sound: chanting the pilgrimage to Goloka Vrindavan. Miss Marje Ermel (Estonian Institute of Humanities, Tallinn University). This paper will explore the layered meaning of sound and embodiment among Krishna devotees in Estonia who seek to participate in pilgrimage to India. The paper will argue that bodily senses and sound play an insightful role in constituting the perception of place and the meaning of pilgrimage.

Experience of embodiment through Tibetan offerings and bodily practices among the tourists to India: A thrive for ultimate pleasure. Dr Nupur Pathak. This paper explores how Tibetan offerings (embodied, inseparable from bodily senses) and bodily practices generate embodiment among the tourists who seek to explore its meaning and travel to India. This paper argues that this perception reveals the needs of the place and travel.
Panel and paper abstracts

Dilemmas of Beauty as Cornerstones of Cultural Tourism. Prof Tom Selwyn (SOAS). This paper responds to the call to engage with cultural tourism (including music and art productions) embodiment and the senses, by discussing a theme of enduring human interest and, as such, one with is of central importance to the nature and efficacy of cultural tourism.

G19
The Middle East: is it facing its spring or fall? (IUAES Commission on Middle East Anthropology)
Convenor: Dr Soheila Shahshahani (Shahid Beheshti University)

Tue 6th Aug, 14:00-15:30
Location: Roscoe 1.001

The Middle East has become topical in the last decade, as the capitalist world is facing great challenges, and has become the focus of wars, conflicts, upheavals, new hopes, new financial and cultural capital, new medical studies, new artistic spaces and even new vocabularies. Anthropologists of the area and those living in the area are showing reticence in face of these challenges. In this panel we would like to study any topic within the domain of anthropology which discusses this period of evolving humanity in one region, which remains in a state of flux, as globalisation and its profound impact on class, gender, ethnicity and different generations, lead to the emergence of new social and cultural patterns. We are particularly interested in topics which address the changing patterns of behaviour among the younger generation: How is the youth facing these future challenges? Where and how do they locate themselves in the age of globalization?

Generating Ultras: Exploring the Egyptian revolutionary process through the prism of ‘generation’, ‘youth’ and football fandom. Mr Carl Rommel (School of Oriental and African Studies). Taking Egyptian football as an example, this paper explores contesting ideas about what football and fans ought to represent in post-revolutionary Egypt. It also argues that these contestations reflect a generational divide that for many young Egyptians is at the core of the revolutionary process.

Ethnicity, Language and Religion in the New Middle East: Political Meaning and Realities. Dr Babak Rezvani (University of Amsterdam). The cultural diversity of the Middle East has been neglected for long. However, the Arab spring’s consequences, notably the emerging conflicts, have shown that the ethno-religious, and in general cultural diversity of the Middle East is not an issue that can be dispensed with.

Ritual and Symbolism in Presidential Elections of 2013 in Iran. Dr Soheila Shahshahani (Shahid Beheshti University). In this paper I shall try to find the rituals and symbols which were important for the elections of 2013 in Iran. Rituals and symbols are strongly lived but are under studied in the country, where actually public discourse is scant and communication takes place informally through rituals and symbols.
Super-diversity is not the same as pluralism. For example, by super-diversity, we refer to more than religious pluralism, which denotes a number of religious practices co-existing in East Africa. Diversification or super-diversification implies mutual borrowing of ideas, practices and styles between them, and by implication more differentiated strategies adopted by religious actors in search of truth, good luck, cure or safety etc. In researching truth, people move between trust talk and alienable talk based on mistrust or the loss of trust, from the past to the present. But how is the discourse of trust or distrust affected by the newly emerging socio-cultural super-diversity of people?

In current globalized risk societies such as Japan, which experienced a triple disaster in 2011, trust talk about safety is getting impossible in everyday life. People are forced to trust some evidently untrustworthy political, cultural and even scientific discourse. What can turn talk based on trust into talk that is alienating, and then what can restore reliability in trust? What is the true nature of trust in super-diversity?

This panel explores these questions by focusing on relationships between actors engaged in economic, political, medical, ritual and religious practices in East Africa. Based on ethnographic fieldwork conducted in East Africa, we will provide insightful and contestable discussions of trust in emerging areas of super-diversity in the region.

**Violence, rumour and elusive trust in Mocimboa da Praia, Mozambique.** Dr Ana Santos (University of Oxford). This paper will address the lack of trust in the aftermath of riots in Mocimboa da Praia, Mozambique, by looking at rumour and the ways people value and trust information in unstable environments.

**Of grief, greed, and God: collective and individual mourning and political contention after Zanzibar’s ferry disaster.** Dr Nadine Beckmann (University of Roehampton). This paper analyses the reactions of individuals, families, and the state to the sinking of a passenger ferry in Zanzibar in September 2011, focusing on tensions between a shared overall rhetoric of fate and hushed discourses of political contention circling around greed and corruption.

**The diversity of human relationships including new “tribal” awareness in Kenya: the influence of the internet access through mobile phones.** Dr Yutaka Yoshida (Meiji Gakuin University). It is said the 2007 post-election violence in Kenya was caused by existing “tribal” conflicts. Yet, “tribal” awareness became more obvious afterwards through the influence of the internet. I explore what roles mobile phones are playing in the construction of human relationships among Nandi people.

**Trust is to belief as alienation is to doubt: religious life and everyday life in East Africa.** Prof David Parkin (Oxford University). Social process is premised on cross-cutting ties of mutual indebtedness and credit. Religious and spiritual exchanges make up a similar network. When trust in them breaks down, can ‘secondary elaborations’ restore faith in people and spirit, and when does scepticism lead to disbelief?

**What is the source of power?: A Case of the Evangelized Witch in Eastern Uganda.** Mr Kiyoshi Umeya (Graduate School of Intercultural Studies, Kobe University). In order to depict the diversity of witchcraft in postcolonial Uganda, this paper grapples with the case of a Japadhola born in 1932 in the Uganda Protectorate who grew up as a second generation Christian, subjectively embraced Christianity, and was surrounded by rumours of witchcraft.
Panel and paper abstracts

Trust and civil society: contemporary activism in urban India. Ms Yoko Taguchi (Kyoto University). “Civil society” consisting of the urban middle-class is a new social phenomenon in India. Trust in politicians has been challenged by civil society activists. This paper examines how ideas and forms circulate between the “political” and “civil” societies and how they generate social reality.

Trust in being Ujanja: The business practices and fellowships of urban petty traders in Tanzania. Dr Sayaka Ogawa (Ritsumeikan University). I argue the trust in being Ujanja (cunningness) through analyzing their unique business practices and fellowship of urban petty traders in Tanzania. I explore how petty traders exercise Ujanja to create the “trust” which enables them gambles their life on the possibility of the uncertain situation.

Broken trust and mutual alienation in three emerging areas of super-diversity: post-Fukushima Japan, Sudan’s borderlands and East Africa. Prof Akira Okazaki (Hitotsubashi University). Fukushima nuclear accident has not only shattered Japanese blind trust in nuclear professionals, industrial circles, politicians and the mass media but has also created mutual alienation among ordinary people. This paper seeks to disclose and displace their alienation through comparing three cases.

Super-diversity: competing for religious space in East Africa. Dr John Chesworth (Centre for Muslim-Christian Studies). In East Africa established Muslim and Christian groups face competition from new groups. Locally rallies challenge the other faith group using each other’s scripture. At the same time transnational religious movements, international organisations and new media compete for religious space.

Between Mystery and Trust: An Emerging Issue of Prophecy Among the Nuer. Ms Eri Hashimoto (Hitotsubashi University). In post-independent South Sudan, Nuer people have to cope with diverse discourses (democracy, development, disarmament) and also with diverse Nuer actors (political elites, returnees, traditional elders). But a dead Nuer prophet has re-emerged as the trustworthy figure shared by most of the people.

Trust in tension: how the traditional people rely on religious others in everyday practice among the Giriama/Mijikenda of Kenya. Mr Ishmael Baya (Oxford Centre of Mission Studies). I will explore trust in tension between the traditional and the Christian among the Giriama living in the Kenyan coast. How the Giriama rely on others in everyday practice. Transgression of the Giriama rules will be a crucial point for discussion.

Waiting for ‘Beba’: trust talk and alienation talk about super witch-catchers in the Kenyan coast. Prof Katsuhiko Keida (Kumamoto University). Super witch-catchers, who can catch witches and override their magical powers, have appeared for a moment and then have vanished out of sight repeatedly in the Mijikenda societies of Kenya. I explore how people’s talk of trust and alienation about witch-catchers has been continuing and changing.

G21
Diversity of the meaning of being ‘single’ in the globe: drastic changes of the way of life, human relations, and kinship
Convenor: Dr Wakana Shiino (Tokyo University of Foreign Studies)

With the rapid globalization and urbanization, patterns of our lifestyles, social customs and our relationships are changing drastically. We no longer stay at one particular place for all our lives. Instead, we always shift our place to another looking for better jobs or better places to live intentionally or inevitably. At the same time, more and more people are travelling in search of their marriage partners. Who wouldn’t doubt that ‘traditional’ marriage system and ‘family’ still exist? Is it
the common trend that dwellers in cities will become ‘single’ in the world? In developed countries, the rate of single household is getting high because of low birthrate and longevity etc.

On the other hand, recently some people seemed to start to look for “quasi-family” or “quasi-kinship” by imitating their traditional kinship model to try to have new relationship.

In this session, we will focus on our experiences of social and physical interruptions in different situations and places in order to examine the contexts of being single or becoming single. Moreover, we will reflect on the current situations of our livings through the lens of various singles of this globe.

‘Single’ people’s life and strategy in Kenya and Japan. Dr Wakana Shiino (Tokyo University of Foreign Studies). Being/ Becoming ‘single’ is becoming common in the world cities? I will deal with the Kenya Luo village, which is strongly defined by traditional customs, and Nairobi, which is representative city in East Africa. At the end I try to compare the condition of ‘single’ among African and Asian cities.

Search for Alternative Lives: A case of Single Female Sex Workers in Tokyo, Japan. Ms Yoko Kumada (Ochanomizu University). In Japan, single female sex workers are doubly marginalized due to their marital status and occupations, while sex work offers single women a chance of independence. This paper explores the state of being single based on the view offered by single sex workers who seek for alternative ways of life.

The moment to seek the other side: Analyzing life histories of gay men in Japan. Dr Akitomo Shingae (Nagoya City University). This paper explores how Japanese gay men living in urban areas come to realize at a shocking moment the need of reconsidering their anonymous, provisional, and ephemeral sexual relationships and seek for a more personal, committed, and long-term bond.

Structure and choice: Comparing rural bachelors and single mothers by choice in Spain. Dr Nancy Anne Konvalinka (UNED, Universidad Nacional de Educacion a Distancia). This paper will compare two cases of singleness in present-day Spain, based on ethnographic research carried out by the author and by other researchers. I will discuss the origin of singleness among men in a rural area of Spain and the origin of singleness among independent working women in Spain in general, and the effects of singleness in both cases on family formation.

A Curse or a Blessing: Perceptions of Being Single in Contemporary Ireland. Ms Attracta Brownlee (National University of Ireland). This paper explores the multivocal character of singleness by focusing on the historical, psychosocial, cultural, gender and religious dimensions of being single in Irish society. The construction of dominant discourses of singleness, and challenges to these discourses, will be reviewed.

The Changing Meaning of Protecting Women: Reconfiguring Sense of Belonging among the Urban Poor in Turkey. Ms Kaoru Murakami (Institute of Developing Economies). Based on fieldwork, this paper aims to examine how Turkish women from the urban lower class in Istanbul experience conventional norms of protection by family and kin, and how they have reconfigured their sense of belonging in a time of increasing economic instability.

“Mice - bulls - neighbours”: Being single in the Maghreb. Ms Sonja Buchberger (School of Oriental and African Studies, University of London). The proposed paper explores the lives of middle-class singles in the contemporary Maghreb and the meanings they and their social surrounding attach to their state of being unmarried.

Being Single in Saudi Arabia. Dr Namie Tsujigami (The University of Tokyo). The paper argues how people in Saudi Arabia choose or not to choose to be single in a society with high pressures in marriage.
The panel examines the process of exoticisation and its many faces and contradictions. It explores tensions in the theory and practice of anthropology that revolve around the idealising trap of the exotic, the academic condemnation of popular exoticism, and its simultaneous reproduction in academic analysis. We look at the role of the exotic in colonial imagination and its consequences in post-colonial realities, the pursuit of the exotic as pure or authentic form and/or the celebration of the exotic in the hybrid.

We also explore the process of self-exoticisation, paying careful attention to the transformative negotiation of local identities as these emerge in conversation with broader (colonial, post-colonial) visions of the exotic. Self-exoticisation involves an acknowledgment of the exotic in the familiar, a recognition that can inspire unpredictable and subversive cultural formulations.

Our focus on exoticisation and self-exoticisation encourages a theoretical conversation that moves beyond the dualism of the exotic and the non-exotic, the West and the rest. Instead, we redirect analytic attention to how local agency and creativity shapes fluid, self-conscious exotic-identities in everyday life; and we seek to explore how local processes of self-exoticisation intersect with the expectation of the exotic in global imagination (and the inequalities or ambiguities that this expectation engenders).

The Exoticizing Potential of Contemporary Anthropological Thought. **Prof Bruce Kapferer (University of Bergen).** Anthropology has rightly distanced itself from exoticism. As self-definition the discipline often sets itself the task of rooting out exoticism and de-exoticizing the potential of ruling frames of thought and conventional categories of understanding. The paper addresses this perspective but concentrates on the aporia of exoticism, the difficult of escape from it and its embedding in sovereign theory even that which is promoted in social philosophy explicitly to refashion anthropology anew and away from its origins in the Nineteenth Century.

Exoticising Oneself as Another: Freud in Vienna, Moatlhodi in Botswana. **Prof Richard Werbner (Manchester University).** This paper revisits Freud’s Viennese theatre, illuminates his and a diviner’s approaches to the exotic and archaic, miniaturism and synaesthesia, and pursues a comparative perspective on emergent intersubjectivity in wisdom divination and psychoanalysis.

Culture in question: Modern times and the Vanishing Primitive. **Prof Pnina Werbner (Keele University).** Drawing on my study of Tswapong girls’ puberty rituals, my paper argues that the critical nostalgic tradition in anthropology does not arise merely from a quest for the exotic or a desire to capture a vanished cultural “essence,” as some have argued (e.g., Clifford 1986: 113, 124; Marcus and Fischer 1986: 24, 167).

Whiteness, modernity and the exotic in PNG cargo cults. **Dr Andrew Lattas (University of Bergen).** The exotic is fundamental to the human imagination and its explorations of the possibilities of being human. The need for margins, transgressions and journeys is part of a need to explore, recombine and transform the categories that form social orders. Cargo cults do this through exploring the possibilities of whiteness.

Cultures of Exoticization and Social Transformation in Amazonia. **Dr Casey High (Goldsmiths, University of London).** This paper examines the intersections between indigenous and Western forms of exoticization, arguing that concerns about cultural authenticity that persist in much of Western imagination, and to some extent in Amazonianist anthropology, risk overlooking the meanings and uses of self-exoticization within indigenous communities today.
From Exoticisation to Self-exoticisation: indigeneity, stereotyping and agency in Emberá cultural representation. Dr Dimitrios Theodossopoulos (University of Kent). This paper explores dilemmas of structure and agency in two interrelated processes: the exoticisation of the Emberá by Others and their self-exoticisation in the context of indigenous tourism and their attempts to attract international support.

The vanishing Soul of the Brazilian People? Notes on the ritualization of identities. Prof Benoit de L’Estoile (CNRS). The paper explores the notion of « ritualization of identity by looking at how practices once conceived as « Brazilian Popular Culture », embodying the Soul of the Brazilian People are being rechristened in the language of cultural difference to mark off distinct collective identities.

Understanding agency and cultural transformations among Capoeira practitioners in Salvador da Bahia, Brazil. Ms Theodora Lefkaditou (University of Barcelona). Based on fieldwork research among Capoeira teachers and apprentices in the city of Salvador da Bahia, Brazil, the paper explores how a changing social and cultural reality challenges anthropological knowledge practices.

(Self-)exotization as a strategy of identity formation in contemporary Polish anthropology. Dr Monika Baer (University of Wrocław). In the proposed paper I analyze how the need to “catch up with the West” is negotiated in debates on the appropriate form that anthropology as an imported phenomenon should assume in contemporary Poland and how in this process the (self-)exotization is employed as a strategy of identity formation.

Creativity, structure, and the dynamics of identity construction: a sociological analysis of the scroll-painting tradition in West Bengal. Ms Urmi Bhattacharyya (Jawaharlal Nehru University). Drawing on the picture-storytelling tradition found in West Bengal, through the process of exoticization and self-exoticisation, this paper explores the role of social structure and creative agency, to elaborate on the dynamics of identity of the art-form itself and the artists associated with it.

Social identity and self-representation in colonial and post-colonial Sri Lanka. Mr Maurice Said (Durham University). This paper analyses cosmology and self-representation among Sinhalese in colonial and post-colonial Sri Lanka, through the transformation and reinterpretation of the practice of Buddhism, demonology and sorcery.

Transnational appreciation and local recognizance of kalarippayatt, the martial art of Kerala. Dr Laura Silvestri. In the last decades kalarippayatt, the martial art of Kerala (India), has drawn increasing interest among foreign publics, and thus gained greater recognizance among Keralans. I seek to examine this phenomenon, considering the way Keralan practitioners’ perception and representations of their art are shaped by such global encounters.
Panel and paper abstracts

G23
Disjoining approaches: tropes, hubs, and production of knowledge on East Asia
Convenors: Dr Blai Guarné (Universitat Autònoma de Barcelona); Dr Artur Lozano-Méndez (Universitat Autònoma de Barcelona)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: Schuster Lab Blackett

It is well accepted that a key point in the scholarly study of East Asian societies is the development of a critical approach to the very notion of ‘East Asia’ as a politically and intellectually oriented category. In the emergence of this approach, factors such as the crisis of area studies, the discussion on centers and peripheries and the paradoxes brought about by globalization have played an essential role. Nevertheless, underlying this criticism there is a pervasive imbalance between epistemological traditions, hegemonic discourses, and dominant languages which deeply influence the production of knowledge. Through different disciplinary perspectives and combining different research methodologies (social and cultural anthropology, cultural and intercultural studies, gender studies, translation and literary studies), the panelists will analyze these intellectual processes and contexts in relation to the scholarly study of East Asia. Their works will explore which tropes have to be revised, how to configure alternative intellectual hubs and the possibilities that global formulations set up for a more horizontal production of knowledge. Ultimately, this panel aims at promoting a plural and multi-sited debate that allows a critical revision of hegemonic approaches involved in the scholarly study of East Asia.

What one talks about when one talks about area. Dr Artur Lozano-Méndez (Universitat Autònoma de Barcelona). This overview paper is an introduction to the panel by reviewing practices and conditions that build up the East Asia Studies discipline, and how the field has coped with challenges posed by critical theory in a knowledge production framework.

Disjoining areas: Peripheries and commonplaces in the anthropological study of Japan. Dr Blai Guarné (Universitat Autònoma de Barcelona). By reviewing the historical emergence of Japan and the circum-Mediterranean region as anthropological field sites, the paper examines the ideological biases of anthropological research with the ultimate goal of fostering a non-hegemonic framework for knowledge production on East Asia.

The History of the Taiwanese Anthropology during the Colonial Era. Prof Kyung-soo Chun (Seoul National University). Taiwan was colonized by Japan from 1895 till 1945. During that period, Japanese anthropologists worked in the island as government anthropologist as well as university professors. This paper looks at the track of that colonial anthropology for the future development of East Asian anthropology.

On gender in East Asia: translation of concepts in a globalized order. Prof Amelia Saiz-Lopez (Universidad Autonoma de Barcelona). From Beijing 1995, gender has been included into the political agenda of Western countries, China, Japan and South Korea. An analysis of how gender has been translated and put into practice will allow us to understand gender dynamics in the light of knowledge production in today’s globalized world.

Intercultural East Asia: beyond the knowledge. Dr Joaquin Beltran-Antolin (Universidad Autonoma de Barcelona). Intercultural processes developed after encounters are usually carried on under power hierarchies. The mainstream hegemonic academic knowledge, both in East Asia and in Euro-American regions, tends to neglect the power dimension in cultural analysis, thus reproducing hierarchies to overcome.

Practicing an Interactive Anthropology in East Asia. Prof Shinji Yamashita (Teikyo Heisei University). This paper discusses the future of anthropological practices in East Asia. Its major goal is to create a forum in which anthropologists of different backgrounds based in East Asia can interact in building an anthropological commons within the framework of “world anthropologies.”
The anthropology of sport in a changing world
Convenors: Mr George Poulton (Manchester University); Dr Keir Martin (University of Manchester)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.210

Sport is a near-ubiquitous feature of global societies yet Social Anthropology, in contrast to Sociology, has often seemed to be reticent to take sports as a serious area for analysis. This is particularly remiss given that many of the issues which dominate Anthropology are germane to the area of sport. In particular, sport offers a productive field for pursuing the Anthropological interest in the relation of consumption and commercialisation to issues of cultural identity and community. For example, sports mega-events, such as the Olympic games and the football world cup, have offered the possibility of mass-consumption on a global scale through television broadcasts while at the same time being met with protests claiming the commercial interests of such spectacles are riding roughshod over the wishes of local peoples. Meanwhile, the increased concern within Anthropology over the effects of neo-liberalisation and finacialisation, and the possibility of popular resistance to these economic modalities, has been mirrored within the sphere of sport. For instance, in recent years many football fan groups across the world have mobilised to protest against the increasingly commercialised and exclusionary form football clubs have taken. This panel includes papers which utilise Social Anthropologies core modes of analysis of detailed ethnographic description and cross cultural comparison to shed light on sport and its relationship to the critical economic and political issues facing global societies.

It’s all gone quiet over…where? Football fans in virtual, transnational space. Mr John McManus (University of Oxford). My paper traces the contours of a transnational supporters group for the Turkish club side Besiktas. Through ethnographic fieldwork both online through social media and offline at matches, it investigates how technology is allowing for radically new forms of association, communication and belonging amongst fans.

Globalised sport and moral obligation. Dr Keir Martin (University of Manchester). This paper explores the relationship between football clubs and supporters as a contest over the limits of reciprocal obligation drawing on Mauss’ analysis of the gift.

Sport, Culture, and Anthropology. Dr Thomas Carter (University of Brighton). This paper examines some of the ways in which an anthropology of sport can contribute to a greater understanding of sport by critiquing the dominant idea of a ‘sport culture’ pervasive throughout sport studies.

Gay sports under scrutiny: what anthropology can say?. Dr Wagner De Camargo (UFSCar). The institutionalized models of LGBT sports, globally practiced and widely known, are the Gay Games and the Outgames. This research analyzes them and seeks to shed light on this sport and its relationships to the mainstream Olympic sports and the economic/political issues of the western nations.

Football of the Blind: A Sport Between Inclusion, Leisure Time and Competitiveness. Dr Rolf Husmann (University of Göttingen). This paper introduces “Football of the Blind” and analyses the social and sporting backgrounds of the players in the German “Blindenfußball-Bundesliga”. While some practise it as a competitive sport, other blind footballers play it as a leisure activity. On top of it, it also serves a function for the inclusion of handicapped into German society.

Playing (with) Loyalties: the UEFA EURO 2012 Critically Revisited. Dr Alexandra Schwell (University of Vienna); Miss Nina Szogs (University of Vienna). Drawing upon fieldwork in Austria, Poland and Germany during the EURO 2012, the paper scrutinizes the performativity of group affiliations in football fan identities. With regard to strategies of selfing and othering, it analyses how stereotypes are used in the creation of loyalties and denegation.
The Breaking of a Bubble: State-controlled, commercialised football under Mubarak, and the challenge from Cairo’s revolutionary Ultras. Mr Carl Rommel (School of Oriental and African Studies). This paper explores the intertwined relationships between football, big-business, media and the neo-liberal state in Mubarak's Egypt. It also discusses how this peculiar complex of state-controlled, politicised football has been challenged by Ultras groups, before and after the 2011 revolution.

Globalization of football in Kolkata: process, reach, and response – an ethnographic approach. Dr Abhijit Das (West Bengal State University). Football, a culture-complex, presently has become a popular culture in Kolkata under globalization. The variegated primary and secondary involvements in it, can be observed its ubiquity in social, economic, political, and cultural spheres of the mainstream society. The corporate sponsorships and media take the game in global networks.

Infamous footballers: constructing careers and choices on displacements. Mr Luciano Jahnecka (Universidade Federal de Santa Catarina). The purpose of this paper is to analyses some recent mobilities of brazilian football players. Such discussion is based on how these professionals chose clubs and cities to live and work, mainly taking the concepts of lifestyle and life project to produce a narrative of infamous players trajectories.

The Politics of Fan Protest: ‘Football Consciousness’, Supporter Ownership and Fan Rivalry. Mr George Poulton (Manchester University). This Paper draws on ethnographic fieldwork to look at the politics of contemporary protests among English football fans.

G25
Missing out on manifest destiny: anthropology on the periphery of the American dream
Convenors: Dr Lucy Pickering (The University of Glasgow); Mr Seumas Bates (University of Glasgow); Ms Poppy Kohner (University of Glasgow)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 6.213

The American dream is one of progress and prosperity, it is a vision enshrined within one of the nation’s foundational documents as the right to life, liberty and the pursuit of happiness. Yet these goals are not, it seems, easily achievable for all of the United States of America’s citizens. It is this inequality of access to a national vision, and the experiences of those who feel positioned on the margins of this dream, by that by choice or circumstance, which is at the core of this panel. Bringing together scholars interested in America as an imaginative yet lived space, it asks the questions, what does it mean to be an American today? how useful is it to speak of a single America? and what can we gain from exploring the overlaps and dissonances of diverse experience within a country which exists as both nation and ideational space?

Embodying Counterculture: Cannabis Consumption and ‘Dropping Out’ in Hawai‘i. Dr Lucy Pickering (The University of Glasgow). Drop outs in Hawai‘i smoke a lot of cannabis. It is central to the local economy, and local ideas about pleasure and health. Examining intergenerational difference regarding the properties of ‘good’ ‘erb (cannabis), this paper explores continuity and change in the role this substance plays in living ‘counter’ to American ‘culture’.

‘Greening the Ghetto’: Urban Environmentalism and the Politics of Resurgence in the South Bronx. Ms Rebekah McCabe (NUIM). This paper traces how ideas of nature and culture interact in the emergent environmentalisms of the South Bronx, where activists and organizations are seeking to reshape their communities through contending notions of urban sustainability.
Panel and paper abstracts

Nomads of the South: transformations of home and self through the Occupy movement of Austin, Texas. Miss Mei-Li Nieuwland. Faced with unprecedented levels of underemployment and other harsh realities of post-crisis life out of school, young adults in America are coming to terms with what seems to be an inflated American Dream. This thesis examines this process among participants of the Occupy movement of Austin, Texas.

“I ain’t goin’ north of Belle Chase”: how Deep South isolation, Fox News, and natural disasters make you into a ‘real’ American. Mr Seumas Bates (University of Glasgow). In a southern Louisiana community cultural and economic norms are being challenged by new ideas seen as coming from ‘elsewhere’. Big oil, conservative news, and large natural disasters have intensified this debate, and two visions of the American Dream compete to legitimise the ‘real’ American.

On the Front Lines of Manifest Destiny; the Nuclear Family and the Militarisation of the American Mind. Ms Poppy Kohner (University of Glasgow). The traditional nuclear family is central to the idea of the American Dream. This paper explores how the impossible task of living up to patriotic, white, heterosexual family identities in the United States can create vulnerabilities which can be exploited by militarism. It addresses how militarism operates on the fear, hope and failure of our most intimate relationships as we develop into adults.

G28
The impact of development projects on the quality of life of women in rural and tribal societies
Convenor: Dr Sabita Acharya (Utkal University)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Location: University Place 4.208

Development as a complex process involves the social, cultural, political and economic betterment of people. It is a cultural construct as well as brings new socio-economic order for people.

Women being half of the world’s population are the integral part of development processes and they cannot be ignored from development strategies. Government has been implementing development projects, plans, and programs in the rural and tribal areas to improve the quality of life of the people which leads to displacement, resettlement, and even migration of people to various urban sectors. As a result, their socio-cultural and economic lives are influenced and affected in different ways. Any issue relating to women is always culture specific. In case of displacement, the compensation package given to a family is not being utilized properly because of the dominance of the male counterparts in tribal and rural communities.

The displaced women are neither able to assimilate completely with the new environment nor are they successful in maintaining their traditional social position and culture like; family structure, marriage pattern and kinship ties etc. Their traditional agrarian and forest economies undergo changes which are forcing them towards a new occupational structure. Of course, these development projects do give opportunities in the field of employment by paving ways of economic and political empowerment for women but also make them vulnerable to different kinds of exploitation for which their social position remains a big question today.

Objectification of Women in Development Victimization vs. Empowerment?. Dr Rajakishor Mahana (M.S. Swaminathan Research Foundation). Women in development not only lead to empowerment but also put them under victimization and objectification. Although we achieved in integrating women in economic systems through legal and administrative changes but we have to go further in our endeavour.
Panel and paper abstracts

Status of women in rehabilitated communities of Upper Kolab in Koraput district, Odisha, India. Dr Meera Swain (Central University of Orissa). Rehabilitation resulting due to developmental programmes/projects lack proper social and economic dimensions and the worst sufferer are the women. A case study at Upper Kolab multipurpose project reveals this and suggest new dimension of rehabilitation programmes.

Impact of development schemes on quality of life of women: A case study of Chattisgarh, India. Dr Ranju Hasini Sahoo (IGN Tribal University, Amarkantak). Chattisgarh, the state in central India having more than fifty per cent scheduled caste and scheduled tribe population has implemented different development schemes to improve quality of life of women. More attention has been given towards their health and education.

Changing Quality of life of migrated women in urban slums: An Anthropological approach. Dr P. Dillip Mishra (VISWASS). Poor people from tribal and rural areas have been migrating to urban centres for their livelihood and settling in different slums, which have low economic status, overcrowding, bad health and sanitation condition, lose morals, social isolation and high mobility.

Development projects and displacement: Impact on women of Rural Odisha, India: An Anthropological assessment. Dr Sabita Acharya (Utkal University). Displacement of tribal and rural people due to establishment of development projects raises various issues and problems, which are to be studied from anthropological perspectives. As a result displacement causes changes in the socio-cultural and economic life of rural women.

Women and Development: Accessibility and Utilization of Health Services in Tribal Areas of Odisha, India. Dr Abhijeeta Das (Utkal University, Vani Vihar). Health needs of women are inadequately addressed by the present health care system in India coupled with poverty, low nutrients, unequal access to food, water and sanitary facilities. A comprehensive health care system should take into account for their lives.

G30

Iranian family, kinship and community evolving and emerging in a changing world (IUAES Commission on Middle East Anthropology)

Convenor: Dr Mary Elaine Hegland (Santa Clara University)

Wed 7th Aug, 09:00-10:30, 14:30-16:00

In the last half century, Iranians have experienced tremendous change and dislocation: modernization under a dictatorial shah, major economic transformation, the Iranian Revolution of 1979, the Iran-Iraq War of 1980-1988, a large out-migration of Iranians to western countries, drastic policy changes and social transformation under the Islamic Republic or Iran with even more strict governmental control, and a shift to a more consumer-oriented, individualist, capitalist and global culture and society. Anthropologists have faced severe challenges attempting to conduct fieldwork in Iran. Although the number of anthropologists working in Iran has declined tremendously since the 1970s, several have managed to continue ethnographic research through working with Iranians abroad or, a few, even to conduct fieldwork in Iran. Papers in this panel focus on the evolving and emerging family, kinship and community organization of Iranians in diaspora and at home as they adjust to their changing world and as anthropologists adjust to changed working conditions. Authors will present materials on tribal/ethnic groups in Iran, Iranian villagers and urbanites, as well as dislocated Iranians in India and the US and their family, kinship and community practices and resulting organizations as they pursue economic, religious and social lives.

Kinship and Law in a Rural Area of Iran. Dr Soheila Shahshahani (Shahid Beheshti University). This paper attempts to show what is the role of kinship at the time of voting in a previously pastoral nomadic area of Iran.
Political and Economic Issues of Matrilineal Relationships in Doşmanziyârî Tribal Society in Southwest Iran. Dr Yuko Suzuki (UMR7528 en France (CNRS)). Based on field work data since 1994, this paper analyzes the political and economic roles of matrilineal relationships among the Doşmanziyârî tribal people. These relationships are difficult for researchers to learn about because they operate only on occasion, but they are significant for segmental patrilineal ties and during transhumance and out-migration.

Kinship and religious affiliation in Tâlesh. Prof Christian Bromberger (Aix-Marseille University). In Northwest Iran, among the Tâleshis, marriages between Sunnites and Shiites are not exceptional. In this case, traditionally the sons receive their religious affiliation from their father, the daughters from their mother.

Women of an Iranian Husseiniyyeh in Hyderabad, India: A Migrant Community. Dr Mary Elaine Hegland (Santa Clara University). Females of the conservative Shia, Iranian-origin population in Hyderabad, India are pleased when the mourning months of Moharram and Safar come and they can go to the Husseiniyyeh to attend women’s rituals. Shia, Iranian-origin women visiting from elsewhere appreciate the ready made community to connect with others. Females appreciate the sense of community with the Holy Ones and other believers.

Reconstructing Family in a New Setting: Iranians in Northern California. Dr Patricia Higgins (SUNY Plattsburgh). Data collected through ethnographic interviews with Iranians in northern California in 1990 are used to examine, in light of recent migration theories and research, the social and cultural reconstruction of family, nuclear and extended, in the new economic, political, and social setting.

Socio-Cultural Impact of Changes in Kitchen: A Study in Kelardasht Town in Iran. Dr Mohammad Hadi Mansour Lakoor (Azad University); Dr John Gaikwad (University of Pune.). It was common for the women in this neighborhood to come together (while cooking), and freely discuss about several domestic and personal problems. Exchange of food items between families was a common feature. Now, the kitchen has shifted inside the modern houses. courtyards are enclosed where outsiders are not allowed. Now the women cook the food items ‘in independent, separate and isolated kitchen’. With this shift, the social gathering of the women in the neighborhood has come to a halt. The close-knit informal group lost the relevance of its structure.

Unconventional Kinship In Unconventional Situations in Post-Revolutionary Iran. Dr Shahla Talebi (Arizona State University). This paper is based on an extensive fieldwork in Iran during 2002-2005 augmented updated with more recent research on the creation of unconventional kinship relationships among the families whose loved ones were either imprisoned by the Islamic Republic or taken captive by Iraqis during the Iran-Iraq War, and those who were killed in the massive political suppression of the 1980s or in the Iran-Iraq War. I look at the way the absences or losses of the family members, often the fathers or husbands, led these families to seek out alternative, and sometimes unconventional familial relationships.

G32
Legal pluralism and transnational politics of securitization (IUAES Commission on Legal Pluralism)
Convenor: Dr Bertram Turner (Max Planck Institute for Social Anthropology)

Wed 7th Aug, 09:00-10:30
Location: University Place 4.212

The governance of human security at transnational scale has attracted increasing interest these days. Security requirements find expression in the production of normative templates that address a variety of issues ranging from protection against threats to public safety, to any given domain relevant to livelihood security. Commonly, such processes are communicated in the language of neoliberal achievements.
Panel and paper abstracts

Politics of securitization are mainly dominated by the global governance institutions, such as the United Nations with its numerous sub-organizations, the IMF, the World Bank. They are setting up legal frameworks of security for various areas of human livelihood thus re-defining the conditions of people’s legal agency. As one of the major fields appears the governance of conflict and violence (crime prevention, gated communities, urban security, anti-terrorism legislation, law on torture, on war, on war crimes, mass atrocities) and normative scripts for all kinds of post conflict scenarios. In this context, control over the flow of information and informational politics also play a decisive role. In addition, health, food and resource security, economy and finance are domains in which transnational normative securitization becomes increasingly effective.

Proceeding from the assumption that there is a coherent logic behind this wide range of normative operations, the panel will investigate what the means and ends of such politics of securitization are and how they affect complex plural legal configurations at various scales.

Introduction: legal pluralism and transnational politics of securitization. Dr Bertram Turner (Max Planck Institute for Social Anthropology). Security requirements find expression in the production of normative templates that address any given domain relevant to public safety and livelihood security. The panel will investigate in what way politics of securitization affect complex plural legal configurations at various scales.

Negotiating Serbia’s market transitions: Agricultural land and human security. Mr Andre Thiemann (Max Planck Institute for Social Anthropology). I focus on the link between land and human security by comparing the biographies of two agricultural households. In their efforts at adapting and challenging the tensions in their multiple networks they produce an unstable equilibrium of human security but forfeit state provided social security.

The global war on drugs in practice: From intelligence fusion to criminal trials. Dr Gerhard Anders (University of Edinburgh). Drawing on fieldwork in the US and Freetown my presentation explores the different dimensions of international counternarcotics law enforcement in West Africa focusing on the technologies’s role in the securitization and internationalization of the war on drugs.

Your Face Tomorrow: Scrutinizing Legal (Un)Certainty in the Securitization of Everyday Life. Ms Kerrin-Sina Arfsten (Max Planck Institute for Foreign and International Criminal Law). This presentation critically examines the interplay between law and visuality in the emerging pre-crime order and in the post-9/11 securitization of everyday life.

G33

Governance of natural resources under conditions of legal pluralism (IUAES Commission on Legal Pluralism)

Convenor: Dr Maarten Bavinck (University of Amsterdam)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 4.214

Rural populations still depend strongly on natural resources in their immediate environments for their livelihoods (firewood, land, water, fodder, fish etc.). More and more claims are, however, being exerted on such resources from different sides and institutional levels (local to international). The actors involved refer to various legal systems and mechanisms, and frequently create new hybrid law. The socio-legal field is fragmented, murky, and full of pitfalls and obstacles. The poor suffer most from this condition. This panel is interested in improving governance of natural resources under conditions of legal pluralism. It investigates and compares the qualities of hybridity, and new structures and processes for bridging differences. These structures and processes are evaluated according to the multiple concerns of governance, that include environmental health, social justice, livelihoods and employment, and food security. Opportunities for ‘better governance’ are contrasted with cases of ‘derailed governance’ and ‘defective bridging’. Papers provide a mix of theoretical, methodological, and empirical insights from different parts of the world.
Whose Audit Is It? Harnessing the Power of Audit Culture In Conditions of Legal Pluralism. A Case Study from Canadian Fisheries. Dr Melanie Wiber (University of New Brunswick). Audits and indicators are increasingly used in managing human resource use. But audit culture has also come under attack. Who is using audits and who benefits? Our case study comes from the Canadian fisheries and takes into account legal pluralism.

Advancing Indigenous Marine Governance in a Legally Pluralist Context: Lessons for Australia from the Pacific. Dr Erika Techera (University of Western Australia). The developing states in the Pacific have recognised the value of approaches to marine natural resource governance which respect the legally pluralist nature of the region. This paper explores the hybrid legal frameworks they have developed and the lessons that Australia can learn from the Pacific.

Naming the reef-flats: knowledge, skill and ordinary ethics in locally managed marine areas of southwest Madagascar. Dr Frank Muttenzer (University of Luzern). Marine conservationists believe that the Vezo of Madagascar lack property rights in coral reefs. Cognitive anthropologists suggest that much of what is known by humans is represented infra-linguistically. The Vezo concept of reef tenure goes without saying, though it can be elicited linguistically.

Fairness, efficiency and effectiveness in panchyat-based Dispute Resolution among Pattinavar in Nagapattinam District, Tamil Nadu, India. Dr Balasubramanian Palanisamy (Amrita School of Business). This paper attempts to apply economic principles in studying the dispute resolution among Pattinavar in Nagapattinam District, Tamil Nadu, India.

Governmentalising Customary Management of Natural Resources: Contradictions in the Establishment of Conservation Districts and Conservation Subdistricts in Indonesia. Dr Gregory Acciaioli (University of Western Australia). Despite emphasizing in their charters the role of local custom (adat) in natural resource management, recently established conservation districts and subdistricts in Indonesia have undermined this role of customary councils through processes of cooptation and governmentalisation.

Adivasi’s encounter with the neo-liberal state: a legal pluralistic perspective to indigenous forest use and resistance to development. Dr Satyapriya Rout (University of Hyderabad). Taking the tribal resistance to Vedanta Alumina Project in the state of Orissa, in the Eastern part of India as a case in point, the paper tries to explore and explain the existence and interaction of multiple legal frameworks with respect to use and access to forest. The paper tries to underscore the adivasi’s worldview of forest, and then counter-poses it the state narratives of forest and environmental conservation.

Ecosystem use and the cultural politics of water rights in Peru. Dr Patricia Urteaga (Pontificia Universidad Catolica del Peru). My paper explores the socio legal dynamics of water rights in conflictive contexts in Peru. I particularly analyze the transformation of the content of local water rights vis-a-vis the activities of extractive industries that threaten local access to water.

Matrilines, Patrilines and Pipelines: Inherent Contradictions in State and Corporate Accommodations of Aboriginal Title and Rights. Dr Jo-Anne Fiske (University of Lethbridge). With intensive economic development in north western Canada Aboriginal forms of governance and customary legal regimes experience internal contradictions as they confront corporate practices of consultation and shifting state polices meant to accommodate corporate economic aims.

Governance of Natural Resources: Bridging the Divide Between State Law and Custom in Melanesia. Prof Jennifer Corrin (TC Beirne School of Law, The University of Queensland). This paper looks at the tensions which arise between customary laws and State laws applying in Melanesia, in the context of governance of natural resources. It puts forwards suggestions for bridging the divide between State and customary approaches.
Biodiversity conservation in Southern Sri Lanka. A complex combination of multiple actors, interests and norms. Miss Caroline Rosillon (University of Liège). For the purpose of this paper, I will analyze the current stakes of environmental governance in southern rural societies, exemplified by a case study of nature conservation projects in southern Sri Lanka, currently based on legal and institutional pluralism.

G34
Legal pluralism in the practice of development agencies: towards an empirical understanding of current approaches (IUAES Commission on Legal Pluralism)
Convenors: Dr Giselle Corradi (Ghent University); Dr Markus Weilenmann (University of Zurich)

Tue 6th Aug, 11:00-12:30
Location: University Place 4.212

International development aid always influences the existing legal relationships and changes the conditions under which people might make use of their rights. This is particularly true for those projects or programmes which explicitly aim at the promotion of the rule of law, good governance and justice or are subject to conditionality. International development agencies become thus increasingly aware of the critical impact of legal pluralism on the success of their conventional project approaches and try framing new and more inclusive programme designs by referring to customary, non-state or informal justice providers. This trend is particularly accentuated in the African context, where development actors also grapple with the lack of capacity of many African states to provide the population with basic justice services. These interventions are varied in scope and nature. They include legal and institutional reforms, capacity building for justice users and providers and a range of strategies to improve compliance with human rights within dispute management at local level. While a growing body of normative literature provides guidelines on how international agencies can take account of legal pluralism, this panel aims at examining international development agencies’ approaches to legal pluralism in Africa from a legal anthropological and empirical point of view. The contributions critically examine actual practices on the ground and go beyond simple and standardized lessons learnt.

Legal pluralism as an issue for development in Africa?. Dr Markus Weilenmann (University of Zurich). In many African countries, development actors start focussing on issues of legal pluralism. This paper analyses the consequences of this process by investigating the way, legal pluralism is framed by project law.

Why international agencies struggle to come to terms with legal pluralism. Mr Tillmann Schneider. Legal pluralism is not a new phenomenon. Still, development agencies struggle to come to terms with the challenges involved. The paper describes such challenges and highlights some of the obstacles to mainstreaming legal pluralism into development practice.

Advancing Human Rights in Legally Plural Africa: The Role of Development Actors in the Justice Sector. Dr Giselle Corradi (Ghent University). This paper analyses how development actors providing aid to the justice sector in sub-Saharan Africa have so far approached the promotion of human rights in legally plural contexts and in relationship to local legal orders.
G35
Gender, religion and legal pluralism: issues of governance in South and South East Asia (IUAES Commission on Legal Pluralism)
Convenor: Mr Shyama Rout (Sambalpur University)

Tue 6th Aug, 09:00-10:30
Location: University Place 4.212

There is no simple fit between legal pluralism and religious pluralism, and this could help in thinking of the boundaries between law and religion historically, contextually and contingently. The problem of gender discrimination in the given laws in all communities has to be settled. How to go about it? A common civil code is no solution. The solution can be found in legal pluralism. If we accept this way of looking things it will be easier to remove gender discrimination. But legal pluralism does not mean we retain traditional or religious laws as they are. Suitable changes and enactment of reforms to remove gender discrimination embedded in these laws must be initiated. Personal laws are said to be protected under the Constitution which gives communities “the right to practice, preach and propagate their religion.” However, these laws conflict with the right to equality as individuals’ rights under family law differ according to their religion. It also represents a failure to meet the constitutional commitment to enact a uniform civil code (UCC) for all its citizens. While Muslim women were viewed as being the most disadvantaged under their family law regimes, Hindu and Christian family laws also discriminated between men and women. The absolute and binary opposition between state and community on the question of personal law is false; it needs to be dismantled and reconstructed as an argument for the rights of all women.

Resisting the inbetweeness: state identity and the current Islamization of law in Indonesia. Dr Ratno Lukito (University of Surakarta, Indonesia). The paper tries to look at the relation between the struggle to define the state-religion continuum in Indonesian constitution and the ongoing struggle of legal Islamization lingering in the country.

Gender, religion and legal pluralism: issues of legal governance in secular India. Mr Shyama Rout (Sambalpur University). Legal Pluralism in family laws in plural societies in Indian states have discriminated against women and have created cleavages in societies. The solution can be found in Legal Pluralism.

Legal Pluralism in Afghanistan. Dr Mahesh Ranjan Debata. This paper discusses how different rules, customs and laws have enriched Afghan legal culture that aims at rebuilding a new legislation and modern judiciary based on Islamic culture of the country.

G36
Instruments of global regulation : the emergence of a pluralist global law? (IUAES Commission on Legal Pluralism)
Convenor: Mr David Restrepo Amariles (Université Libre de Bruxelles)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Location: University Place 4.211

This panel aims to analyze the emergence and functioning of new instruments of regulation in the context of globalization and their relation to classic forms of law. As globalization continues to transform economic, political and social relations into complex transnational phenomena classic law is increasingly seen as limited in scope and efficacy. On the one hand, national state law is not only limited by its territorial nature, but also increasingly put under pressure to deregulate or to conform to global standards of regulation.
Panel and paper abstracts

On the other hand, public and private international law are also at pains to regulate transnational interaction associated with globalization. International law is poorly equipped to deal with globalization given its strong roots in voluntarism, its increasing fragmentation and its limited capacity to bind all actors in the international plane. As a consequence, a whole set of instruments and mechanisms of regulation have emerged to fill the vacuum, but also to challenge state law. Instruments such as codes of conducts, standards and indicators take a central role in global regulation together with mechanisms such as “auditing”, “benchmarking”, “reporting” and “monitoring”. This panel will explore whether these and other mechanisms could be seen as part of the making of a pluralist global law, understood not as a new legal order, but as new way in which old and new instruments of regulation are deployed vis-à-vis transnational phenomena.

The de-magification/demystification of numbers in international law - some reflections on the emergent use of indicators within a human rights and trade context. Ms Siobhan Airey (University of Ottawa). This paper reflects on the potential and challenges of the emergent use of indicators within a human rights and trade context, critically analysing two recent initiatives within international human rights law that prominently rely on indicators in order to conceptualise and monitor human rights.

The increasing influence of new instruments of regulation in international arbitration. Dr Katia Fach Gómez (University of Zaragoza). This paper aims to study the growing importance that new instruments of regulation – code of conducts, indicators, auditing and standardization- are gaining in the process of resolving international commercial disputes through international arbitration.

Law and globalization: emerging alternative legal techniques. Dr Francesca Scamardella (University of Naples, Federico II).

Making Norms with Numbers: The Use of indicators in International Commercial and Trade Law. Mr David Restrepo Amariles (Université Libre de Bruxelles). This presentation explores the increasing use of indicators in international trade regulation and adjudication. It will mainly focus on the use of “rule of law” indicators in international investment law and international arbitration.

Certification of palm oil and social conflict. Dr Michiel Köhne (Wageningen University). The RSPO regulates environmental and social problems around palm oil production by a system of certification. How do different local actors involved in conflict use this regime for their interests in the localities of production? And how does that alter environmental and social consequences?.

G38
Contesting universality and particularity in legal and cultural pluralism: an interdisciplinary approach (IUAES Commission on Legal Pluralism)
Convenor: Prof Masami Mori Tachibana (Kyoto Bunkyo University)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 4.207

Contesting universality and particularity in legal and cultural pluralism: an interdisciplinary approach (IUAES Commission on Legal Pluralism)Politics of cultural diversity has been in long discussion how to conceptualize and realize the rights of the peoples who belong to different categories in society. In search of peaceful co-existence, the definitions and roles of cultures have been debated both in local and global contexts.
The globalization has brought universal concepts and values such as human rights and equality of gender into the local contexts. The missionaries, enterprises, international agencies and NGOs are the carrier of these universal concepts and values. These concepts and values are redefined according to the local situations and local normative orders. These processes of redefinition of both universal and particular concepts are dialectic and results in the mutual transfiguration. However, the debates on the definitions and acceptance of cultures have often brought the conflicts among various sectors and stake holders in many places of the world.

In this panel, both theoretical and empirical papers from philosophical, historical, sociological and anthropological perspectives to deepen the understanding of status quos and issues on contesting universalities and particularities in cultural and legal pluralism are welcomed. The panel aims to deepen the perspective and methodologies for the realization of politics of cultural diversity based on the study of legal pluralism.

**Producing the homeomorphic equivalents: Ethical Foundation of Human Rights in Buddhism.** *Prof Yasuhisa Ichihara (Kansai University).* This paper studies the characteristics of the selective invocation in the process of producing homeomorphic equivalents on Human Rights in Buddhism.

**Legal Cultures relating to Female Ten-no(Japanese Emperor) and Conjugal Name in Japan.** *Prof Takeshi Tsunoda (Kansai University).* This paper considers on the gap between legal system and legal order/social situation in Japan, focusing on legal cultures relating to female Ten-no and conjugal name.

**Multiple identities of Muslims in the Philippines: Contesting gender situation in local, national and global contexts.** *Prof Masami Mori Tachibana (Kyoto Bunkyo University).* Being religiously minority, Muslims in the Philippines live in the plural legal orders. By analyzing about their practices and legal cases, this paper discusses about their plural identities and how the particular and universal values interact to construct their identities.

**Muslim Women-gendered universality of legal rights and cultural pluralism.** *Prof Shalina Mehta (Panjab University).* Islam defines moral obligations, legal and cultural rights of Muslim women in general. For decades now, there is contestant over who has the right to define these rights for these women. Universal declaration on human rights proposes gender equality in its own terminology. Religious fundamentalist have their own code of conduct and orthodox regimes propose their own charter of control mechanisms. Muslim women in different parts of the world have varied individual perceptions and patterns of conformance. This paper examines conformance, conflicts and ruptures that Muslim women in different parts of Asia are articulating.

**Reconciling international human rights with Islam: moving human rights from kurf (disbelief) to irshad (guidance) for humanity.** *Dr Abdulmumini Oba (University of Ilorin).* This paper examines the neglected theme of the examining the inconsistencies between international human rights and Islam from the Islamic perspective (rather than from the oft-discussed human rights perspective) and seeks ways of reconciling international human rights with Islam as means of evolving genuine universal human rights.

**Father’s rights among the Igembe of Kenya.** *Dr Shin-ichiro Ishida (Tokyo Metropolitan University).* This paper focuses on the local concept of ‘fatherhood’ in the Igembe community of the Kenyan central highlands, and then discusses how ‘father’s rights’ can be or cannot be conceptualised in the local context.

**“Mutual Recognition of Cultural Diversity: Equality and Legal Pluralism in the United Kingdom”**. *Dr Charlotte Skeet (University of Sussex).* This paper explores James Tully’s ideal constitutional convention of ‘mutual recognition of cultural diversity’ from the perspective of claims for both gender equality and claims for the recognition of ethnic or religious cultural difference and considers whether and to what extent this requires a commitment to legal pluralism.
G39
Makers, brokers, breakers: children and young people in legally plural worlds (IUAES Commission on Legal Pluralism)
Convenors: Dr Ellen Desmet (Ghent University / University of Antwerp); Dr Giselle Corradi (Ghent University)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.213

This panel focuses on children and young people as (relatively) new actors with norm-generating capacity. Children and young people are increasingly claiming and exercising rights in various forms and fora, the working children’s movements being among the best-known examples. Questions that can be addressed in the papers include: How do children and young people engage with the plurality of normative orders impacting on their daily life and well-being? What are rights conceptions of children and young people in different cultural contexts? How and why do they act as makers, brokers or breakers of certain norms? What is the role and potential of ‘children’s rights’, understood as the human rights of children, in relation to other (state and non-state) bodies of law? The panel aims to bring together theoretical and empirical contributions on under-researched issues in the relationship between children, children’s rights and legal pluralism.

Assessing the interaction between (scholarship on) children’s rights and legal pluralism.
Dr Ellen Desmet (Ghent University / University of Antwerp). This paper critically assesses to what extent and how law and scholarship on children’s rights and legal pluralism have engaged with each other.

Family dispute and plural legal practices involving young people with a migrant background: A case study in Belgium. Ms Kim Lecoyer (Ghent University). This presentation looks at the ways families with a migrant background in Belgium resort to non-state normative frameworks and mechanisms of dispute settlement in the domain of family law, with a special focus on children and young people.

Papers, families and conflicts: everyday life stories of Congolese children and young people in Belgium. Dr Barbara Truffin (Université libre de Bruxelles). This papers focuses on the daily negotiations of Congolese children and young people in a fragmented and plural normative framework.

Contested norms, contested discourses: body piercing among the Czech youth. Dr Martin Hermansky (Charles University in Prague). Using the example of body piercing among the Czech youth attending high school, this paper deals with youth perspective on cultural practices perceived as counter-normative by the dominant society. It will focus on how norms are shaped by contesting discourses and how the youth use their agency in transgressing, negotiating and re-establishing these norms.

State Recognition of Indigenous Customary Adoption in Canada: its Impact on Children’s Normative Agency and Rights. Prof Ghislain Otis (University of Ottawa). This paper will use the case of the proposed recognition by the State of indigenous customary adoption in Quebec (Canada) to illustrate the impact of recognition of indigenous normative orders on the ability of indigenous children to be “internormative” actors and on their status as specific right-holders.

African children in a legal vacuum. Prof Jan Bekker (University Pretoria). The legal and policy frameworks to protect the rights of vulnerable children in the family context will be discussed.

The Best Interests of the Child in a Multicultural Context. Ms Caroline Simon (Université Libre de Bruxelles). This paper studies the open legal concept of ‘The Best Interests of the Child’ that is now massively referred to by family justice and assesses the impact of cultural diversity in the definition of this concept by Belgian judges when dealing with children and families from a migrant background.
From Razia to protection: negotiating children’s living rights on the streets of Yogyakarta. 
Dr Edward van Daalen (University of Amsterdam). This paper explores the tension between international children’s rights standards and value-based perceptions of children in order to assess what the different understandings of children’s rights are, where they meet, and how they are negotiated into practice. It reports on research done on street children in Yogyakarta, Indonesia.

G40
Law and public morality: pluralism beyond law (IUAES Commission on Legal Pluralism)
Convenor: Dr Trevor Stack (University of Aberdeen)

Wed 7th Aug, 09:00-10:30
Location: University Place 4.211

Beyond legal pluralism itself, anthropologists have long paid attention to the normative orders that lie beyond law and sometimes sit in tension with it. Legal systems vary across the world and the borders between legal systems are often blurred and sometimes contentious but so are the borders between law and the enforcing of moral norms. This panel will bring an anthropological perspective to bear on the many debates, old and new, on the relationship between law and public morality. Is it always possible to identify a sphere of public morality? What if anything allows us to distinguish public morality from law? Do the subjectivities of claimants and adjudicators differ across public morality and law? How is authority configured differently? Is public morality always less institutionalised than law? Is the public of law itself different from the public of morality? Does public morality itself get defined by law? Does law have its own morality, or is it just influenced by the morality of broader society? Finally, is it possible to distinguish between ethics and public morality, and if so, how does ethics relate to law? All such questions will be addressed both theoretically and in the light of ethnographic data from across the world, past and present.

Law and Public Morality: Views from Anthropology and from West Mexico. Dr Trevor Stack (University of Aberdeen). In the paper I compare my Mexican informants’ understandings of citizenship with those of anthropologists.

Democracy, Corruption, Reaction: Dominance/Inequality, Rule of Law, and Moral Order. Prof Devanathan Parthasarathy (Indian Institute of Technology, Bombay). This paper analyzes issues of law and morality in a largely middle class anti-corruption movement in India, in a wider context of social dominance and widespread inequality.

Tobacco, migration and labour. Ms Maria de Lourdes Salazar Martinez (University of Manchester). The aim of this paper is to discuss the contradictions that entail out of the tobacco companies actions to improve corporate social responsibility. In the specific case of tobacco production, where exploitation, corruption and moral values are inseparably linked.
G41
Dynamic gendered media presentation and diversified ownership: China’s gendered media anthropological studies since 1978 (IUAES Commission on the Anthropology of Women)
Convenors: Dr Ga Wu (Yunnan Academy of Social Sciences); Prof Bohong Liu (Women’s Studies Institute of China, ACWF)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: Alan Turing Building G108

Our panel members will discuss all newly emerged diversification process of media organization in some regions, along with their gendered dimensions with the aid newly innovated multi-media techniques. Presentations will discuss new trends in communication and social networking through online sites (i.e., Facebook). Bold practices also are coming from film industries, TV programs, and the initiatives of women scholars and, including local women’s museums and local ethnic minority heritage and culture museum programs. These developments demonstrate the ways these smaller stakeholders walk their own independent roads. Overall, the panel will compare four types of media and their related gendered trends in: the Internet, film, TV programming and museum exhibition projects, highlighting past, current and future development possibilities for 21st century China.

Discussant: Yajun Qu
A Review of Current Loss of Awareness of Gender Equality and the Domination of Masculine Culture in Chinese Mass Media based on Netizen’s Discussions on Retirement Policy. Prof Bohong Liu (Women’s Studies Institute of China, ACWF). This paper aims to examine the complexity and the mode of expression by current Chinese mass media through the analysis of the netizens’ discussion on retirement policy from six websites.

TV media active effect on female floating population. Dr Liu Ning (Shanxi Administration Institute). 随着我国工业化、城市化进程的加快和农村剩余劳动力的大规模流动，农村女性人口流动已经成为一个不容忽视的社会现实。在这个流动的过程中，电视传媒作为最主要的文化生活方式之一对女性流动人口的影响作用日益明显，主要表现在思想观念的转变、自身文化素质的提高、生活方式的改变等方面。从女性流动人口融入城市对城市化进程的实质性意义以及新生代农村女性流动人口可持续发展能力的提高看，今后电视传媒必须勇于承担起自己的职责，编排和播出的电视节目要起到对流动女性的正面引领作用。不仅如此，还要从正面宣传农村流动女性群体，让更多的人了解和正确认识这个群体对城市经济增长和社会进步的积极作用。

China’s image: the Analysis from visual anthropology and gender perspective. Dr He Huang (Xiamen University, Fujian). China’s image; visual anthropology; gender perspective; narrative method; reality; creation; ritualized expression.

comprehensive utilization of Internet to break the constraints of the imbalance of medical service resources between urban and rural areas. Dr Jun Zhao (National Research Institute for Family Planning, China). In the countryside of China, up to date medical equipment and services as well as experienced medical staff are still deficient. This situations calls for more comprehensive utilization of Internet to break the constraints of the imbalance of medical service resources between urban and rural areas.

Narrow the urban and rural gap of reproductive health care in China: Comprehensive utilization of Internet and modern communication technology. Dr Jun Zhao (National Research Institute for Family Planning, China). This paper discusses recent initiatives to break the constraints of the imbalance of medical service resources between urban and rural areas in China, thus to narrow the urban and rural gap of reproductive health care, by utilizing Internet and modern communication technology.
International Journalists’ Credibility towards International News Source Organizations (AP, AFP, AJE, BBC, Bloomberg, CNN, Fox, Reuters, Xinhua). Ms Xi Mao. Nine major international news source organizations are selected to test their source credibility among 36 accredited respondents in Brussels to understand the factors, be it demographic or societal, which determine their credibility gap.

The Old Women in the Rural Areas of West China: Scarcity of Knowledge of Reproductive Health. Dr Qunxia Mao (National Research Institute for Family Planning). The knowledge of reproductive health among the old women living in the rural areas of West China is very scarce.

The Studies of Hui Women in Field of the Sociology of Ethnicity. Prof Guihua Luo (Qinghai University for Nationalities). The studies of Hui women is the important part of Chinese women studies which have made rapid progress and considerable achievements since the 1990’s.

Association of maternal preconception conditions and low birth weight: a cohort study in China. Dr Yuanyuan Wang (National Research Institute for Family Planning). Aim: To determine the relationship between maternal preconception health status and the risk of low birth weight.

Cultural property Rights issues and Media Studies: Recent Development in China. Dr Ga Wu (Yunnan Academy of Social Sciences). The 30-years transformation of the property rights of media system is a very important situation in China. In order to deepen media reform, it is of great importance to cultivate the innovative awareness of cultural property and to improve the relevant laws.

G42
Tourism and anthropological theory and practice (IUAES Commission on the Anthropology of Tourism)
Convenor: Prof Noel B. Salazar (University of Leuven)

Fieldwork-based anthropology and long-haul tourism share remarkably similar genealogies. Scholars have analysed in great detail the common historical roots of anthropology and tourism in romanticism, capitalist industrialisation, colonialism and the like. This partially explains why mainstream anthropology did, for a long time, despise tourism, both as a social reality and as an object of study. Today, anthropologists play active roles in tourism research as well as in planning and development, as guides, researchers, consultants, analysts or policy makers. The origins of the anthropological study of tourism date back to the 1960s. In those fifty years, dedicated colleagues have produced a rich set of analytical concepts and theories that have been widely influential within the interdisciplinary field of tourism studies. Within mainstream anthropology, however, tourism research still has difficulty shedding its reputation as being merely applied scholarship and tourism is rarely at the centre stage of the discipline. This panel of the IUAES Commission on the Anthropology of Tourism aims at changing this situation by presenting a set of thought-provoking papers that reflect critically on the dynamic relationship between tourism and mainstream anthropology. The participants address the following questions: Which innovative concepts and theories developed within the anthropology of tourism are relevant for the discipline at large and can shed new lights on important disciplinary debates? How can tourism and the anthropological study of it contribute to the development of ethnographic methods and methodologies? How can the anthropology of tourism play a leading role in advancing anthropological theory and practice?

Discussant: Nelson H. H. Graburn (University of California, Berkeley)
Panel and paper abstracts

Tourism after the East Japan disaster: Innovating anthropology through the study of tourism. Prof Shinji Yamashita (Teikyo Heisei University). Examining tourism after the East Japan disaster that occurred on March 11, 2011, this paper theoretically, methodologically and practically intends to innovate contemporary anthropology concerned with reflexive modernity in the age of global mobility.

Traveling in Binaries and Cycles: Valene Smith’s and Nelson Graburn’s Contributions from Tourism to Anthropology. Dr Margaret Swain (University of California, Davis). In the 1970s Smith and Graburn helped conjure up the anthropology of tourism, drawing from shared interests to develop distinct empirical and theoretical models of binaries and cycles. They continue to challenge anthropologists to travel with them to new frontiers of inquiry.

The Self in the World and the World in the Self: Contributions from Anthropology of Tourism to Anthropological Theory. Prof Tom Selwyn (SOAS). This paper seeks to substantiate the assertion of the Call text that anthropology of travel, tourism and pilgrimage (ATTP) has ‘arrived’ at the court of ‘mainstream anthropology’ bearing multiple gift and seeks to chart the contours of the new theoretical topography shaped by the ideas of the new arrivals.

Going New Places with Two Indispensable Guides. Dr Julia Harrison (Trent University). MacCannell’s assertion that ethnography is vital to the study of tourists and Graburn’s early attention to “tourist arts” were important in the development of the anthropology of tourism, and presaged much thinking that emerged in the broader discipline at the end of the twentieth century.

G43
New topics in the field of legal pluralism (IUAES Commission on Legal Pluralism)
Convenor: Dr Maarten Bavinck (University of Amsterdam)

Scholars in the field of legal pluralism have written extensively about issues of justice, property rights, religion, natural resources, human rights and the like. They have investigated the relations between customary law and state law, and debated the impact of transnational law. This panel intends to broaden the scope and invites papers on new topics in legal pluralism.

The Folly of Formal Legal Pluralism in Ecuador. Mr Marc Simon Thomas (Utrecht University). This paper provides a critical analysis of the situation of formal legal pluralism in Ecuador. Based on the analysis of a homicide, it argues that the recent constitutional recognition of customary law in daily practice seems to be nothing but a mere formality.

The effect of procedures and practices in dispute settlement on women in Namibia. Ms Eline Peters (University of Amstredam). This paper explores the different procedures and practices in customary dispute settlement in Namibia and analyses the effect of those procedures on women and their perceived success in (participating in) customary dispute settlement.

Abortion law in Poland - from liberal communist law to restricted corporate and state law in democracy. Dr Dawid Bunikowski (University of Eastern Finland). The paper analyzes a way from liberal communist law on abortion to restrictive both corporate law and state law in democratic Poland. In the communist time abortion on demand was allowed, in democracy the abortion law (corporate medical law, the state law) and legal debate are very restricted.

The single mothers’ networks of proximity in Tunisia. Dr Marta Arena (Wissenschaftskolleg zu Berlin). Tunisian Law 75/98 awards children born out of wedlock the right to get their father’s family name (laqab). This law reflects and holds notions which “make sense” with regard to the social structure (in Structuralism terms). Indeed, State law is an element in the organization of society rather than a unilateral rational mean to direct it.
An attempt to find “successful” way dealing with situation of legal pluralism.  Ms Olga Korneeva (Saint-Petersburg State University of Aerospace Instrumentation). Analyzing the experience of modern countries dealing with situation of legal pluralism based on example of blood feud, searching for advantages and disadvantages of different approaches, and conditions which make it successful.

How Postcolonial Law became an Ass: The Struggle over the Koodankulam Nuclear Power Plant in South India.  Prof Raminder Kaur (Sussex University). In this paper, I consider the oppositional views on law and democracy that have emerged over the development of the Koodankulam Nuclear Power Plant in south India along with contested debates about whether concepts of the nation should be prioritised with respect to ‘national security’ and nuclear development, or the environment and notions about deep democracy.

Religious Marriage and Nationalist Legitimacy in Turkey: A Comparative Analysis of Turkish Legal Policy Towards Imam Nikahi.  Mr Philip Balboni (Columbia University). This study explores Turkish legal policy towards religious marriage in regards to the solemnization of the marriage ceremony and the implications of this solemnization on the legitimacy of nationalist dogma in the public and private realms. Comparative legal analysis, demographic surveys, court cases and legal pluralistic theory will be employed to expose the implicit logic behind these state policies and their theoretical implications.

G45
Land and property through a legal pluralism lens (IUAES Commission on Legal Pluralism)
Convenor: Dr Janine Ubink (Leiden University)

Thu 8th Aug, 11:00-12:30, 14:00-15:30
Location: University Place 4.214

All societies recognize some form of property rights over land and vital goods. In many cases this property consists of ‘bundles of rights’ that are contested. This panel collects papers that present recent findings with regard to developments over property in various parts of the world.

The endangered practice of agriculture: Living with insecurity in peri-urban Ghana.  Ms Raluca Pernes (Babes-Bolyai University). In Ghana, land rights are allocated by competing and overlapping normative orders, making areas with high competition for land subject to ever-changing legitimate laws and regulations. Land cultivation becomes a marginal practice for those capable of handling huge levels of insecurity.

Forest administration encountering a swidden society in Burma / Myanmar.  Dr Yukako Tani (Tohoku Gakuin University). This paper attempts to explain the consequences of legal pluralism in the forests of Burma / Myanmar, by describing the legal idea of land and property of the people, and the legal framework introduced by the colonial government which is now inherited by the present government.

Land ownership claims and kinship creativity in a hometown village to Overseas Chinese.  Ms Meixuan Chen (University College London). This paper looks at the close relationship between property ownership and kinship grouping.
G46
State strategies for navigating plural legal orders (IUAES Commission on Legal Pluralism)
Convenor: Ms Emma Hayward (University of Pennsylvania)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 4.212

This panel brings together some of the most recent work in the field of legal pluralism on the ways in which states navigate the plural legal orders found within their borders. Each of the panelists, through their work, endeavors to develop a theory to explain how states choose to develop policy on the non-state legal systems that coexist with state law and the normative intersections that result from this overlap. Historically, states have adopted a wide range of policies concerning legal pluralism including refusal to acknowledge its presence, incorporation of minority group law into the jurisdiction of state courts, and full recognition of parallel legal systems. Combining theoretical reasoning and empirical evidence, the works presented offer explanations for this diversity of approaches. They include fieldwork from Oceania, the United Kingdom, India, the Middle East, and East Africa.

Recording customary law: from historical attempts to contemporary self-recording - with a case study from northern Namibia. Dr Janine Ubink (Leiden University). This paper discusses the different historical mechanisms that have been developed for recording customary law – codifications, restatements and case law systems – as well as the innovative approach of self-recording customary law undertaken by the Uukwambi Traditional Authority in northern Namibia.

The potential of constitutional recognition of religious and local normative and judicial orders: Insights from Ethiopia and South Sudan. Dr. des. Katrin Seidel (Max Planck Institute for Social Anthropology). State-recognition of local and religious laws offers a flexible normative frame that may contribute to ‘harmonizing society’. How could the ‘space’ in which normative perceptions overlap be institutionally shaped and what effects does the de jure legal pluralism have on the normative orders?.

Implementing state law under chiefly rule: Navigating the plural legal orders of South African land restitution. Dr Olaf Zenker (University of Bern). Based on a case study of the communal land claim on “Kafferskraal” and 16 surrounding farms in Limpopo, this paper investigates how the state conceptually and practically processes the paradox of having to navigate plural legal orders in order to ultimately implement its own law.

Legal Pluralism and Group Rights: States and the Devolution of Judicial Power. Ms Emma Hayward (University of Pennsylvania). In the following paper, I examine six case studies to build a theory that explains when and how states choose to interact with non-state legal systems. I argue that varying levels of institutionalization and the outcomes of bargaining processes account for differences in state policy.

Minority Legal Orders: Minorities, Pluralism and the Law. Dr Maleiha Malik. Minority Legal Orders in the UK: Minorities, Pluralism and the Law discusses the origins of minority legal orders in the UK and defines what constitutes a minority legal order in a liberal democracy. It argues that the UK has a responsibility to consider the rights and needs of minority groups.

Intellectual Property, Customary Law and Protection of Traditional Knowledge: An unholy alliance or an unlikely path to self-determination. Dr Brendan Tobin (Griffith Law School). International law requires recognition of indigenous peoples customary law in traditional knowledge governance. This paper examines the challenges and opportunities for securing such recognition and the role intellectual property may play in promoting compliance and indigenous self-determination.
Re-imagining the local: legal pluralism in a transnational world
(IUAES commission on Legal Pluralism)
Convenor: Prof Anne Griffiths (Edinburgh University)

In recent decades attention has focused on transnational relations and transnational laws and the plural legal constellations that they embody that construct notions of identity and belonging, of ‘self’ and ‘other’ that extend beyond the frontiers of the nation-state. Under these conditions what is ‘local’ and what is ‘global’ becomes open to question as the state becomes re-positioned as an element but not necessarily the reference point from which to examine social and legal relations.

This panel explores how transnational forces and their impact are shaped by local actors in particular contexts in order to promote an understanding of how ‘external’ interventions become endowed with diverse and localized sets of meaning and practices. It moves beyond a conception of the local as physically or territorially grounded to one that examines how it is constituted. This not only takes account of a specific site in which social relations are bounded and locally constituted but also incorporates how perceptions of what is local are discursively and historically constructed. It is one that engages with the experiences and representational map constructed of a specific place by its occupants in relation to themselves and to a wider world. In this more spatial approach to depicting the local, law cannot be ignored, for it serves to produce space yet in turn is shaped by a socio-spatial context. By re-imagining the local this panel seeks to reframe the ways in which the local and transnational or global relationships are conceived, including the role of legal pluralism. It aims to promote a better understanding of what gives rise to the uneven and diverse effects of globalisation, along with the processes of ‘internalisation’ and ‘relocalisation’ of global conditions that may allow for the emergence of new identities, alliances and struggles for space and power within specific populations.

Incorporating plurality in the discourse on indigenous knowledge of biodiversity and intellectual property rights: issues and challenges. Dr Indrani Barpujari (The Energy and Resources Institute). A major flaw in the evolving legal and IPR regime for protecting indigenous knowledge of biodiversity is the possible non-inclusion of traditional knowledge holders in the process, the super-imposition of an alien legal framework and values, and the lack of their practical capacity. It presents the case for the accommodation of local views, realities and mechanisms in enacting law and policy.

Legal pluralism and common pool resources. Dr Patricia Urteaga (Pontificia Universidad Catolica del Peru). My paper explores the socio-legal dynamics of water rights in conflictive contexts. I particularly explore how the contents of local water rights are transformed to encompass the ecological systems that are being threatened by the activities of extractive industries.

When global collides with local: the relationship between western science and Inuit knowledge systems. Dr Chris Milley (Dalhousie University). An examination of the causes and nature of the conflicts between Inuit and Western knowledge systems through an examination of the differing rationale for knowledge acquisition and transmittal systems employed in Inuit and Western decision-making and resource governance systems.

Contested Sovereignties and Imagined States: Indigenous Law, Violence and State Effects in Postwar Guatemala. Dr Rachel Sieder (CIESAS). Through an ethnographic exploration of justice practices in the region of Santa Cruz del Quiché, Guatemala, this paper analyses the ways in which indigenous peoples’ practices of alternative forms of justice or sovereign claims affect the nature of the postwar state.
Re-envisioning the Local: Spatiality, Land and Law in Botswana. **Prof Anne Griffiths (Edinburgh University).** My paper explores links between land and persons created through familial social relationships over generations in Botswana. Exploring connections between tangible and intangible domains it examines temporality, linking present and past in ways that give rise to social inequality among the population.

Mapping the legal fields in urban contexts: extra-judiciary instances of conflict resolution in Luanda and Maputo. **Dr Maria Paula Meneses (Coimbra University).** This paper seeks to discuss the presence of plural instances involved in conflict resolution in contemporary African urban contexts, taking as references Maputo and Luanda – two major cities in southern Africa, building on the concept of heterogeneous state (Santos, 2006).

The property - citizenship – identity nexus: West Sumatra after the fall of the Suharto regime in 1998. **Prof Keebet von Benda-Beckmann (Max Planck Institute for Social Anthropology).** It is common knowledge today that property and citizenship are closely related. This paper addresses the question what the driving forces are that shape the dynamics of the property – citizenship – identity nexus and how do actors negotiate within this nexus?

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**G49**

Self-regulation, customary law, protest movements: historical and modern experience (IUAES Commission on Legal Pluralism)

Convenor: **Prof Iuliia Sushkova (Mordovian State University)**

**Thu 8th Aug, 09:00-10:30, 11:00-12:30**

**Location:** University Place 4.213

Ethnos as essential source of power is a primary norm-generator. It means that law itself is a product of ethnic mentality and particular legal culture, which is generated by different forms of anthropological (ethnic) activities. Customary law develops a system of methods for preservation and protection of ethnos as a phenomenon. Often this system is not identical to the system, organized by the state. Ethnos is empowered to overrule any state order and create a new one. In historical retrospective every country faced situation in which the society, ethnoses have made magnificent political, socio-economic, cultural and legal changes. For years customary methods of protest have been officially neglected and perceived as illegal forms. Within the panel there will be focused on historical and modern experience of protest movements motivated and organized according to customary law. Panel speakers will discuss issues of self-regulation, customary law and protest movements on the example of Russian revolutionary movements and Canadian doukhobors.

**Discussant: Nikolai Mokshin**

**State, communities and citizens. Dr Leif Korsbaek (Escuela Nacional de Antropologia e Historia (ENAH)).** In Latin America, and in many other parts of the world, there exists an enormous gab between the state and the communities with their citizens.

**Colonial Law as Crime: Social Harm and Using Law against Indigenous Peoples. Dr Marianne Nielsen (Northern Arizona University).** Historically, law was a tool of colonization. It was broken, manipulated and rewritten to allow the victimization of Indigenous peoples. It laid the foundation for their modern day victimization by government, corporations and individuals.

**Legal Traditions of the Canadian Doukhobors. Prof Iuliia Sushkova (Mordovian State University).** There are cases, when religious identity is more dominant than ethnic identity and religious norms are more effective in comparison with ethnic customary norms. Within the religious sects can be established specific set of norms, which could be called “sectant law”.
The Institutions of self-management in Turkmen settlements in the South of Russia. Dr Olga Brusina (Institute of Ethnology and Anthropology RAS). In Turkmen villages in the North Caucasus the traditional social institutions function informally, but their role remains important. The main institution is a Council of elders – the institution of self-management. Councils of elders regulate customary life and order in a village, examine suits and help pacification interethnic conflicts.

The Revolt of the Mordvins of the Teryushevskaya Volost of Nizhegorodsky District in 1743-1745 and 1804-1810. Prof Nikolai Mokshin (Mordovian State University). Both of the revolts reflect the protest of the Mordovian people against Christianization, pursued by the tsarist authorities and the Russian Orthodox Church.

About the Increase of the Protest Notion Against Religion and Church of the Mordvins During the Development of the Revolutionary Movement in Russia at the Beginning of XX century. Prof Elena Mokshina (Mordovian State University). Revolution in Russia (1905 – 1907) has significantly changed political and spiritual consciousness of the Mordovian peasants.

To the question about “protest voting”. Dr Maria Maslovskaya (Mordovian State University). From 2006 there is cancelled the istitution of voting paper the point «against everybody». It is the most contradicting elements of Russian voting system.

Role Potential of Local Knowledge in Inland Water Resources to be National Policy in Indonesia. Miss Bayu Vita Indah Yanti (Marine and Fisheries). Local knowledge which is live as customary law has more potential to become a national legal policy more effective and efficient.

Juridification and Reconfiguration of “Custom”: Self-Governance in Contemporary Bali. Dr Martin Ramirez (Max Planck Institute for Social Anthropology). The resilience of Bali’s customary law in villages and irrigation associations allowed for its juridification, in 2001, as a means to forestall further encroachment by an ever Islamizing state. This paper analyses and assesses the ambiguous Balinese experience with the new form of self-governance.

G50
‘All the world’s a stage’: the social and political potentialities of theatre and performance
Convenors: Mr Jonas Leonhard Tinius (University of Cambridge); Dr Alex Flynn (University of Cambridge)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G209

If all the world really is a stage, and we the players on it, then where do we position theatre and performance in this world? Social theory following Goffman, Bourdieu or Butler has theorised the importance of performative metaphors and notions of performativity for our understandings of identity, sociality, and politics. In this panel, we explore the creative pathways that a study of theatre and performance may open for anthropological enquiry. What do we understand by theatre and how does it differ from other performative events? What social forms and political events does theatre provoke? If some of the political potential of performance are protest and ethical imaginations, what is the socio-political potential of institutionalised forms of theatre? What if theatre is understood as a broader category of intellectual and aesthetic enquiry into self-reflected understandings of embodiment and sociality? What may we learn about the relation between politics and aesthetics by attending to performance events and theatre?
Panel and paper abstracts

In its potential to provide second-order reflections on society and sociality, theatre is important for how we analyse the emergence of protest, new forms of social relations, and aspirations of groups. By focussing on “humans who embody other humans”, as Helmuth Plessner described it, theatre can provide a rich field for anthropological explorations of people’s own reflections on humanity, sociality, and aspirations. We look to ethnographic analysis to explore the variety of actors’, directors’, and audiences’ reflections on how to stage the world and thereby render the world a stage.

Discussant: Prof James Thompson (University of Manchester) and Prof Paul Heritage (Queen Mary, University of London -- TBC)

‘Verbatim’ documentary theatre as a means of ethnographic representation in Staffordshire and London. Dr Nicholas Long (London School of Economics and Political Science). This paper argues for the value of Anna Deavere Smith’s ‘verbatim’ technique of documentary theatre as a means of anthropological knowledge transmission, outlining the technique’s potential, the obstacles that it has encountered in practice, and some possible ways in which these might be overcome.

‘The witness and the replay’: oral history and documentary theatre. Dr Louise Owen (Birkbeck College, University of London). Informed by Rebecca Schneider’s groundbreaking analysis of performance and its ‘remains’ (2011), this paper offers a consideration of documentary theatre in terms of theatrical re-enactment, and the role of ‘non-serious’ theatrical processes in constructing and mediating the past.

‘Performance’ versus ‘theatre’: an ancient perspective. Ms Clare Foster (University of Cambridge). Anthropology and theatre, as the history of Performance Studies suggests, share common, and increasingly current, agendas. But the idea of theatre as ‘going to a play’ still dominates. A radical revisioning of Athenian theatre, in contrast to Aristotle’s description of its reperformance, may help.

‘Bastardos of all countries, unite!’: On international theatre exchange and an aesthetic of transformation. Mr Jonas Leonhard Tinius (University of Cambridge). This paper explores the ethical significance of international cooperation through theatre. Focus is the German ‘Theater an der Ruhr’ and its unique ‘international theatrelandscapes’ project, which has initiated pioneering aesthetic dialogue, among others, with Iran, Iraq, or Syria.

The Invisible Performance / The Invisible Masterpiece: Visibility and Concealment in Independent Public Art. Dr Rafael Schacter (University College London). Most commonly seen as an aesthetic infatuated with self-promotion, this paper will examine the “invisible masterpieces” of Independent Public Art, the furtive artworks not only whose performance is concealed (as in nearly all examples of this illicit art) but so too the final artefact itself.

Artmani, Occupy, Escrache. Politics and performance in Barcelona. Dr Roger Sansi (University of Barcelona). In Barcelona, Spain, in the last years many artist collectives have defined their practice as a form of political dissent or “artivism”. These collectives have been accused of reducing politics to performance. This paper will look at their practices, from “artmanis” to “escraches”.

We love spontaneity and script. Dr Alex Flynn (University of Cambridge). This paper investigates the interstices of artistic practice and cultural policy in the MST of Brazil. It examines the tensions between spontaneity and script, which call into question the potentiality of art to transform society.

Theatre, thought and action: three experiments in Africa using community performance to interrogate power structures. Prof Jane Plastow (University of Leeds). This paper explores, with reference to projects undertaken by the writer, how performance arts were used with marginalised social groups in three African nations to explore participants lives and then illustrate injustices to those in power.
**Theatre in Transition.** Miss Efua Prah (University of Cape Town). Using theatre and performance as a methodological approach, this paper outlines a theatrical drama of internalized violence created from the imagination of children living in a government-built temporary relocation camp located in Cape Town, South Africa.

**The anthropologist as ensemble member: Taking research theatre seriously.** Dr Caroline Gatt (Sociological Review). I present a retrospective and prospective exploration that ‘takes seriously’ (Viveiros de Castro) the work of research theatre. This presents two main challenges: how to approach parallel, non-institutional research traditions within Euro-American spheres and the text-focused practice of ethnography.

**My world is being staged: indigenous theatre in Chiapas, Mexico.** Dr Susanna Rostas (Cambridge University). Many events have performative elements but theatre differs from others in its ‘self consciousness’. Theatre is always theatrical, outside everyday life and can parody and comment on the quotidian. By this means it can increase cultural awareness, support social upheaval and new forms of sociality.

**The politics of aesthetics in the maracatu-de-baque-solto (Pernambuco, Brazil) or the materializations of creolization.** Dr Laure Garrabé (Universidade Federal Santa Maria). Observed through a modal perspective, this ethnography of a Brazilian popular expression form argues that the articulation of its specific modes of doing and modes of relationship, construct its politics of aesthetics that seem to materialize the expressions of dynamics idealized and described as « creolization » both by anthropologists and poets.

**Backyards to the future: cultivating transformance.** Mr Dan Baron Cohen (Transformance Institute: Culture & Education). Young artist-producers from the excluded and conflicted Cabelo Seco are transforming their violent lives, streets and schools in the city of Marabá through their performance of Afro-Indigenous identity based on an Amazonian model of wealth and development. What can be learned from their performance?.

**G51**

Exploring frontiers of tourism research and theory in Latin America and the Caribbean (IUAES Commission on the Anthropology of Tourism)

Convenor: Dr Gregory Teal (University of Western Sydney)

Thu 8th Aug, 09:00-10:30, 11:00-12:30

Location: University Place 4.206

Anthropological research on tourism in Latin America and the Caribbean is empirically diverse and theoretically complex. Over the last two decades anthropologists have produced innovative and critical work on sex tourism, tourism and indigenous land rights, race, heritage and dispossession, spectacle and authenticity, tourism and post-revolutionary societies, to list a few themes. Often at the core of anthropological discourse on tourism in the region is a focus on relations and structures of power and inequality. This panel provides a space for papers on these and other topics and on diverse cultural and geographical foci of current research, and which identify critical issues and directions in anthropological/tourism theory.

**Discussant: Noel B. Salazar**

**Contested Shrines: Tourism and religion in Western Mexico.** Dr Alejandra Aguilar Ros (CIESAS (Centro de Investigaciones y Estudios Superiores en Antropología Social)). This paper discusses issues on tourism and its relation to religion and the idea of national heritage in the area of Occidente de Mexico (Western Mexico).
Panel and paper abstracts

All Along the ‘All-Inclusive Prison’: external cultural influences and local habitus in Jamaican tourist destinations. Dr Lukasz Kaczmarek (Adam Mickiewicz University). On the basis of findings from fieldwork on the local dimensions of power relations and mechanism of identity construction in Jamaica the author explains the tourism-related issues as rooted in both, external cultural influences and local habitus.

Marginalization and Tourism Development on the Dominican - Haitian Frontier. Dr Gregory Teal (University of Western Sydney). The border areas of Haiti and the Dominican Republic are marginalized from the political and economic centers of both countries, yet are important to relations between them. There are creative initiatives to develop local, community based environmentally responsible tourism along the border.

Tourism and migrations in a passional place, Ponta Negra - Northeast Brazil. Mr Octávio Sacramento (University of Trás-os-Montes e Alto Douro). The paper discusses the connections between touristic and migratory international flows in Ponta Negra, (Natal-RN, Northeast Brazil).

G52
Rights, institutions and governance: perspectives on legal pluralism from Asia (IUAES Commission on Legal Pluralism)
Convenors: Dr Pampa Mukherjee (Panjab University); Dr Amalendu Jyotishi (Amrita University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 4.211

In the last few decades, Asia as a region has experienced major economic, political and social transitions that have implications on its institutional and governance structures. The processes of democratization and global international engagements have resulted in redefinition of various legal aspects particularly those that are in conflict with the existing practices. Essentially, being a plural society, many Asian nations in recent times are also dealing with additional tensions some of which arises due to their contestations with existing statutory laws. Prevalence of these kinds of conflict, protests and negotiations can be particularly observed in institutions associated with the governance of human rights, gender and natural resources, both at the macro and micro level. In this context legal pluralism as a perspective assumes significance as it not only provides an interesting framework to understand and analyze complex issues associated with institutional governance at different levels but also provides meaningful alternatives to address such concerns. Such engagements are in fact necessary for need based and effective policy formulation in respective countries in the region.

Economic Liberalization and Judicial Discourse in India: Rights, Resources, and Justice. Prof Devanathan Parthasarathy (Indian Institute of Technology, Bombay). The paper analyzes post-economic liberalization judgements and judicial pronouncements in India from a discourse perspective to bring out their implications for rights, resource management, and justice.

Contesting and Negotiating Inheritance Laws: Access to Justice for Moslem Indonesian Women. Prof Sulistyowati Irianto (University of Indonesia). This paper is at aimed to challenge women's access to justice in inheritance disputes and inheritance law as it is applied by the Indonesian religious court as well as the district court. This research examines further how inheritance issues are settled as trouble-less cases out of court. How women are projected in Islamic inheritance law and its application in the daily life of the society.

Caste, Community and Law- Khap Panchayats in Contemporary India. Dr Pampa Mukherjee (Panjab University). Based on recent case studies of ‘honour killings’ in Haryana, a state in Northern India the paper analyses how the institution of caste/khap panchayat—an extra-judicial body with an ancient and medieval legacy negotiates with the statutory legal system in contemporary India.
Land, public policy and struggle: reconstituting land and resource rights and relations in conflict and transition settings: some observations in Muslim Mindanao, Philippines. Prof Myrthena Fianza (CSSH, Mindanao State University, Marawi 9700 Philippines). The reconstitution of informal land rights prevalent in the Philippine Muslim autonomous region not only by state and non-state intrusions but through struggle is examined. Reaffirmed is the view on plural legal orders as ‘interactive’ and an apt approach to the region’s recurring resource disputes.

Land Dispute Settlements: The Comparative Studies between the Kotabatu People and the Suli and Tulehu People. Mrs Lidwina Inge Nurtjahyo (Faculty of Law Universitas Indonesia). This paper compares the pattern of land dispute settlements between the Kotabatu’s people (Bogor) and the Tulehu and Suli’s (Maluku). There were some differences found. First, the role of the intermediaries and second, the tendency of the people to go to the court after the mediation failed.

Legal pluralism in the domestication and utilization of timber tree species in the post-logging ban Philippines. Dr Sharon Singzon (Eastern Samar State University). Domestication and production of timber tree species was widely promoted in the Philippines after implementation of the logging ban to rehabilitate the denuded forest areas. This paper discusses the interplay of legal pluralism in the decision-making process of the production and utilization of timber trees.

State, market or community? A study of governance of inland fisheries in Tawa reservoir, India. Dr Amalendu Jyotishi (Amrita University). With the growing concerns over rights on natural resources, in this study of fisheries management in Tawa reservoir in India we examine which type of management system i.e. state, private or community address three important issues of equity, efficiency and sustainability of reservoir fisheries.

Privatizing and negotiating pollution control in Indonesia: The monitoring, enforcement and dispute settlement activities by the environmental agency in West Java province. Miss Laure d’Hondt (Leiden University). In Indonesia, dealing with pollution is largely dependent on private parties. The government’s role is often limited to facilitating dispute settlement between them. This paper describes the daily activities of an environmental agency showing that pollution control is often a matter of negotiation.

G54
Roundtable: An International Conversation on Public Anthropology
Convenor: Prof Angelique Haugerud (Rutgers University)

Thu 8th Aug, 11:00-12:30
Location: Roscoe 3.5

How do visions, practices, and challenges of public anthropology differ across national boundaries? What possibilities and challenges arise for global forms of public anthropology and for engaging issues of public concern across political borders? In this roundtable discussion, participants from four countries on three continents reflect on anthropology’s publics and consider questions about intelligibility and relevance when academic work is translated into non-academic domains; perspectives on anthropological engagement with media, policy debates, and popular political discourses; and possible pitfalls of evangelizing anthropology. Themes addressed include the afterlives of ethnography; memory politics and traumatic pasts; public representations of the economy and the politics of austerity; the challenges of advocacy work and of power inequalities in representation; possible forms of networking and collaboration, and the stakes for different participants; and the effects of “audit cultures” and the corporatization of universities.

Panel participants from Africa, Europe and North America include Catherine Besteman (Colby College), Thomas Hylland Eriksen (University of Oslo), Francisco Ferrandiz (Spanish National Research Council), Hugh Gusterson (George Mason University) and Angelique Haugerud (Rutgers University).
G55
World Anthropologies Today
Convenors: Prof Susana Narotzky (Universitat de Barcelona); Dr Gustavo Lins Ribeiro (University of Brasilia)

Sat 10th Aug, 09:00-11:00
Location: University Place Main Theatre

In 2003, the Wenner-Gren Foundation International Symposium “World Anthropologies – disciplinary transformations within systems of power” was held in Italy. In 2006, the homonymous book was published. The symposium and book expressed in theoretical and political terms some of the positions of a larger international group called the World Anthropologies Network. Ten years after, we want to appraise and discuss their theoretical, practical and political impacts. Do we now have more horizontal and plural, heteroglossic worldwide relationships among anthropological communities? Is the Anglo-American disciplinary hegemony more open to other influences? Have “South-South” conversations increased? These and other questions will be discussed by some of the most influential voices of the world anthropologies and other related global debates. The participation of the audience will also be highly welcome.

World anthropologies and the franco-world anthropology. Dr Francine Saillant (Laval University). We present : language concern while writing The Lausanne Manifesto (2011); evolution of the Manifesto to a dictionary (Anthropen); reflections about the contributions of the franco-world anthropology to the world anthropologies.

Occupy scholarship! Thinking from the peripheries ten years after World Anthropologies Network. Prof Susana Narotzky (Universitat de Barcelona). Ten years have gone since the founding of the World Anthropologies Network. The project has been institutionalized interaction among anthropological communities has undoubtedly increased; but, beyond connectivity, have the power centers of knowledge production changed?.

World Anthropologies and the Audit Culture: WCAA, SSCI, and some possible anthropological futures. Dr Gordon Mathews (The Chinese University of Hong Kong). Anthropology has become recognized as not Euro-American but global in recent years. However, the audit culture has increased Anglo-American hegemony in publication. This paper explores how the intellectual and the institutional are profoundly at odds in the shaping of world anthropologies.

Hybridity and contact-zones as a hope for a cosmopolitan anthropology. Prof Michal Buchowski (University of Poznan). Notions such as center and periphery can be used in description of the inequalities in knowledge production and reproduction of hierarchies of knowledge in anthropology. Can existing disparities be diverted? Can anthropology be transformed from a panoptical structure to a multi-centred discipline?.

Rethinking world anthropologies. Dr Gustavo Lins Ribeiro (University of Brasilia). The world anthropologies’ debate is well known in different anthropological communities, thanks to several initiatives that disseminated the visions of this political and theoretical movement. I will discuss the main accomplishments of the world anthropologies’ project, its limits and obstacles.

‘Once was Blind but now can See’: Modernity and the Social Sciences. Prof Sanjay Seth (Goldsmiths). This paper asks, how and why is it that we assume that modern knowledge is universal, despite its European genealogy and its historically recent provenance? What warrant do we have for considering this superior to the pre-modern knowledges of the West, and the autochthonous knowledges of the non-West?.
Anthropology holds a uniquely reflexive position among studies of human life. Through awareness of the histories and legacies of our ancestors’ the discipline develops and analyses past innovations in the light of current events, providing space to rethink contemporary issues in sociality. This panel demonstrates the collective breadth of Anthropology, mirroring the international union of disciplinary perspectives of the conference.

This panel invites papers which address the social, physical and intellectual past, and re-examine classic anthropological themes through contemporary critical perspectives in order to develop and advance theoretical approaches.

In particular we will address critical approaches to change and the analytical value of process. We will conclude the session with an open discussion about the diverse approaches to temporality, theory and process which can motivate new directions in anthropological scholarship.

Discussant: Prof Bob Simpson (Durham University)

The rhetoric of mass-gifting: successful and sustainable giving to consumers in eastern Germany. Dr Gareth Hamilton (University of Latvia & Durham University).

Based on rhetoric culture theory and experience with product promoters in postsocialist eastern Germany, this paper considers the ways in which consumers in retail and wholesale stores are persuaded to accept mass-gifts (as conceptualised by Bird-David and Darr).

‘It was so strange when we heard music’: towards an anthropological analysis of violence patterns, variations and sound paradoxes in Nazi death camps. Dr Ana Brinca (New University of Lisbon (UNL)).

This paper presents an anthropological analysis of the relationship between violence and music in Nazi death camps; based on testimonies of survivors, focuses and discusses violence patterns and variations connected with ‘the sound of music’, moral and symbolic violence encountered in that context.

Prehistoric skeletons and demographic transition. Prof Mark Cohen (SUNY-Plattsburgh.edu).

Prehistoric skeletal populations and other evidence demonstrate that fertility increased as did mortality in the first demographic transition, ca 10,000 years ago, producing a very small increase in population growth accompanied by increased pathology and declining life expectancy.

Normal or Abnormal? The Sudden Change among the Thought Normal People in the 21st Century: Medical Implications on Self and Socio-Economic Implications on Society. Mr Olukunle Omotoso (University of Ibadan, Ibadan, Nigeria).

This paper uses an ethnographic review in tracing the sudden behavioral change among the thought normal people in the 21st century and provides answers to some questions on the medical and socio-economic implications of the abnormality acts and scene in Nigeria and other Africa countries.

Anthropology of kinship: main directions and actual problems. Prof Vladimir Popov (Museum of Anthropology and Ethnography).

Three main directions were formed in anthropology of kinship during the 20th century: typological, sociological, and ethnological. Among the outlook for the study are such actual problems as the correlation between kinship systems and sex-and-age stratification, the specific character of some forms of pseudokinship.

Anxious conversations: The role of rhetoric and imagery in defining success in dementia research. Miss Sally Atkinson (Durham University).

This paper explores how scientists negotiate the anxious conversations involved in dementia research and public engagement. I discuss the rhetorical role of images in managing plural perceptions of scientific success and failure.
Panel and paper abstracts

**LD01**
The vulnerable child: biological responses to life in the past
Convenors: Dr Sian Halcrow (University of Otago); Dr Mary Lewis (University of Reading)

**Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30**
**Location: Roscoe 2.10**

Although the health of infants and children is a sensitive barometer of population health, they were often discounted in archaeological research. There was a perception that their bones do not survive well in the ground, and that they are consistently under-represented in the archaeological record. In recent years attitudes have begun to change and this session aims to explore the current status of the bioarchaeology of children. Child skeletons provide a wealth of information on their physical and social life, from their growth and development, diet and age at death, to the cultural and economic factors that affect their nutrition and expose them to trauma and disease at different stages of their lives. The ways in which children are buried are also very indicative of cultural aspects of a society, including social age and gender structures. Papers within this session explore aspects of infant and child bioarchaeology with the aim to increase awareness of the importance of examining these remains from sites all over the world, and some of the challenges that are faced.

**The Children of Medieval England: drawing together the evidence. Dr Mary Lewis (University of Reading).** This paper draws on collated osteological data from medieval England to examine what we can currently infer about the nature of child health in the past. The limitations and potentials of child skeletal remains in palaeopathology are explored, and future directions discussed.

**Twins in prehistoric mainland Southeast Asia: Birth, death and personhood. Dr Sian Halcrow (University of Otago).** Double infant burials occurred at the site of Khok Phanom Di during a phase associated with immigration and some evidence of early agricultural practices. A study of their stratigraphic context and relative ages led to the interpretation that these were twins.

**Identities in transition: skeletal and funerary evidence for understanding childhood in the past. Dr Rebecca Gowland (Durham University).** The archaeological funerary context provides a rich source of evidence for studying childhood in the past through the integration of skeletal and cultural evidence. This study adopts a life course approach to explore the different ways in which childhood may have been perceived in the past and the potential biological consequences as indicated by skeletal evidence for health.

**Bio-social constructions of childhood in palaeohealth and mortuary contexts. Dr Marc Oxenham (ANU); Dr Kate Domett; Dr Hirofumi Matsumura (Sapporo Medical University).** Using the early second millennium BCE cemetery of Man Bac, Vietnam a bio-mortuary analysis demonstrates: evidence adults invested significant energy in the funerary arrangements of children, despite high rates of infant mortality and morbidity; and the identification of a range of bio-socially mediated subadult age classes.

**On the threshold of adulthood: skeletal indicators of the progress of puberty. Dr Fiona Shapland (University of Reading).** Is it possible to identify maturation events that correspond with the changes of puberty? The timing of puberty can be influenced by environmental factors, and analysing these indicators among archaeological populations can provide an insight into the progress of puberty in the past.

**Sharing home, hearth, and grave: children in bioarchaeology in Iceland. Ms Cecilia Collins (University of Reading).** As a burgeoning field of research potential, the bioarchaeology of children in Iceland also has the power to inform current archaeological practice.
Childhood Health in Medieval Ireland: Evidence from Ballyhanna, Co. Donegal. Dr Eileen Murphy (Queen’s University Belfast). The paper will discuss the palaeopathological findings from 427 juveniles recovered from the Medieval burial ground at Ballyhanna, Co. Donegal. The data will be scrutinised for information about the health of these individuals and will be compared to that from contemporary Medieval populations.

Childhood Health and Care in Roman London: The Isotopic and Palaeopathological Evidence. Miss Lindsay Powell (Durham University). This paper aims to identify the experience and well-being of children at the periphery of the Roman Empire by combining evidence of burial practices with an osteological assessment of skeletal stress markers, and isotopic evidence of childhood diet and weaning practices.

Stable isotope analysis of incremental dentine collagen as a method of investigating perinatal health and nutrition. Dr Julia Beaumont (University of Bradford). Stable isotope analysis of sequential increments of human dentine allows reconstruction of juvenile diet and physiology. These isotope profiles constitute a new approach to the study of maternal health and infant feeding in the past and enable comparison of surviving infants with those who died.

Exploring the relationship between deciduous dental wear, age and status in late medieval England. Dr Heidi Dawson (University of Bristol). This paper will explore patterns of dental wear in relation to age at death and burial status. The deciduous (primary) molar teeth of 142 late medieval skeletons were analysed, with results indicating a significant association between dental wear and both age and status.

Filling in the holes: subsistence transition, skeletal emaciation, and compact bone histology. Dr Gwendolyn Robbins Schug (Appalachian State University). This paper uses subadult femur midshaft histology to examine different health and social outcomes of subsistence transition and environmental change in prehistory.

LD02
The role of cosmopolitan modern medicine and its social and cultural challenges
Convenor: Prof Margaretha Liwoso (Sam Ratulangi University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.211

The international society legally has chosen the modern medicine as one of medication sources; however this has a continuous problem. Related to existing dramatic innovations on curative and preventive health, genetic engineering to overcome some technical and medical problems, and so on, the international health communities are faced by bio-psycho-socio-and cultural problems: how can people humanly control the biology processes on sickness, death, and the old age; the medical application on preventive and curative action is forced and limited by social and economic factors; there is a different response to modern medicine by people of developing and developed countries, in rural-urban communities, including a freedom and people (human) right for protecting their health situation. Particularly, there are problems on human mentality related to law and medicine, faced by people in choosing their medical interests, because of the following: the economical benefit of medicament industries versus social (humanly) interests in obtaining medicament, and medical human resources problem in legal and social context.
Panel and paper abstracts

This panel invites papers about: the conditions of medical malpractice; mortality rate in the context of health science; social-economic, human right, and physical condition, how to use the benefit of modern medicine, that affect the distribution of disease, morbidity and mortality; including the use of modern, alternative, and folk medicine; how to determine a natural partus, effected by an interaction between pregnant women and physicians; the social choice of household, where and when to give birth; and whatever topics related to this panel.

**Discussant: Prof Cynthia Sayas**

**Narratives about the nursing profession in Bangladesh: views and experiences of nurses working in Dhaka. Miss Susana Marcos Alonso (Universitat de Barcelona).** The definition of nurses as the deliverers of care to the sick people could seem universal, but the ways in which this care is delivered vary according to the context. The tensions between this hegemonic definition and the current practices of nurses are especially visible Bangladesh.

**Fake doctory under the medical provinces. Dr P.C. Upadhyaya (Allahabad University).** This paper is based on empirical observation and facts about the fake doctory and wrong medicinal use developed under the medical system rejecting its efficacy, wholeness and importance by which the persons are more willing to accept and practise alternative medicine.

**Health Insurance For Poor Challenge and Dilemma. Mr Syaifudin Zakir (Sriwijaya University).** Providing health facility for everyone is one of the government obligation to support the one basic human right, in fact when this obligation went to the poor community some challenges and dilemmas will intricate in respond.

**Discourse analysis on Minahasan health attitude. Prof Margaretha Liwoso (Sam Ratulangi University).** Through criticism of cultural and social context in the medical discourse we will find the contextual issues about ideology and attitude of the Minahasan people and their conscious awareness of health which is based on their specific knowledge.

**Patient views as the victim of malpractise of cosmopolitan modern medicine. Dr Rusmin Tumanggor (Syarif Hidayatullah State Islamic University, Jakarta).** The policy of National Health System in Indonesia, protected and supported people’s basic right for their medication and ideal health. In fact, there are medication experience of patients improperly, in the late time and died. Ironically, the law and its apparatus not on its right function.

**The Indonesian legal and human rights protection on the relationship between medical practitioners and the patients. Prof Atho BinSmith (Faculty of Law, University of Sam Ratulangi).** The Indonesian medical and health services has lately changed from humanity minded to business minded. In case of a therapy or malpractice, is hard for the patients to make litigation before the court. This unbalanced social and cultural situation provokes a human right violations in the country.

**The tradition of marijuana plantation versus health development program of government: a case study of Aceh-Indonesia. Prof Gunawan Adnan (Religious Affairs).** The plantation, possession, use or sale of Marijuana is extremely prohibited in Indonesia. Nevertheless, the tradition of Marijuana plantation is still commonly found in Aceh.

**Diversity of use and local knowledge of plant food resources of three Aeta Communities in Pampanga Province, Luzon Island, Philippines. Mrs Elena Ragragio (University of the Philippines-Manila).** The food plants by the Aetas has changed after Mt. Pinatubo eruption 1991. When they were placed in refugee camps areas, the government provided food mainly rice and canned goods. In 20 years after the eruption the food resources of them have changed together with their dietary condition.

**Healing Tsibi among the Ayta of Mt. Pinatubo - Metaphorical, Real, and Modern Medicine Implications. Dr Cynthia Zayas (University of the Philippines).** Tamaan ka sana ng kidlat is a curse. To the Ayta it included as a dreaded affliction if one breaks taboo, related prohibitions in vast plant/animal life knowledge. The paper about Ayta intimacy with the environment to tsibi use and will analyze their culture in the context of modern medicine.
Retracing the ‘career’ of a controversial drug in India: The Science and Politics of Nimesulide. Dr Parvathi Iyer (Central University of Gujarat, India). This paper examines a controversial drug, Nimesulide, including its entry and marketing in India and the subsequent litigation related to its safety/efficacy issues in the larger context of the pharmaceutical industry’s relative power to shape knowledge claims about drugs.

Marijuana (Acehnese: ganja) between local knowledge and national legal: a case study of Acehnese forest society. Prof Gunawan Adnan (Religious Affairs). none provided.

LD03
Health and emerging regional demographic trends
Convenor: Dr Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University)

There is a recognition that our health is affected by many factors including where we live, what we eat, genetics, our income, our educational status and our social relationships – these are known as “social determinants of health.” A social gradient in health runs through society, with those that are poorest generally suffering the worst health. The relationship between social conditions and factors influencing health has been a major interest of mankind- people have generally tended to view health problems from the perspective of their own societies and cultures. Knowledge about norms, values, beliefs, social structures and life styles has provided insight not only about the social organization of human resources, but also about nature and causes of illness. The recognition of the significance of the complex relationship between social, cultural factors and the level of the health characteristics of the people- the specific social groups has lead to the development of Medical anthropology as an important area within Anthropology, concerned with social and cultural facets of health. Anthropologists, thus utilize health as an efficient parameter and indicator for exploring and analyzing the latent mechanism of socio-cultural life of a group.

Gender determines the power relation and resource allocation between the two sexes. It connotes that gender creates differences, which are specific to a given culture. These differences often work to the disadvantage of women. These inequalities get ramified into various forms of vulnerabilities to illness, health status, accessibility and quality of health care.

Discussant: Dr Quinbala Marak

Food Tasks and Food Allocation: A Case Study of a Matrilineal Society. Dr Quinbala Marak (North-Eastern Hill University). This paper will look at the food strategies of the Garos of India over time. It will also try and study its ramifications on gender, allocation of food and allocation of work etc. Ultimately it will try to analyse how these play an impact on health issues and if so to what extent.

A study of the Breathing problems among Silk Industry Workers in India. Dr Ajeet Jaiswal (Pondicherry Central University). The main objective of the present study is to find out the factors associated with the deterioration of respiratory function among Silk Industry Workers.

Health and emerging regional demographic trends. Dr Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University). This Panel explores how Health is not perceived the same way by all members of a community giving rise to confusion about the concept of health. Socio-cultural factors, gender relations and emerging regional demographic trends affects the health status.

Determinants of Married Female Adolescents Reproductive Problems in Bangladesh. Mr Mahmudul Hasan (University of Rajshahi, Bangladesh). The incidence of maternal mortality in Bangladesh is recently falling but it is still beyond the expectation. Majority of married adolescents are poorly educated and lacking from their childbearing knowledge. This paper will explore the factors associated with the problems and appropriate remedies.
The future agenda for anthropological research on the HIV/AIDS pandemic (IUAES Commission on the Anthropology of AIDS)

Convenor: Prof Frants Staugaard (The Ipelegeng Foundation)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: University Place Theatre

Despite an apparent recent reduction in numbers HIV/AIDS is still regarded as the worst pandemic in world history and is a major factor retarding development especially in sub Saharan Africa. Among the topics for discussion are, a critical examination of the reported decline in numbers noting instances where infection of HIV or related diseases remains high, the costs as well as benefits of anti retro viral treatments especially in poor countries and communities, the changing evaluations of risk and cultural construction concerning the main modes of transmission of the virus, the roles of traditional healers and the adaption of traditional institutions generally, the possibilities of “task shifting” in the 57 countries identified by WHO as having no or very many too few trained health extension workers, the emergence of new subcultures around the pandemic especially in migrant situations, the role of networks, the prospects for open and e-learning, the place of grassroots and community organizations, especially women and young people in “development from below” processes, changes needed in the roles of national and international programmes especially the involvement of NGOs and “civil society”, new ways for anthropology graduates to work in prevention and control, better means of interdisciplinary and intersectoral cooperation.

Anthropological research and culture specific interventions the first priority for governments and agencies in prevention and control of HIV in low-income countries. Prof Frants Staugaard (The Ipelegeng Foundation). In affluent countries HIV-infected persons now have access to anti-retroviral therapy. In many low-income countries only a minority enjoys this privilege. Development of specific anthropological research agendas, focusing on strategies for primary prevention, should be given the highest priority.

Empowerment globalized: universal principles, grassroots civil society and HIV in post-socialist China. Miss Giulia Zoccatelli (School of Oriental and African Studies). Usually described as the most global disease of all times, HIV/AIDS has often been dealt through international public health programmes. How and with what consequences do global anti-AIDS strategies entwine with personal histories, local networks and national institutions and regulations?

Knowledge of and Attitudes towards HIV/AIDS among pastoralists in Somalia. Prof Roy Carr-Hill (Institute of Education). The paper reports on knowledge of and attitudes towards expressed HIV/AIDS among nomadic pastoralists in Somalia based on the findings of a nationally representative omnibus sample survey of pastoralist households carried out in April and June 2011. Comparing with teh Multiple Indicator Cluster Survey in 2006, there had been no improvement.

Politics, Morality and Memory: Brazilian AIDS activisms in XXI century. Dr Carlos Valle (Universidade Federal do Rio Grande do Norte). I intend to discuss how Brazilian AIDS activisms have emerged and were also reconfigured throughout the last 25 years. I will highlight some new issues, challenges and dilemmas which have been confronted by these organizations around politics, morality and memory work.

The politics of AIDS in Portugal: uncertainties and dissonances. Mr Octávio Sacramento (University of Trás-os-Montes e Alto Douro). The paper examines the policies that frame, at different scales, the management of HIV/AIDS epidemic in Portugal.
LD05
Urbanization and reproductive health (IUAES Commission on Urban Anthropology)
Convenors: Dr Pramathes Dasmahapatra (Spectrum Clinic & ERI); Mr Amlan Ray (Spectrum Clinic & ERI)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 3.205

In 2007 the United Nations estimated that half of the world’s population was living in urban areas followed by the continuous increase in the proportion of the global population. There is a strong evidence of the association between women reproductive risk factors (menstrual and ovulatory disorders etc.) and urbanization in South East Asian countries, which results into the decline in fertility rate. Moreover, the rise of non-communicable diseases along reproductive problems causes enormous health threat in particular among women from low or middle income countries. Factors like sedentary lifestyle, shift from course to high caloric food, irregular intake of food and inclination towards the modern gadgets affect women from the menarche to the menopause. The government and nongovernmental agencies have been engaged in a positive effort to provide efficient services to women through proper counseling at the adolescent level and treating them through proper medication. ‘Women’s rights to reproductive and sexual health’ is another important area of concern for reducing maternal mortality, protection from sexually transmitted diseases and providing appropriate service to the treatment of infertility through assisted reproduction. By 2030, a larger number of people will live in small and medium-sized towns; cities will undergo socioeconomic transitions which may contribute to further complications in the reproductive health parameters of women. Such a pattern could be slowed down if the initiative starts from below through proper care and guidance to the adolescents girls.

Urbanization and disease - a new challenge. Prof Prakash Mondal (University of Delhi); Mr Amlan Ray (Spectrum Clinic & ERI). The paper describes the effect of urbanization on female reproductive health. Our finding reveals that the reproductive health disorders of female patients is attributable to low protein diet, estrogenous food, irregular food habits has association with the fertility and menstrual complications.

Impact of Urbanization on the Reproductive Health: With reference to six semi-urban population of northeast India. Dr Benrithung Murry (University of Delhi). Reproductive health data of semi-urban population indicate that expecting mothers face induced abortion due to improper antenatal check up and low intake of Iron Folic Acid. Prejudices and indifference could play hindrance to access the medical amenities.

Effect of urbanization on quality of care. Dr Somajita Chakraborty (Medical College Calcutta). The NRHM (National rural health mission) aims to provide affordable, quality health care to all the people especially the poor. Even though the NRHM has increased the quantity of health care services and improved the service delivery, the quality of services delivered is still an issue. The improved quality of service will result in better utilization of health facilities and there by result in better out comes of the health indicators.

Comparative study between the modernization mode and traditional one pattern of contraceptives providing service in Beijing. Dr Yuanyuan Wang (National Research Institute for Family Planning). Aim: Faced the increase of the population and the population mobility a new contraceptive providing service platform through internet was set up in Beijing.

Pregnancy beyond menopause in Kolkata, India. Dr Pramathes Dasmahapatra (Spectrum Clinic & ERI). The present paper is based on data of 480 menopause women desire to have a baby through assisted reproductive technologies whose outcome of pregnancy was 38 in number followed by 10 live births. The social acceptance of such menopausal pregnancy was very low despite the technological success.
Panel and paper abstracts

Post-menopausal woman - a right to motherhood. Mr Amlan Ray (Spectrum Clinic & ERI). The assisted reproductive technologies enables postmenopausal women has raised a challenge to re-evaluate the human rights for mothering their child. The paper focuses on the decision-making process to exercise such rights with the assistance of sperm, donated ovum and ‘receptacle’ (womb).

Postmenopausal pregnancies: some ethical issues. Dr Subir Biswas (West Bengal State University); Dr Gargi Saha (Bose Institute). Postmenopausal pregnancies have been controversial as ethical factors weigh heavily in the decision to have a child of postmenopausal women. Present paper intends to explore such issues to understand ethical and other issues behind postmenopausal pregnancies.

Women’s perceptions of reproductive illness in Manipur. Dr Pebam Krishnakumari (Manipur University); Dr Moirangthem Cha Arunkumar (Manipur University). Perception of reproductive illness by the women themselves is important in understanding the women’s reproductive health in a particular society. It also indicates the possibility of taking perception as a tool for measuring reproductive illness.

LD06
Anthropologies in and of public health in the 21st century
Convenors: Dr Margret Jaeger (University for Health and Life Sciences UMIT); Dr Helen Lambert (Bristol University); Dr Waleska Aureliano (Museu Nacional/Universidade Federal do Rio de Janeiro)

Tue 6th Aug, 14:00-15:30
Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: Roscoe 1.009

This panel examines the relevance of anthropology to local and global health processes and policy. It aims to explore anthropological engagement in one of the fundamental concerns of humanity, that of health and wellbeing, with a perspective that goes beyond the individual clinical subject as defined by biomedicine. Through the view that individual wellbeing is related to membership in human groups, anthropology has contributed to variety of public health issues and programmes including policy formation, disease prevention, health education, and organization and delivery of health services, as well as local community initiatives addressing situations of ill-being. We invite contributions that critically analyse the formation and implementation of public health programmes and intervention – anthropologies of public health – as well as those that describe anthropological contributions in the design and implementation of public health initiatives – anthropologies in public health. The panel is not confined to a particular geographical area or disease focus. It seeks to investigate what is particular to the anthropological perspective and the possibilities that such a perspective brings to the understanding of public health, local knowledge, effects of social change, and impact of health services and intervention on local communities.

Situating Evidence in Public Health Interventions: Experiences from India, Nepal and Sri Lanka. Dr Salla Sariola (University of Oxford); Ms Tharindi Udalagama (University of Colombo). Methodologies of science and medicine have come to inform public health policy making in novel context. Based on five cases studies in 2011-2012 in India, Sri Lanka and Nepal we analyse how health policy is formulated, and what kinds of evidence are deployed.

Gender, law and transition in Albania: understanding the influence of the new domestic violence prevention policy in a global health setting. Dr Sarah Omdorff (Washington, DC). Domestic violence is an important problem now garnering more global health attention. In Albania, this is especially true given the country’s recently enacted “Measures Against Family Violence.” This timely study intends to relate a greater understanding of this new policy as it stands at the intersection of anthropology and global public health.
On “race” and public health: an ethnographic approach to “Black population health policy” in Salvador, Brazil. Dr Elena Calvo-Gonzalez (Federal University of Bahia). This paper analyzes the meanings attached to the concept of “race” within public health institutions in Brazil, arguing for the need to go beyond clinical contexts incorporating how this category is lived and understood in everyday life.

Organ Transplantation, Poverty and State Failure in Mexico. Dr Ciara Kierans (Liverpool University). This paper reports on ethnographic research on the rise of kidney failure among Mexico’s poor and the problems associated with accessing renal replacement therapies and the complex political and economic context within which these services are organised.

Religion, “Mental Health” and the Psychiatric Reform in Brazil: Care, Knowledge and Agency. Dr Alberto Groisman (Universidade Federal de Santa Catarina). This paper is a discussion on how religious agencies and agents approach and intervene when dealing with what has been called “re-privatization” of public health services in Brazil. Particularly, it reflects on ethnographic findings from a fieldwork with participants of the Ayahuasca Religions, which use a psychoactive in their religious services.

Discovering new actors in the construction of “differentiated attention” in indigenous health services: use of problem-posing methodology and the anthropological perspective. Dr Sofia Beatriz Mendonça (Escola Paulista de Medicina / Universidade Federal de São Paulo). This paper describes the training programs for indigenous health agents. Leaders, women and shamans, have entered the primary health care arena as protagonists. The “problem-posing” methodology and collective construction have encouraged a new role for the AIS to provide differentiated attention.

Ethnography on National Health System: study of social relations in health in the Family Health Program in rural areas of Rio Tinto/Paraíba/Brazil. Dr Maria do Socorro Sousa (Universidade Federal da Paraíba); Dr Ednalva Neves (Federal University of Paraíba). This work is the result of an ethnographic research conducted in the National Health System of the city of Rio Tinto-PB, Northeast of Brazil, following a team from the Family Health Program, responsible for four locations in the rural area.

Cancer Genetics, Risk and Public Health in Southern Brazil; constituting prevention and clinical need. Dr Sahra Gibbon (University College, London). Drawing on ethnographic research in the south of Brazil this paper reflects on efforts to constitute cancer genetics, particularly related to breast cancer risk, as part of public health interventions. It examines the socio-cultural dynamics by which ‘prevention’ and ‘clinical need’ are being constituted in relation to genomics in this context.

Diabetes Care in American Samoa: contributions from anthropology and behavioral medicine. Dr Rochelle Rosen (The Miriam Hospital/Brown University); Prof Stephen McGarvey (Brown University). Diabetes Care in American Samoa: contributions from anthropology and behavioral medicine. RK Rosen, J DePue, ST McGarvey. Describes the translation, implementation and study outcomes for a RCT of a culturally translated, community health worker delivered, diabetes self-management intervention in a Pacific culture with high diabetes prevalence.

Diabetes prevention: the role of Anthropology. Miss Tania Porqueddu (University of Edinburgh). This paper explores the complex interrelation between migration and diabetes among Indian and Pakistani migrants. In particular, their experiences of diabetes control including perceptions of diabetes causation, as well as barriers and facilitators for diabetes diet adherence and on oral medication intake. The paper aims to add to the current limited body of knowledge which looks at South Asians’ perceptions and attitudes of type 2 diabetes, particularly towards diseases control and prevention.
Panel and paper abstracts

Mbya Guarani child biographies: Exploring the need for local adaptations to Misiones nutritional health programme. Mr Coll Hutchison (London School of Hygiene and Tropical Medicine). Using Mbya Guarani child ‘biographies’, this paper explores the biases, paradoxes and confusion that arise when they are diagnosed as ‘underweight’. It illustrates how anthropology can potentially contribute to the adaptation of the local nutritional health programme to Mbya child needs.

Food practices amongst the Guarani Mbya and health policies in Brazil. Dr Nádia Heusi Silveira. The paper approaches health policies and programmes related to food and nutrition directed at indigenous peoples in Brazil. Based on my doctoral research among Mbya people, it examines their food practices in relation to cosmology and shamanism, to discuss the Mbya health concept in such context.

‘A normal delivery takes place at home’: incorporating maternal perspectives into biomedical healthcare programming. Dr Juliet Bedford (Anthrologica). Focusing on maternal health-seeking behaviour in rural Ethiopia, this paper addresses reasons why women who utilise biomedical services at other times, do not deliver at health facilities.

LD07
Landscapes of life-and-death in India, South Arabia and Asia Minor
Convenor: Prof Mikhail Rodionov (Peter-the-Great Museum of Anthropology and Ethnography, St. Petersburg)

An interdisciplinary and interregional approach, incorporating archaeological, historical, ethnographic and literary data, is employed to gain a deeper insight on the fundamental characteristics, namely life and death, of cultural landscape as a multi-dimensional configuration of cultural space. The panel aims to map the spatial features of a given traditional culture and to draw a broader picture of intercultural relations concerned with Life-and-Death in its indissoluble unity. This task is pursued by a team of cultural anthropologists from the Peter-the-Great Museum of Anthropology and Ethnography, St. Petersburg, Russia, within the project “The Space of Cultural Spaces in Asia”. At least two books provided ample resource for this research have to be mentioned – Lynne Newton “A Landscape of Pilgrimage and Trade in Wadi Masila, Yemen” (BAR, 2009) and a collective work edited by Lloyd Weeks “Death and Burial in Arabia and Beyond” (BAR, 2010).

In his presentation Yaroslav Vasil’kov treats the commemorative culture of the Bronze Age, at the vast area between Northern Mediterranean, Altai Mountains, Yemen, and Indian peninsula, as a spatially localized phenomenon. Commemorative traditions of the Hadramaut as a Life-and-Death cultural landscape are examined by Mikhail Rodionov. Veronika Ivanova deals with the crossroads in cultural space of Anatolian Turks as symbolical intersection of life and death. Igor Kotin addresses reterritorialized cultural space of Indian diaspora. Ol’ga Merenkova highlights the changing pattern of Life-and-Death among the British Bengali based on a literary source displaying extra-textual roots of a textual strategy.

Anthropomorphic stelae of South Arabia in the Eurasian context. Dr Yaroslav Vassilkov (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences). The study of the anthropomorphic stelae from Bronze-age Yemen in the light of certain regularities that have been previously found in the structure of earliest hero memorials from other regions of Eurasia enables us to elucidate the function of the stelae and the semantics of images.
Hadhramaut in South Arabia: Continuation and/or Rupture of Commemorative Traditions. Prof Mikhail Rodionov (Peter-the-Great Museum of Anthropology and Ethnography, St. Petersburg). The area consists of commemorative stelae, ruins, cenotaphs of pre-Islamic prophets and tombs of Islamic holy men; its name is locally interpreted as presence of death. The well Barhut is believed to be a gateway to the afterlife. Pilgrims seek from the ancestors the vital power of baraka.

The Crossroads of Natural and Supernatural in Contemporary Asia Minor. Dr Veronika Ivanova (Peter-the-Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences). The research deals with the crossroads as symbolical intersection of life and death. These crossroads mark the traditional and symbolic landscape of Asia Minor with numerous points of intersection of the two worlds. The contact between these worlds is the cross-point of real and imaginary interests.

Dying women in labor due to lack of EmOC: evidences from rural Uttar Pradesh, India. Ms Pooja Gupta (GBPSSI, Allahabad, India).

Life and Death in India and in the Indian Diaspora. Dr Igor Kotin (Peter the Great Museum of Anthropology and Ethnography of the Russian Academy of Sciences). Many British, Canadian, North American cities have witnessed the emergence of ‘Little Indias’ in them. Indians reproduce their life style and many rites of life cycle. Death is more complicated matter. Most diasporic Indians dream of dying in their native place, or if not possible, that their body should be buried or cremated in India. If this is also not possible, ‘little Indias for the dead’, i.e. cemeteries, cremation grounds, samadhis, sacred ponds or rivers for ashes to be thrown into are made or imagined.

Changing Life-and-Death Patterns of British Bengalis (according to Monika Ali’s novel ‘Brick Lane’). Mrs Olga Merenkova (Museum of Anthropology and Ethnography, Russian Academy of Sciences). British Bengalis, both of Hindu (and thus identifying themselves with Indians) or Muslim (and thus often calling themselves Bangladeshis) are tied with their Golden Bengal, the region of origin and the place of their dream. These links in relation to life and death patterns are analysed in the paper.

LD09

Anthropology of ageing
Convenor: Dr Ajit Kumar Singh (Ranchi University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 3.211

Aging may be defined as a decline in physiological competency that inevitably increases the incidence and intensifies the effects of accidents, disease and other forms of environmental stress. It refers to regular changes that occur in mature organisms living under representative environmental conditions as they advance in chronological age. It may be noted that it is a process of regular change that is universal in all organisms. It takes place in mature genetically representative organisms. It is the result of advance in age. The changes take place in all spheres, physical, behavioural, biological and intellectual.

The problem is not so much as being old. The question is the person affected by old age. Aging varies from person to person. In the age of modernization aging refers to its negative perception. Aging brings respectability to the politician, intellectual or professional like doctors or lawyers. Age is a symbol of their experience or their efficiency. For the middle classes or service holders ageing brings near the impending retirement thereby signaling reduced means and status as well as loss of importance. For the working class it means loss of employment on account of decline in the capacity to work and heralds a state of total dependency either on social security provided by the state or on grown up children.
Panel and paper abstracts

From the point of view of culture, the ramifications of aging are more important than the biological dimensions. It leads to the weakening of the bonds between young and old.

**Health of aged people of Jharkhand state, India. Dr Md.Sabir Hussain (Sponsored by UNICEF).** The present study was undertaken to examine the health status of aged in tribal communities (indigenous people) of Jharkhand state of India. The present research highlighted the problem due to ageing intoxicant taken by the aged, daily routine, number of times admitted in hospital within a duration of two years, which hospital do the prefer after illness etc. The method of proposing sampling was used to collect the 103 aged individuals of tribal’s, five case study also taken from the leprosy affected aged persons who have been working for their colleagues especially in socioeconomic empowerment of leprosy affected people.

**Comparative study of old age dependency ratio in tribal and non-tribal dominance areas of north eastern states of India:a geographical perspective. Mrs Markynti Swer (North Eastern Hill University).** This paper aims at mapping and understanding one of the indicators of ageing population-the old age dependency ratio from 1971-2001 in the Tribal and Non-Tribal Dominated areas of the North East India.

**The menopausal syndrome - An issue unaddressed in India. Prof Uma Chatterjee Saha (Xavier Institute of Management Jabalpur).** Older women in India are a medically marginalized group, as there was thinking in the past that they are not linked with family welfare programme in any ways. But it is predicted that by 2025, approximately 165 million Indians, i.e, more than 12 percent of the country’s population will be 60 years or above in age. The study identifies major challenges in the provision of RCH services to the women beyond 40 years of age, who need both maternity and menopausal related services simultaneously as many women in their 40s reach menopause and many other continue to bear children.

**Traditional health practices among the tribal aged of Jharkhand. Dr Avro Choudhry (All India Radio).** The main objective of the research is to highlight the use of plants in different diseases in tribal communities/Indigenous aged people. Collection of data has been made through a well prepared extensive schedule. During the course of survey 34 villages of Jharkhand, it was found that more than twenty folk medicinal plant species are found in the forest area of Jharkhand. The curative properties of the medicinal plants as identified and informed by the medicine man (aged people of the community) were confirmed.

**Peoples perception on leprosy and stigma among the aged leprosy affected persons in the state of Bihar, India. Dr Sabir Hussain (Jharkhand Tribal Welfare Research Institute).** Leprosy has been a major public health problem the world from centuries. The advent of multi drug therapy and the newer drugs has given a powerful tool against leprosy and a historic opportunity to cure all affected patients of their disease and eliminate leprosy as a public health problem. To evaluate the relative impact of various strategies in terms of reducing stigma with reference to patient, family and community. Data from hundred aged individual from different ethnic groups and eight case studies on the perceptions on leprosy and stigma among the aged leprosy affected persons.

**Problems of the aged among Punjabis in Mumbai. Dr Vatika Sibal (University of Mumbai).** The Indian population indicates that the elderly are awaiting our concern. According to the 2001 Census the total Indian elderly population is 7.44 per cent. In Maharashtra the total population of individuals above sixty years is 8.7 per cent and the total population of the elderly in Mumbai is 6.49 per cent. The rapid increase of ageing has caught the attention of demographic experts who say geriatric care needs to keep pace with the changing population.
The states of welfare and wellbeing of indigenous populations? Whereas the state of welfare of an indigenous group is an ‘etic issue’, subject to effective or ineffective implementation of developmental plans, policies, and schemes by the outside agencies, such as, the state or the NGOs; the well-being of the group is an ‘emic issue’, subject to the likes and dislikes, preferences and predilections, and, the ethos and the worldview of the group; which in turn, is conditioned by the ecology in which the group lives, and the technology that it employs for its subsistence. The concepts of the state of welfare and the state of well-being differ from one community to another. There could be a number of methods and yardsticks to examine the state of welfare of an indigenous group; however, the state of well-being of such group could only be explicated by the group itself. Despite overwhelming constitutional privileges and safeguards provided to the indigenous populations in India, as also, implementation of exhaustive number of developmental plans and policies, the entire tribal regions in the country has been reeling under one form of extremism or another. Mindless killings have become the order of the day, sometimes by the extremists, and sometimes by the security forces. Similar reports come from other parts of the world also, predominantly inhabited by the indigenous populations. The panel attempts to examine the methods and yardsticks to ensure how the state of well being of such groups could be ascertained.

Discussant: Geetika Ranjan

The Enchantment of Folklore as a ‘Development Strategy”. Ms Aneela Sultana (Quaid-i-Azam University). The use of folklore has always been considered indispensible in extracting basic values, worldviews, community insights and indigenous knowledge that can be used in making development plans and polices that are pro-people and culturally sensitive. This paper analysis how the use of folklore (oral histories, storytelling, social-networking technology, and community gatherings) can be helpful for planners to be genuine in their assessment of community’s perception of their own wellbeing and development.

Plights of Indigenous population in India. Dr Prabhat K Singh (Ranchi University). India has over 84m people classified as members of Scheduled Tribes, or 8.2% of India’s population. There are other indigenous people not scheduled in the Scheduled Tribe list. However the official Government position is that there are no indigenous people in the country - a position of a political nature and based on the flimsy ground. The ground is the country’s complex migration pattern which makes it impossible to identify the original settlers of a particular region.

Listen to the Anthropologist : A Wake-Up Call to the State. Dr Geetika Ranjan (North Eastern Hill University). India needs the active participation of Anthropologists in bridging the gap between formulation of developmental policies on paper and their fruition in practice. For this to happen, the State has to bring in the anthropologist to be a part of the planning, application and monitoring process.

Whose voice is emic? Question of Development among tribal peoples of Manipur (India). Dr Moirangthem Cha Arunkumar (Manipur University). Tribal development is often discussed on from different perspectives. The etic-emic dimension is also well considered in various literatures. As the tribal societies are well changed in postcolonial period, these societies are no longer ‘simple and less differentiated’ societies. The emergence of middle class in these societies poses a new question whose voice should be considered emic.
Tribal Autonomy As A Means For Welfare And Wellbeing Of Indigenous People: An Anthropological Evaluation (With special reference to the Fifth and Sixth Schedule of Indian Constitution). Dr Nisheeth Rai (Mahatma Gandhi International Hindi University (Central University)).

Health behaviours and its correlates among two tribal groups residing in Achanakmar Tiger Reserve of Chhattisgarh, India. Dr Shailendra Mishra (University of Pune). The present study investigates the health behaviors and its socio-demographic correlates among two tribal groups namely Baiga and Gond residing in Achanakmar Tiger Reserve of Chhattisgarh State of India.

Welfare and Wellbeing of Tribesmen amidst Violent Movement in India. Mr Jainendra Kumar (University of Allahabad). In the recent years, it has been observed that there has been a paradigm shift in the naxal movement. The paper discusses the issues related to welfare and wellbeing of the tribesmen in India amidst such a violent movement.

Health Seeking Behaviour among Two Communities: The Indigenous and Faith Healing Practices-An Anthropological Study. Mr Marinder Kumar Mishra (University of Allahabad). Poorvanchal region of Uttar Pradesh (UP, India) faces floods for two to three months each year. During this season, Japanese encephalitis, malaria, Whooping cough, dengue, elephantiasis, jaundice and other epidemic and endemic diseases occur widely in this belt. This area of UP is characterized by lowest literacy rate and most of its population resides in rural areas. In UP the availability of primary health centre’s (PHCs) per lakh population is 3.1, whereas this average for the poorvanchal region is 2.1. In poorvanchal majority of the population belongs to Schedule Caste (SC) and Muslim Communities, which represents 21.15 per cent and 18.5 per cent respectively.

Displacement, rehabilitation or deprivation in India: a case study of developmental projects in Jharkhand. Dr Priya Srivastava (University of Allahabad). The paper is an example of the deplorable condition prevailing in the Third World countries, where natives are often deprived of their homes, and economic resources; and thereby, their life-style, livelihood, and their social and cultural milieu is completely changed in the name of development.

Modern Schooling of the Tribal Children: the Dichotomy of Education and Development?. Dr Mukesh Kumar Shrivastava (Council for Social Development). No doubt, modern education is considered as one of the powerful instruments for socio-economic development and capacity building for the people; however, it is also assumed that uniform educational system would not yield uniform results, especially in case of tribal population of India.

LD12

Health and nutrition: changes in lifestyle in the era of globalization
Convenors: Prof Gangadhar Mysore Rajagopal (University of Mysore); Dr Jai Prabhakar Sosale Chandrashekara swamy (Centre for Multi-Disciplinary Development Research (CMDR))

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 2.217

Rapid changes in diets and lifestyles resulting from industrialization, urbanization, economic development and market globalization, have accelerated during the last decade and are having a significant impact on the health and nutritional status of populations, particularly in developing countries and those undergoing rapid socioeconomic transition. While standards of living have improved and the access to services has increased, there have also been significant negative consequences in terms of inappropriate dietary patterns and decreased physical activity and a corresponding increase in diet-related chronic diseases, especially among the poor.
Food and food products have become commodities produced and traded in a market that has expanded from an essentially local base to an increasingly global one. Traditional food habits have undergone many changes with the introduction of food policies. Impact of these changes on lifestyle of people at large and women and children at particular is the major concern for cram studies. The papers in this panel explore the impact of globalised economies on human life style, health and nutrition in broader ways.

**A comparative study of childhood and adolescent obesity between North and West Delhi: an up coming life-style problem of mega-urbanisation in India.** Prof Prakash Mondal (University of Delhi). Study on obesity was conducted in North & West Delhi to understand the current prevalence, nature and etiology of childhood and adolescent obesity. Overall frequency of obesity was 4.40% in North Delhi and 12.20% in West Delhi. Children and adolescents of both sexes showed very high frequency of over weights in West Delhi.

**Nutritional habits of Chilean university students in the context of alimentary modernity.** Prof Maria Sol Anigstein (Universidad de Chile). Nutritional habits have undergone huge transformations in recent decades bringing substantial changes in lifestyle. Such changes have created uneasy relationships to nutrition and the body.

**Food culture and Health status: A Study among Tribal communities of Karnataka, India.** Dr Jai Prabhakar Sosale Chandrashekara swamy (Centre for Multi-Disciplinary Development Research (CMDR)); Prof Gangadhar Mysore Rajagopal (University of Mysore). Health of the people is the natural wealth of a nation and therefore, health problems are of national importance. The present paper tries to look at the food culture of the tribe changed over a period of time, impact on their health condition.

**A study on relationship between lifestyle factors and obesity among teenagers of Mysore.** Dr Komala Madaiah (University of Mysore). The World Health organization (WHO) defines obesity as ‘global epidemic’. It was estimated that around 400 million people were suffering from obesity in which 84 million were teenagers. The findings revealed that the teenagers were overweight and obese. Teenagers spent average time of 1hr 50 mins on week day and 2 hr 17 mins on weekend on television viewing. Teenagers had spent more time on passive activities rather than on strenuous activities.

**The influence of physical activity on somatotype components among Ao Naga children of Nagaland, North-East India.** Miss Temsumongla Longkumer (North-Eastern Hill University). Physical activity influences changes in human physique and their measurement has become a key component of disease prevention especially in this globalised era where diminishing habitual exercise and a sedentary style of leisure time activity are important characteristics.

**Lifestyle changes and its impact on the health and nutrition of adolescents.** Dr Bhaskar Ramya (University of Mysore). Of all the stages of human life, adolescence is considered as the most crucial, next only to foetal stage since numerous physiological, psychological and social changes occur. Nutrition is one of the most indispensable factors that are closely associated with the physical & mental health of adolescents.

**Impact of consumption of fast food on the health of children in the era of globalisation.** Mrs Moumita Gupta (Haldia Government College). The primary objective of this paper is to examine the nutritional variety and its emerging impact on the health of children in the post liberalisation period.

**Globalization and Health Status of People: Evidence from Sikkim Himalaya.** Dr Shailendra Mishra (University of Pune). The present study evaluates health status of Sikkimese adolescents and adults in context of changing lifestyle in the era of globalization. Various new health challenges are emerging which need urgent attention both from society and health policy planners.
Rural-urban differentials in prevalence of lifestyle disease among women: Insights from NFHS-3. Dr Shubhranshu Upadhyay (International Institute for Population Sciences). Indian women are dominated by men since ages. Their health despite of receiving much attention from researchers, policy makers etc have not shown remarkable improvement. The urban areas have better health facilities and access still there is higher prevalence of diseases as compared to rural areas. There is a need to understand the rural-urban differentials in the prevalence of lifestyle disease among women.

The impact of maternal nutritional status on infant weight among the Paite tribe of Manipur, India. Mrs Evelyn Ngaithianven (Panjab University). The Paites are a tribal community who inhabits Churachandpur district of Manipur, India and they follow Christianity. The present objective of this study is to examine the influence of maternal nutritional status on the infant weight for a period of one year.

LD13
Gender equity in nutrition and child health
Convenor: Dr Subir Biswas (West Bengal State University)

Gender equity means fairness and justice in the distribution of benefits, power, resources and responsibilities between women and men. The concept recognizes that women and men have different needs, power and access to resources, and that these differences should be identified and addressed in a manner that rectifies the imbalance between the sexes. Gender equity in health implies eliminating unnecessary, avoidable and unjust health inequities which exist as a result of the social construction of gender. It means that women and men have the same opportunity to enjoy living conditions and services that enable them to be in good health, without becoming ill, disable or dying by causes that are unjust and avoidable.

Boys and girls have different health profiles and therefore different health needs, as a result of their different biological constitutions and their distinct status in society. Therefore, gender equity is not same as equality, nor every inequality may consider as inequality. Gender equity in the state of health does not mean equal rates of mortality or morbidity for both sexes. However in operational terms gender equity in health is the concept to minimize the avoidable disparities related to health and its determinants between genders. Therefore, in short equity in health care implies that, health resources are distributed according to need, services are received according to need and contributions to financing of health care are made according to economic capacity.

Inequality and gender disparity: Implications and consequences. Prof Buddhadeb Chaudhuri (IUAES). In India not only the general sex ratio, even the child sex ratio shows less females per thousand males. This is related to status of women. To understand this demographic imbalance and health status of the females, one will have to examine certain socio-cultural factors.

Examining Social and Cultural Dimensions of Mother and Child Health from the Perspectives of Gender - Some Observations on a Muslim Village of West Bengal, India. Prof Sekh Rahim Mondal (North Bengal University). The present paper is a modest attempt to highlight the social and cultural dimensions of mother and child health in a Muslim village of West Bengal in India. Special emphasis shall be given in this paper to examine the mother-child health issues from the perspectives of gender perception and gender distinction prevalent among the village people.
Health and Gender in the Life of an Adolescent Child: Cases from diverse Indian Society. Dr Sankha Priya Guha (Bidhannagar College). The knowledge system on Health in diversified Indian Society has its root embedded in the gender in a cultural setting. This character is predominantly expressed in the adolescent phases be it in tribal community, Indian caste society or the urban metropolis.

Social Status and Health Situation of Muslim Girl Child in Rural Bengal - Some Observations. Dr Rokaiya Begum (Gyan Jyoti College). Present paper is an attempt to examine the social status of the Muslim girl child of rural Bengal. Special emphasis shall be given in the paper to highlight the social situation of the girl child in relation to their status in family and society.

Concept of gender in culture. Dr Shyamal Kumar Nandy (Anthropological Survey of India). The gender distinction transforms into gender discrimination which leads to many social-cultural problems. This paper highlights the gender distinction drawing examples from some societies and tries to analyze it from a balanced approach to look at the problems of gender discrimination.

Gender equity in nutrition and health: A reality or still a vision?. Ms Pallavi Gupta. The study mainly focus on gender equity in nutrition and health among children in India, a setting where girls have become traditional minorities because of prevailing ‘son preference and unwanted daughter’ attitude.

Gender equity: nutritional status of tribal women in Paschimi Singbhum, India. Miss Madhurima Chowdhury (Calcutta University). Tribal communities in India are economically and socially backward. Lack of proper education and health facilities, faulty feeding habits, certain irrational belief systems and special tribal chores aggravates their health and nutritional status.

Gender equity in nutrition: an anthropological study on West Midnapore. Mr Samik Roy (West Bengal State University). Childhood under nutrition among tribal children is a major public health problem in India. The present study attempted to evaluate the prevalence of stunting among the Santal children of West Midnapore district, West Bengal.

Female foeticide and Infanticide in India : An Analysis of Crimes against Girl Child. Mrs Swati Chakraborty (University of Calcutta). Sex selective abortions and increase in the number of female infanticide cases have become a significant social phenomenon in several parts of India. The worst situation is when these abortions are carried out well beyond the safe period of 12 weeks endangering the women's life. This paper theoretically analyses the magnitude of the incidence of female foeticide and infanticide in India.

Women’s Education and health: A human rights issue. Mrs Swati Chakraborty (University of Calcutta). Women’s education leads directly to better reproductive health, improved family health, economic growth for the family and for society, as well as lower rates of child mortality and malnutrition. It is also the key in the fight against the spread of HIV & AIDS.

LD14
Disjunctions of deathscapes: ways of suffering, dying, and death
Convenors: Dr Douglas Farrer (University of Guam); Dr John Moss (University of Guam)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Roscoe 2.2

The last two decades witnessed a massive expansion of the death literature, yet the importance of death in social theory was eclipsed by the elucidation of cultural difference. The notion "disjunctions of deathscapes" unites phenomenology with practice, to ask what do people expect about death, as compared to what actually occurs—before, during and after death. "Deathscapes" itself is defined in material terms to reference the paraphernalia of death: graveyards, ossuaries, tombstones, and crematoriums, and now includes death websites. More broadly, "deathscapes" may be defined as a cognitive frame, mentality, or ideology, regarded through agency, practice,
Panel and paper abstracts

religion, rituals and rites de passage. Where in the past people may expect to die at home in the care of their families, nowadays we anticipate death in care homes under the custody of strangers employed by private organizations or the state. This dramatic cross-cultural and historic alteration in the ways of death is global. Papers may explore suicide, euthanasia, mega-death, cancer, murder, burial, rejuvenation, the funeral business, bereavement, grief, loss, supplication, and the aesthetics of death. The purpose of the panel is to engage the various transnational ways, places, and sites in which death currently occurs, and to harness the insights gleaned to a critique of contemporary social policy, theory and practice. At the outset, we must ask: of what is the social body capable to offset suffering in the termination of life? What special problems does death in the transnational world raise, where different nations mandate different rules, customs and practices?

Suicide, post-mortem destiny beliefs, and death management among the Chamorros of Guam. Dr David Atienza (University of Guam). I explore the role of post-mortem destiny beliefs and death management among the Chamorros of Guam that may facilitate an individual's decisions to end his or her life.

Dying in a strange land: tourists, terrorists and promises to the dead. Dr Maribeth Erb (National University of Singapore). This paper examines the disjuncture between tourism and the possibility of death while journeying in a distant land. What is the meaning of dying in a strange land? How do people value the death of a stranger?

How is death socialised in Javanese society? A comparative and pragmatic perspective on the earth sojourn and its following. Dr Jean-Marc de Grave (Aix-Marseille Université). Javanese conceptions dealing with death must be understood alongside current everyday practices dealing with the notion of “loyalty” and concomitant social relationships. Comparatively speaking, such embodied practices and values take Javanese people away from the fear of death.

Interactive personality constructs: changing how we cope with loss. Dr Adam Buben (Leiden University College). This paper addresses questions about death and human nature related to imagined but not unlikely technological advancements in the near future. Specifically, how will highly detailed interactive simulations of deceased personalities affect the way we approach both the deaths of others and our own?

Cancer in the colonial deathscape: the case of Guam’s Chamorros. Dr John Moss (University of Guam). The indigenous people of the island of Guam, the Chamorro, suffer from the highest rates of cancer death on the island. My research explores narratives of this group’s experiences of cancer treatment and considers what Chamorro people perceive to be the causes of cancer.

Death, dying and différance: anthropological conversations with cancer patients. Dr Maheshvari Naidu (University of KwaZulu Natal). Death and dying are proximal and disjunctive tensions for cancer patients. Meanings attached to dying and death form part of an imaginary of life, pain and suffering within a shifting landscape of hope and disillusionment, pain and relief.

The contested state and labour of death: assisted suicide in care. Ms Janet Owen Driggs (Artist/writer). What more common experience do we have than the experience of death, and what about our right to a “good death”? My father, Peter Owen, his body polluted by asbestos, committed suicide on January 15th.

Burial before nightfall: Islam, necropsy and death. Dr Douglas Farrer (University of Guam). A disjunction of deathscape exists between Islamic cultural practice and scientific medical necropsy. Interment before nightfall on the same day as death, together with the belief that the body continues to experience pain after death, prohibits autopsy. How then is the cause of death established?

Danced grief as pathway to non-dualistic Insight: Japanese butō dance of Ohno Yoshito. Dr Michael Weiss (University of Vienna). Grieving can be an existential and transformative experience. This paper addresses questions as to how the process of grieving is integrated in the Japanese butō dance of Ohno Yoshito to realize and perform insights beyond dualistic conceptions.
Organ donation, end-of-life treatment and patients’ rights in Japan. Ms Alessia Costa (School of Oriental and African Studies). My research examines the social construction of death with reference to organ donation in Japan. By looking at how (brain-)death is defined in Japanese law and examining how such definitions are put into practice, I discuss issues of rights concerning end-of-life medical treatment.

Natural burial and the corpse: from waste to gift. Dr Hannah Rumble (University of Bath). I argue that British natural burial provision enables the bereaved and dying to symbolically and literally take the hitherto rotting corpse and reproduce it as an animate gift to nature, fecundity and future generations creating a mode of intergenerational legacy.

LD15
Status of the aged in the Third World
Convenors: Dr Bhat Krishna Hillemane (University of Mysore); Dr Subrahmanya Bharati Konale
Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 2.218

Life and death are experienced by all human beings. Biological and cultural. Old age is the last stage of human life. Biological explanations of these events are universal whereas cultural explanations vary from society to society.

Societies in third world countries have been described as traditional. Family and kinship ties are strong in traditional societies. However, the forces of industrialization, modernization etc, have rendered some of the institutions like family, kinship and economy weak in traditional societies. Hence, there is a need to explore the various dimensions affecting the states of the old people in third world countries.

a. The meaning of old age: old age is perceived differently by the members of the same society by the young, the middle aged and the old themselves.

b. Old age and family life: the old people are treated differently in different cultures. With respect, with neglect etc. joint / extended families are common in traditional societies.

c. The need for ‘old age homes’: The decline in the number of joint / extended families necessitated the creation of ‘old age homes’ in many societies.

d. Old age and health: old age is associated with morbidity and mortality. The disease pattern and the nature of treatments available to the old in the family set up and in the old age home may be explored.

e. Old age and economic status: The economic independence and dependence of the old may determine the quality of service they receive in the family or old age home.

The status of the aged and the Institutionalised old age care in Tulunad: A case study of Bharata Sevashrama. Dr Konale S B (SOCIETY FOR INDIAN MEDICAL ANTHROPOLOGY MYSORE). There are four stages of life viz. Brahmachari (student), Grihasta (Householder) Vanaprasta (semi retirement) Sannyasi (full retirement) and are said to represent periods of Preparation, Production, Service and Retirement. The present paper focuses on the status of the aged in rural Tulunad.

Old age problems in a Globalized Society. Prof Sreedharan A M (Kannur University). Kerala has one of the highest numbers of out migration and due to this aged persons are affected. This paper intent to study the migrant population, who live in a variety of locals in different parts of Kerala. Through this we can analyses the diminishing values and practices in a globalized capitalist economy.
Economic Self-sufficiency and Financial Hardships among Elderly women: An Empirical Study. Dr Anita Surroch (Government College Baijnath (HP)). It was endeavoured to know about self-sufficiency and financial hardship among elderly women and relationship of their background characteristics with such hardship.

Health problems among old men and care giving. Dr Sujit Surroch (Government Post Graduate College Palampur, H.P., India). Elderly men suffer from various health problems. Family members facilitate their medicare, still there is an urgent need to evolve mechanism to provide proper medical attendance to old men not being attended.

Study of old age dependency ratio in the tribal dominated areas of North East India: case study of old age home in Shillong. Mrs Markynti Swer (North Eastern Hill University). This paper aims at understanding the old age home in Shillong-India and one of the indicators of ageing population-the Old Age Dependency Ratio from 1971-2001 in the Tribal Dominated areas of the North East India.

old age problem: a case study. Dr Vijayendra Baggoan Rajaram (Anthropological Survey of India). The Indian family has traditionally provided natural social security to the old people. The traditional joint family systems are switching over to nuclear family systems. Nowadays in our society children are not willing to take care of their parents. This paper discussed the actual difficulties.

Status of the aged in the third world. Dr Rekha M P (CAUVERY DEGREE COLLEGE GONIKOPPAL KODAGU). Sannyasi is the fourth stage of an Ascetic Solitaire means ‘total detachment’ from worldly pleasures. Deeper Hindu thinking suggests that there is also a natural progression of these values so that one should grow toward more fundamental interests. In this paper, the old age status of the Kodavas is discussed.

Effect of Ageing on Access to Transport, Sociological and Clinical Disabilities Amongst Aged Population in Himachal Pradesh. Prof Nirupama Prakash (Jaypee University of Information Technology). The objectives of the Study were to analyze issues related to socio-economic problems, access to transport and clinical disabilities amongst geriatric population in urban (Shimla), semi-urban (Solan) and rural area (Shoghi) of Himachal Pradesh. Data was collected by interviewing 316 respondents in Solan, 509 in Shimla and 50 in Shoghi. Towards old age perception, majority of respondents agreed that old age affects them partially in their day to day activities in one way or another.

LD16

Techniques of healing in traditional societies
Convenors: Dr Bhat Krishna Hillemane (University of Mysore); Dr Vijayendra Baggoan Rajaram (Anthropological Survey of India)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 2.218

Although biomedicine has emerged as the dominant medical system of the world during the last two hundred years, traditional systems of healing are still practiced in many societies. Ayurveda, Siddha, Unani, Yoga are the products of South Asian civilization. Chinese system of medicine is also very old. In addition to these well-known systems, there are thousands of ethno medical systems belonging to small-scale societies. The definitive outcomes of most of the non-western medical systems are not established by scientific research. However, the continued recourse to such forms of treatment by a large section of our society suggests that they produce some kind of effect.

The therapeutic efficiency of traditional healing techniques has been subjected to anthropological analysis by using different approaches: structural, clinical, social and persuasive.
The therapeutic processes need to be investigated in different cultures with reference to institutional settings, characteristics of interpersonal interaction among participants, characteristics of patients and practitioners and therapeutic mechanisms. The relationship between psychotherapy and religious healing has to be highlighted. The problems of transplanting techniques of healing from one culture to another also need our attention.

Healing rituals fulfil many functions both for the individual and the society. These functions may be classified as psychological, social and protective. The continuation of healing societies even today is a testimony to its relevance in the changing world.

Techniques of healing among the Kolam primitive tribes of Andhra Pradesh. Dr Shaik Abdul Azeez Saheb (ANTHROPOLOGICAL SURVEY OF INDIA). For medical anthropologists ethnomedicine is an interesting area of research. On a theoretical level, medical beliefs and practices whereas on a practical level a knowledge of indigenous medical beliefs and practices of traditional people. In this paper highlighted ethno-medical practices among the Kolam of Andhra Pradesh.

Ethnomedical Therapy Among Pawra Tribal Community. Dr John Gaikwad (University of Pune.). This paper deals with an Ethno-medical system among Pawra tribe of Maharashtra. Treatment of etiological factors comprises therapies like ritual/ psycho-social/herbal/physical intervention. Treatment of Ailments comprises therapies using organic material and inorganic material.

Health and healing among the Baiga Tribe of Central India. Dr Nilanjan Khatua (Anthropological Survey of India). Health seeking behavior is an important concept of Medical Anthropology studied in the context of culture. The present study is focused on the classification, cultural meaning of Illness (both somatic and mental) and the health-seeking behavior of the Baiga, a primitive tribe in Madhya Pradesh.

Ganwati Dawa: an ethnomedical response to a physico-ecological conditioning among the siddi of coastal north Karnataka, India. Dr Rajesh Kundargi (Pondicherry Central University). The Western Ghats of North Karnataka have been preserving an array of tribal groups for ages and it presents a rich diversity in the flora and fauna. According to these tribals, hard work from dawn to dusk makes them healthy, and health condition of the body is a gift of gods.

Indigenization of the modern healthcare practices and medicalization of traditional reproductive processes of women in rural South India. Dr Rajesh Kundargi (Pondicherry Central University). The central thesis of the present study is that modernity is not universal and unilinear in both its cause and effect. It is perceived as an extraneous phenomenon which is planted unevenly across the globe. And to view it as a singular one way process would only lead to unrealistic conclusions.

Techniques of healing in Kodava Traditional Society of Karnataka in India. Dr Rekha M P (CAUVERY DEGREE COLLEGE GONIKOPPAL KODAGU). The Kodava, people of Kodagu have strong faith in family deities and sacred groves. By using leaves, barks and roots of the wild plants many of the deadly diseases are cured. All these traditional techniques of healing will be discussed in this paper.

Methods used by the Southern Nguni people of South Africa in healing ukuhanjwa illness. Ms Kholekile Hazel Ngqila (University of KwaZulu-Natal; Walter Sisulu University). Many African patients attribute illness to a spiritual or social cause, hence they are found to be opting for holistic healing approach. Given this, the study proposes to probe the methods used by the Southern Nguni of the Eastern Cape in South Africa in healing ukuhanjwa illness.

Principles and practices of application of astrology in health care in Tulunad. Dr Konale S B (SOCIETY FOR INDIAN MEDICAL ANTHROPOLOGY MYSORE). Anthropologists have been studying healing practices and beliefs for more than 100 years. An individual's health and healing are strongly influenced by the social and physical environment. The present study reveals the role of astrology along with the other medical systems in Tulunad of Karnataka.
Traditional indigenous healing systems practiced by the Irular tribe of Tamil Nadu. Mr Yaseen Saheb S. (Anthropological Survey Of India Southern Regional Centre Manav Bhavan, Bogadi 2nd Stage, Mysore); Dr Raviprasad B V (Anthropological Survey Of India). The Irular traditional healers use varieties of herbal medicines for the treatment of various body ailments and common diseases. The paper is mainly focused on their indigenous knowledge on ethno botany, its application and their usage.

Peep into the Ethno-Medicinal Practices of Sonowal Kachari. Ms Moromi Talukdar (d.h.s.k.college). The paper is an attempt to discuss the traditional knowledge of ethno-medicine of Sonowal Kachari tribe of Assam of India.

Magico-Religious Practices and Indigenous Treatments for. Dr Vellore Pragati (Puducherry Institute of Linguistics and Culture). Every transition stage of the woman’s fertility is performed with rites and rituals. As the barrenness is a severe social consequence matter. This paper brings out the magico-religious and indigenous medical practices to treat the barrenness among the rural dalit women of Pudhucherry.

DIALOGUE WITH GOD ……. : Traditional Healing Practice of a SABAR tribal community in Odisha (INDIA). Dr Itishree Padhi (BJB Autonomous College, Bhubaneswar). This paper is based on empirical study to find out the role of village medicine man that acts as the middleman and communicates between God and the community as a part of healing technique to address common illness, besides fortune-telling which has a tremendous impact on the life of people as a whole.

Health Seeking Behavior of B.P Patients in a Multi-Caste Village in Karnataka. Dr Basity Shahram (University Of Damghan Payame Noor). Health seeking behavior is an important concept in Medical Anthropology. The patients’ behavior in seeking health care is studied in a multicast village with special reference to B.P. in terms of their perceptions, causes of the disease and patterns of choice in a pluralistic medical system.

LD17
Changing values and youth identity
Convenor: Dr Emmanuel Prem Kant Das (Sam Higginbottom Institute of Agriculture,Technology and Sciences)

Youth is a very special and important part of life. During this period body, personality, intellect and attitude develops. In the course of their socialization, young individuals develop needs and interests that need to be fully understood and recognized by those who seek to guide their personal, social, intellectual and spiritual development and draw them away from pattern of behaviour that are generally considered anti-social or have self-destructive consequences.

The old family system has undergone a major change due to industrialization, urbanization and modernization resulting in breakdown of traditional socializing structure like joint family to nuclear family. Industrialization, urbanization and effect of mass media has affected the life of youth significantly.

Mostly in developing countries a rapid socio-cultural change is taking place which has affected the life pattern of youth. The occupational, educational and marital aspiration of youth is changing exponentially with the change in structure and function of society.

The panel seeks papers that reveal how knowledge of anthropologists, sociologists and educationists can inform and help social workers, planners, NGOs and other agencies that seek to intervene constructively in the lives of young people in order to shape their behaviour so that they contribute to society.
Participation of Educated Rural Girls in Decision Making related to Agricultural activities and house hold affairs. Dr Ben Abenezer (SHIATS); Dr Emmanuel Prem Kant Das (Sam Higginbottom Institute of Agriculture, Technology and Sciences). As far as participation of educated rural girls in decision making related to house hold affairs is concerned most of the educated rural girls 87.0 per cent are sometimes consulted in matters related to the education of children in the family. 65.0 per cent girls are sometimes consulted regarding the occupation of children in the family.

Cyber Crime - A Changing World for youth. Mrs Swati Chakraborty (University of Calcutta). Although the term cyber crime is usually restricted to describing criminal activity in which the computer or network is an essential part of the crime, this term is also used to include traditional crimes in which computers or networks are used to enable the illicit activity and specially by youth of the society.

Repositioning of dalit youth through Democratic Decentralisation: Rereading Ambedkar. Dr Chitaranjan Das (BHU). The paper explores the social transformation that is taking place in the villages with reference to young dalits in particular. The paper addresses the questions of i) The role of Panchayati Raj Institutions in the advancement of new generation dalits ii) The agency of Weaker sections in the working of Panchayats iii) The complex ways in which dalits engage these political institutions for personal and public welfare.

Dalit Students Activism in Indian Higher learning Institutions. Mr Chandraiah Gopani (G.B Pant Social Science Institute). The paper examine and capture the process of democratisation of educational institutions through the Dalit students activism in higher leaning institutions in India.

Participation of educated rural youth in decision making in matters related to agricultural operation and Home management practices. Dr Kartikedeo Malaviya (SHIATS). High caste Rural youth participate more in decision making in matters related agricultural operation than low caste rural youth. Same way educated rural youth participate more indecision making than less educated rural youth in matters related to agricultural operation and house hold affairs.

Defining Cultural Competence and Consensus Among Croatian Youth: Education and Employment Domains. Dr Lana Peternel (Institute for Migration and Ethnic Studies). In this paper I examine how high school students with diverse preferences and ambitions construct values and believes about good and successful life in the contemporary transitional society in Croatia.

Homeless at Home -Defining youth homelessness in the South East of England. Miss Carin Tunaker (University of Kent). This paper seeks to question the meaning of ‘home’ and ‘homelessness’ to homeless youth, by linking it to notions of kinship and social relationships. Preliminary findings of an ethnographic study of homeless youth, suggest that young people who are somehow classified as ‘homeless’ define their identity as such on the basis of proximity to their families.

Towards an understanding of being a ‘mature’ male in Japan: an anthropological perspective into the ‘problem’ of hikikomori (youth social withdrawal). Dr Sachiko Horiguchi (Temple University Japan Campus). This paper is aimed at critically examining ‘internal cultural debates’ about maturity and personhood, particularly of adult males, in contemporary Japan through an ethnographic study of medical and other approaches to hikikomori, or the emergent social problem of youth shut-ins in Japan.
Panel and paper abstracts

LD18
Dominant caste and their culture: Health perspective of the indigenous communities in the South Asian subcontinent and beyond
Convenors: Dr Maralusiddaiah Halasur Matt (Directorate of Census Operations); Dr Krishna Prasad (KPSC)

Thu 8th Aug, 09:00-10:30
Location: University Place 4.208

India occupies a strategic position in Asia. For millennia the social organization in India was characterized by hierarchical caste system. In India many communities are dominant in socially, politically and economically. Indigenous communities are ethnic groups who are native to a land or region, especially before the arrival and intrusion of a foreign and possibly dominating culture. They are a group of people whose members share a cultural identity that has been shaped by their geographical region. Indigenous peoples are increasingly faced with threats to their sovereignty, environment, land and forest, and access to natural resources. They are dominated by the neighboring caste people and facing different problems. This panel calls for papers about the indigenous people and their culture and health condition compared with the dominant communities.

Discussant: Digvijaynath Pandey

Health and education profile of the Meda tribe of Karnataka. Dr Appaji Gowda (Karnataka State Open University). This paper concentrate on health and education of the Meda tribe in Karnataka.

Ethno medicine and health care practices among the Hakki Pikki Tribe in urban cities. Dr Hareesha Peramanahalli Nanjegowda (University of Mysore); Dr Appaji Gowda (Karnataka State Open University). An attempt is made to highlight the role of ethno-medicine and health care practices among the Hakki Pikki tribe in urban cities.

Indigenous People, Livelihood and Culture: The Path that leads to Nayaka's Survival A study on the Nayaka Community. Dr Saraswathi Gopala Krishna (Wipro Corporate Office). This Paper is on the Head Loading Community, the Nayaka of H.D. Kote taluk who are totally dependent on the fuel wood collection and selling them to the local public, hotels, bakery etc, for their survival.

LD19
Traditional and medicinal knowledge among the indigenous communities
Convenor: Dr Maralusiddaiah Halasur Matt (Directorate of Census Operations)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.208

Indigenous communities throughout the world have traditional medical systems which are heavily based on surrounding nature, supernatural beings and belief systems. With globalization and economic liberalization these medical systems are exposed to other medical systems, including modern bio-medicine. The medical system is a complex one in the sense that it encompasses a variety of practices that employ magic, religion, physical pressure, plant and animal products and even the allopathic medicine representing medical pluralism. During the course of history Indigenous people have evolved various mechanisms to overcome ill health and disease based on traditional and Indigenous knowledge. Though all the diseases are believed to have been caused due to various mystical reasons, the diagnosing practices clearly indicate they are still in search of ascertaining the actual cause of diseases. This can be well established by the fact that the Indigenous people not only observe magico-religious rites to ward off sickness, but they also use
traditional knowledge to get cured by using herbal and animal products.

This panel invites papers on traditional knowledge and indigenous medicinal knowledge system among the indigenous communities and their health conditions and different curing methods in different environmental conditions are taken in to consideration.

**Discussant:** Shri D.N. Pandey

**Traditional and medicinal knowledge of treating urinary calculus among the Uyghur indigenous communities in Xinjiang.** Dr Wumaner Aikebaier (People’s Hospital of Xinjiang Uyghur Autonomous Region); Dr Maralusiddaiah Halasur Matt (Directorate of Census Operations). This paper highlights the validity and social benefits of traditional and medicinal knowledge of remedies in the treatment of urinary calculus among the Uyghurs in Xinjiang, western China, where urolithiasis is a common urologic disease among the Uyghurs in Xinjiang.

**Ethno-medicinal Practices Among the Oraon of Western Odisha.** Mr Minaketan Bag (Sambalpur University). The aetiological knowledge and health curing practices of Oraon community is a unique one. It has no record but passes down from older to younger. Understanding and utilizing these practices of ethno-medicine they have been living harmoniously with their surroundings.

**The indigenous and traditional knowledge system among the OBC`s (Other Backward Class) in Karnataka.** Mr Nidugurthy Shankarappa Lingappa (Chairman-Backward Class Commission). Ethno medicine practices are becoming a rising new trend in urban areas. In this I am trying to highlight the indigenous, traditional and local knowledge among some selected OBC’s communities in Karnataka.

**Indigenous medical tradition in South and Southeast Asia: a review with special emphasis on India.** Dr Baisakhi Bandyopadhyay (University of Calcutta). In South and South East Asia, there were traditionally five systems of indigenous medicines: Ayurveda, Unani, Homeopathy, Yoga and Naturopathy. The study of indigenous belief, practices and treatment of diseases can be of great significance in modern times.

**Indigenous Health Care Practices of Rajbanshis of northern West Bengal, India.** Mr Ashok Das Gupta (University of North Bengal). This paper will focus on Indigenous Health Care Practices of Rajbanshis of northern West Bengal, India.

**Child Bearing Practices by Traditional medicine in Karen's of Andaman.** Dr Jaya Dwivedi Tiwari (Lucknow University). The current study revails dependency of Karen’s in Trational medicine at time of child birth. Even they have proper Doctor & Hospital Facility.

**Home delivery practices among tribal women of Srikakulam district.** Dr Lakshmi Geddavalasa (Andhra University). Every year four million babies die in the first month of life and a quarter of these take place in India. A package of essential newborn care practices exists, which has a proven impact on reducing mortality, and can be implemented in low resource settings. However, childbirth and the neonatal period are culturally important times, during which there is strong adherence to traditional practices.

**Traditional medical and healing practicis among Santals of Bihar.** Mr Ramendra Narayan Mishra (Pondicherry University). The Santal practices traditional medicine for many disease and as a faith on magic or exorcism, through it they sacred away impersonal spirits.

**Ethnomedicine : A Study of traditional medicine among the tribes of chhattisgarh india.** Miss Soni Verma (lucknow university,u.p. India).

**Indigenous Ethnomedical Practice among Mirdha Tribe in Sambalpur District of Western Odisha, India.** Dr Markanda Biswal (Pondicherry University). mirdha are constitute multiple practices such as ethnomedical practices and magico-religious practices in varias diseases and illness.
Child and youth development is a crucial issue in all over the world. More than 200 million children under 5 years fail to reach their potential in cognitive development because of poverty, poor health and nutrition, and lack of early stimulation. The main causes of poor child development – stunting, iodine and iron deficiencies, and inadequate cognitive and social-emotional stimulation have been identified. On one hand where there are social, political and economic issues are responsible for poor development of child and youth in developing countries at the same time on other hand psychological and other mental issues are pushing youth on deviation path.

The picture is very disastrous in so called militant countries where their children are being trained as extremists and militant. In these types of countries some people are encroaching childhood, and children become terrorists in their young age. Children and youth want a suitable direction to do right for the society. The society can give as they want. Such as engaging youth in environmental service projects is an innovative way of achieving several priority objectives through one single intervention or Interventions for youth are often multi-sectoral in nature, ranging from job and life-skills development to programs for better health and nutrition.

Children and youth are particularly vulnerable and their rights and interests need special attention. Proposed panel is being organised for the discussion and policy suggestions on psycho-social, socio-economic and socio-political issues of child and youth development

Social Inclusion and Human Development: Perspectives of Teachers’ Preparedness in Andhra Pradesh, South India. Dr Anuradha RV (The English and Foreign Languages University).
The paper examines teachers’ preparedness for inclusive education with special reference to Andhra Pradesh, India.

Politicizing slum youth in the 21st century, a social work dimension. Mr Mahesh Chougule (Walchand College of Arts and Science). Present study is an empirical study made in slums of Solapur city, Maharashtra, India with holistic social work approach. Study reveals the problem of politicizing youth in slum areas by local politician. Study explores the different problems of relationship between politics and youth development.

Childhood in Changing Rural Societies of North Bengal. Mr Ashok Das Gupta (University of North Bengal). This paper is going to highlight on Childhood in Changing Rural Societies of North Bengal, India; full of so many indigenous and in-migrated castes, communities and tribes forming a multicultural situation.

An empirical study on ragpickers (children and women) in Delhi, India. Dr Richa Chowdhary (University of Delhi). Informal sector of urban rural economics of developing countries is an important source of employment for a major chunk of labour force particularly CHILD AND WOMEN.

Child and youth development - a psychological or sociological concept. Dr Chaitali Choudhury (B.K.Girls’ College, India). Child and youth development in the technologically advanced society is a combination of both psychological and sociological concepts and it is becoming very significant in view of the diverse problems of modern luxurious life-style along with the advanced social ideas.
Disadvantages and Inequalities among Contemporary Latin American Youth: Key Issues and Policy Challenges. Dr Gonzalo Saravi (CIESAS). This paper identifies and analyzes the main issues affecting future opportunities of Latin American youth. Using recent statistics and qualitative researches, the paper examines key nodes of cumulative disadvantages during the transition to adulthood.

Educated Youth and Emerging Health Problems: A Case Study of Himachal Pradesh University, Shimla. Dr Sujit Surroch (Government Post Graduate College Palampur, H.P., India); Ms Shaizy Ahmed (H.p.University, Summerhill, Shimla); Prof O P Monga (Shoolini University of Biotechnology & Management Sciences). This paper focuses on emerging health problems in educated youth and their perception of it.

LD21
Cultural conflict and criminal activities of children in present scenario
Convenor: Dr Paras Kumar Choudhary (Ranchi University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.212

The globalization has literally brought the international life styles. The intermingling of customs, fashions, cultures, and above all ideas that lead to information of social values and ethos has resulted in a sort of global chaos. The adolescents are indiscriminately copying behavior patterns of alien cultures thus losing their own identity as well as their own cultural heritage which lead to cultural conflict between existing social structure.

Children today are under tremendous pressure. The inner tension of the complexity of growing up has always been felt by the youth.

In the fashion of new culture the children behavior are furious against the parent. They have invented a new deviation and intoxicating materials. The criminal activities of school going children has grown up at alarming rate. Drug addiction among children is rapidly increasing at alarming rate in the whole world.

This session will throw light on clues to understand the cause of drug abuse, criminal activities and family background as well as strategies and design of education for prevention.

Children of War: The Real Casualties of the Kashmir Conflict. Dr Aneesa Shafi (University of Kashmir). The present paper attempts to highlight the influence of the Kashmir conflict on the children with special focus on the socio-psychological dimensions.

Cultural change and deviant behaviour in the age of globalization. Dr Minakshi Devi (Marwari College). Thus a new type of culture is taking place in the society. In which old generations are facing adjustment problems with the behavior of new generations. This is a gap between new culture and existing social structure. This paper will throw light on deviant behaviour of pop culture people and conflict with old generations.

Problems and values of Old Age in Post Modern Era. Dr Jyoti Lal Oraon (Jharkhand Public Service Commission, Ranchi). Old Age itself is a problem. Health too does not support during this period of life. Only a few people are fortunate to have support at this at this juncture of life. In case of not being fortunate to have real supports from the wards, life of this period becomes hell.

Storms, heroes and friends. An ethnography of youth street gangs in Surabaya (East Java). Dr Matteo Carlo Alcano (Università degli Studi di Milano-Bicocca). This paper presents ethnography of street children and adolescent youth from the slums of Surabaya (East Java). It focuses on youth street gangs and on issues of criminality and territoriality.
Panel and paper abstracts

**Child Delinquency: Factors and Measures. Ms Hashma Darakhshaan (Kashish News).** Child Delinquency is a result of several factors such as loneliness, feeling of insecurity, immature friend circle, educational pressure, modernization, low grade of living style, lack of guardianship, unavailability of basic needs and many more. It can be minimized though the proper intervention of family and other stakeholders.

**Child Delinquency Prohibition and Reform - Need for an Integrated Solution. Mr Randhir Kumar (University of Amsterdam).** Rather than looking for individual variables as a reason for child delinquency, a broader framework needs to be devised. In this framework both the social (family, financial status friends, peer circle etc.) and individual factors (personality, genetic problem, psychology etc.) of a child are included.

**Factors behind the criminal activities in children. Mr Md Nazam Uddin (Tata Institute of Social Sciences).** Several reasons can be jotted down for criminal activities in children especially poverty, lack of socialization, availability of accessing non institutional means, negative role of media and many others. With the proper intervention of family and other social institution can reduced this social evil.

**Cultural Conflict and Criminal Activities of Children in present Scenario. Mr Syed Pasha (Ranchi University).** In present scenario, Cultural Conflict is affecting Social Institutions badly. Institution like family is not as effective as earlier it was and this degradation is becoming one of the major reasons for children to indulge themselves in criminal activities.

**Learning Disability and Criminal Activities in Children: an Overview. Ms Shahina Praveen (Tata Institute of Social Sciences).** Learning Disability/LD is a major cause of children’s poor academic performance that may lead to school denial and dropout. It compelled scholastically backward children to find their like-minded companion that may lead to engagement in criminal activities, however, early remediation is required to deal such problems.

**Theory on Child Delinquency. Ms Zeenat Husain (GMR Group).** There are many theories related to child delinquency. Beginning from the language in which parent communicates with the children to the amount of time spent, care and support given. The other areas explored are family background; if the child is brought up in big, broken or criminal background.

**Stolen childhood: the traffic soldiers and criminal policial rates. Ms França Fábio (UFPB).** The last years, grew up children envolved the drug traffic in the State of Paraíba, northeastern of Brazil. Before considered tradicional behavior place, now it’s possible to verify statisticly that the vinculous between the use of drugs and childhood with the adoption of styles of life. Because of it, children are every time envolved in the world of crime, become delinquent addict.

**LD22**

The problems and values of old age in the post-modern era
Convenor: Dr Paras Kumar Choudhary (Ranchi University)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Location: University Place 6.212

The problems, issues and perceptions vary from one society to another. In some societies the old aged are recognized as the asset for the family as well as society and they are treated as the teacher, well wisher and so on. But in some societies aged are left to freeze to death and in still others are buried alive.

In the modern era medical science has achieved tremendous success and it has changed demographic proposition of old aged. On the other hand the culture of society has changed rapidly due to globalization forces. A new tendency of neglecting the old aged is developing amongst the younger generation.
The old aged are facing various social problems which has been categorized as involvement in family decision and social participation, respectable behaviour, conflicting relationship with younger generation, Isolation, lack of adjustment, loss of power and suspiciousness etc. The term old aged can be studied under three types like, biological, psychological and socio-cultural. Biological refers to bodily changes, psychological aging related to the study of changes in nervous system which result in general decline in mental ability. Socio-cultural refers to changes in individual’s circumstances as a member of family, community and society. The problems and needs of the old aged require special attention of all concerned, like the anthropologists, sociologists, gerontologists, socio-methodology of their professions involving strategies and courses of action. Apart from the above old aged widowhood is very typical and critical problem throughout the world.

**Cultural change and deviant behaviour in the age of globalization. Dr Minakshi Devi (Marwari College).** Thus a new type of culture is taking place in the society. In which old generations are facing adjustment problems with the behavior of new generations. This is a gap between new culture and existing social structure. This paper will throw light on deviant behaviour of pop culture people and conflict with old generations.

**Family, Inter-generational relationships and the Aged: A Study of Migrant Pandit Community of Kashmir. Dr Mohmad Saleem Jahangir (University of Kashmir).** The paper attempts to highlight the influence of the alien culture, both within and outside the families, on the aged of Pandit Community consequent upon their migration from Kashmir.

**The management experience of aging: the “third age” in contemporary Brazil. Dr Marcelo Lima.** The aging of the population in Brazil helps to make a public issue of old age. And the output of a million Brazilians out of poverty this redesigning the social stratification. Our proposal is to contribute to the understanding of representations of old age and aging that emerge from these transformations and the emergence of new models of the “life course”.

**Problems and values of old age in the post modern era. Dr Jyoti Lal Oraon (Jharkhand Public Service Commission, Ranchi).** The Old Age itself is a problem. Health too does not support during this period of life. Only a few people are fortunate to have support at this at this juncture of life. In case of not being fortunate to have real supports from the wards, life of this period becomes hell.

**The Gold Age, Not Old Age- A Dream!. Dr Amitava Samanta (Markham college of commerce).** we at the attainment of 55 years must have scientific planning to reunite at the root from where we have started our journey at the age of 1. It may be a village or a small town from where I have started my journey. Now at the age of 55 I am returning back to my village Lari.

**Elderly at home in Italy: conflicting practices of care and conceptions of aged persons between family care givers, immigrants badanti and institutional domestic assistants. Dr Francesco Zanotelli (University of Messina); Dr Maria Antonietta Alessandri.** The paper illustrates some results of a research conducted in houses of Central Italy where conflicting situations are produced between different care-givers. This situations are useful to understand the conceptions that the state, relatives and immigrant have of the non-autonomous elderly.
The concept of health is one of the significant cognitive understandings of any of the tribal population in the universe. The more accentuated on culturally explainable phenomena on health conspicuously differ from one tribal culture to another. Inevitably the health issues and health seeking behaviour among them are being utilized as the generation wise transmitted affairs. Existence of an entire tribal population is well protected through their age old healthcare practices but it might be effective enough if it is exercised in the confinement of their own territory along with a less communication with other cultures. The roles of the tribal healers are to be mentionable in this regard. They are the main impetus for growing up the confidence and psychological assurance among the patients as both of them share the identical cultural milieu. Therefore the matter of tribal health emphatically intermingled with the culture and its exclusiveness.

The upcoming era of globalization is actually responsible for effective interaction of different cultures which is also emerges as the introduction of new innovative so called modern technologies. The overall medical system is also under the engulfed of the said process. As a result both positive and negative consequences are found to be incepted among the tribal culture which also certainly alters the usual health seeking behaviour of them. Introduction of health related cultural traits are the instances of the former and intervention of the so called modern medical system seems to be the later.

Changes in Religion and Its Impact on Health of Tamangs of Sikkim, India. Mr Yougan Tamang (University of North Bengal); Dr Pinak Tarafdar (University of North Bengal). Religion is a nucleus of every culture and collection of behavior. Migration among the largest Tibeto-Burman ethnic group of Sikkim ‘Tamang’ has witnessed the change in their religion to different forms that altered their health seeking behaviour and medical system considerably.

Implications of globalization on the Nepalese economy. Mr Dilli Ram Prasai (Tribhuvan University). Globalization is extremely controversial. Debates currently raging about globalization include whether it even exists, whether it is more important now than at some earlier date, whether it is displacing the nation state and whether it is more important than regionalism or localism.

An appraisal of HIV/AIDS related knowledge among the Bharia of Central India. Dr Dipak Adak (Anthropological Survey of India); Dr Tiluttoma Baruah (Cotton College State University, Assam). The Bharia, a primitive tribe of Central India is discussed in terms of HIV/AIDS knowledge. Study reveals a very low level of awareness on HIV/AIDS among them.

Factors affecting infant and child mortality among two tribes of Arunachal Pradesh, India. Dr Tiluttoma Baruah (Cotton College State University, Assam). The Miju and Khampti of Arunachal Pradesh are discussed in terms of infant and child mortality and associated factors.

The Impact of Globalization on the Tribal Girls’ Construction of Puberty and Health. Dr Sampa Taraphdar (Basu) (ICSSR and CU). In this post modern, global moment, the study would try to assess the impact of new cognition of coming of age among the tribal girls under the pressure of globalization in respect of their health.

Health and Globalisation: A Study among the Drukipas of Buxa Duar Region, West Bengal, India. Mr Subhankar Roy (University of North Bengal); Dr Pinak Tarafdar (University of North Bengal). Tribal health care practices are transforming towards modernity due to the wave of globalisation. Present paper will reveal the various impacts of globalisation on the health seeking behaviour among the Drukipas of Buxa-Duar region, West Bengal, India.
Changes in the Oraon Traditional Medicine: An effect of Globalization. Ms Saonli Roy (University of North Bengal). Tribal health is very much influenced by globalization; due to various policies the people were not able to access the forest so they have to mould themselves towards the modern medical practices.

Tribal Health and Medicine: Opportunities and Challenges. Prof Buddhadeb Chaudhuri (IUAES). Health and medicine in tribal societies are largely influenced by the concerned ecology. Naturally, a change in the ecology due to various external interventions and policies are likely to affect their health and well-being. The rich oral indigenous wisdom and knowledge needs due attention.

Indigenous knowledge of Tribal Medicinal practices in Central India: an Anthropo-Pharmaceutical approach. Dr Somnath Chakraverty (B. E. C, University of Calcutta); Mr Raja Chakraverty (Gupta College of Technological Sciences, Asansol). The indigenous collective knowledge on community health and ethno-medicinal practices have evolved and refined through trial and error method spontaneously experienced for generations as also shared within a community. The uncertainty in curing diseases has traditionally integrated the essential elements of science with supernatural beliefs, interpretations and performances.

Indigenous knowledge of the other people: A humanitarian approach. Mr Ashok Das Gupta (University of North Bengal). In this paper, the author investigates that whether indigenous knowledge has anything to do with sustainable development. Case studies are taken from India.

The menopausal syndrome - An issue unaddressed in India. Prof Uma Chatterjee Saha (Xavier Institute of Management Jabalpur). The study identifies major challenges in the provision of RCH services to the women beyond 40 years of age, who need both maternity and menopausal related services.

Play and games in tribes of West Bengal with special emphasis on health and fitness: an applied anthropological focus. Dr Dr Abhijit Das (West Bengal State University). The games are integral aspect of tribal culture of West Bengal. The texts vary according to their ecology and techno-economic levels. The games of physical skill require sound health and fitness of the players. The study shows the conservation of these games from an applied anthropological perspective.

A comparative study of the impact of occupational hazards on the health of brass working communities in Orissa, Eastern India. Dr Debasis Kumar Mondal (West Bengal State University). The paper mainly focus on the comparative study of occupational health hazards among two brass working communities, one practice indigenous method of metal casting and another practice beating process in Orissa, India.

Social and Cultural Dimensions of Health of Tribal Tea Plantation Workers of North Bengal in India - Some Observations. Prof Sekh Rahim Mondal (North Bengal University). This paper is an attempt to examine the cultural dimensions and health behaviour of Tribal Tea Plantations workers of Sub-Himalayan North Bengal in India.

Religion and its impact on Health among the Totos. Mrs Rimi Dutta (University of North Bengal); Dr Pinak Tarafdar (University of North Bengal). Impact of religion and influences of acculturated traits among the various small tribes led to changes in the traditional health care practices and health seeking behavior.

Tribal Medicine and Health Practices in the Era of Globalization: Problems and Prospects in Indian Context. Dr Arpita Ghosh (University of Calcutta). Indigenous Knowledge is the knowledge that has been developed over time in a community mainly through accumulation of experiences and intimate understanding of the environment in a given culture. Traditional knowledge systems in medicine and health have been time tested over generations. Traditional and tribal knowledge systems in health cover a wide range from disease prevention, health promotion and healing which are essentially non-western in nature.
Panel and paper abstracts

Tribal health: Issue of health care practices among the Primitive Tribal Group (PTG) Hill Kharia, District Purulia, West Bengal, India. *Mr Suvendu Kundu (North Bengal University).* Concept of health and treatment process among the PTG (Hill Kharia) is depends on their indigenous knowledge with correspondence to the ecological niche. The primary health care infrastructure provides the first level contact between the population and health care providers and forms the common pathway for implementation of all health related service.

Globalisation and its impacts among the Drukpas: problems and perspectives. *Mr Dip Pandey (University of North Bengal); Dr Pinak Tarafdar (University of North Bengal).* Changes are the dynamic aspect of nature and it runs through the procession of time. It also accelerates the lifestyle of a group. The present paper will reveal the social and cultural changes among the Drukpas due to the impact of the modern era of globalization.

Exploring maternal and child health care service utilization among indigenous groups: evidence from seven sister states in India. *Mr Mayank Prakash (International Institute for Population Sciences); Ms Kshipra Jain (International Institute for Population Sciences).* Schedule tribes constitute around 8% of India’s population and around 15% of this population lives in seven north eastern states commonly referred as “Seven Sister”. Around 145 indigenous communities have remained marginalized and disadvantageous since ages and are also vulnerable to health adversities in these states. There is a paucity of comprehensive health research among the tribal populations of India. Most of the studies are isolated and fragmentary in nature. Very few studies have documented maternal and child health care (MCH) services utilization among them.

Behavioural dimensions of reproductive health among the Sahariya Tribal Youths of Gwalior District of Madhya Pradesh. *Dr Kalyan B. Saha (Indian Council of Medical Research).* The study will highlight the social risk factors along with knowledge, attitude, behaviour and practice about reproductive and sexual matters among the Sahariay tribal youth and identify the constrains in effective intervention and utilization of health services for prevention and management of reproductive morbidity.

Health practices among the Santal women: A study in India and Bangladesh. *Dr Suchismita Sen Chowdhury (Rajdanga Pragati Society (NGO)).* Health care practices among Santals are surrounded by the traditional beliefs. The Santals of India and Bangladesh both are influenced by the existing health policies and social system. Being an important part of the society, health care system adopted by the women becomes a global issue.

Tijuana - San Diego Cross-border Health Care Marketing Services Environment. *Dr José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara).* Tijuana is considered one of the strongest markets throughout Mexico and is a highly mobile consumer market. Differences in costs, availability and quality of medical care and health care between the two countries, Mexico and the U.S are abysmal.

Ethnomedical Practices among the Siddi of Coastal North Karnataka. *Dr Rajesh Kundargi (Pondicherry Central University).* researcher brings out the interactionist elements that exist within a nuanced cultural context, when we take into account the health seeking behavior of the people Siddi. It is the institution of ganwati dawa which forms the basis of the ethnomedical practices of the Siddi tribe.
LD24
Documenting the meanings of life and death in the Americas
Convenor: Dr Laura Rival (University of Oxford)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: Roscoe 4.3

Our panel proposes to build upon recent discussions on animism, personhood and the meaning of life to interrogate the attribution of life and death in a wide range of social and cultural contexts. Much recent ethnography illustrates the creativity and agency of the other-than-human world, the rich communication between human and other-than-human social persons, and the limits of extending personhood as a category of human-like subjectivity to non-humans.

Recent scholarship gives us a good understanding of which objects, animals or plants acquire human-like qualities – and when; what the relationships between humans and non-humans consist of; and what trans-specific humanity actually means. However, we know little about what life qualities humans share with non-humans, or what images, techniques or experiences are mobilized to express culturally what organic life is all about. We know that indigenous peoples tend to apprehend life as birth, but what about conceptions of death as a process that regenerates life? How are concepts of life, death, and animation related? Which practical actions (cooking, weaving, etc) best describe the workings of vital processes? Can things be alive? Is loss part of life? Is matter lifeless? Is the earth thought about as a living organism? Can there be life or death without transformation? How does biological life relate to human life? Is human wellbeing in any way connected to nature’s ecological functions?

The presentations tackle at least one of these questions through detailed ethnographies of Amazonians, AfroAmericans, campesinos, and other native peoples of the Americas.

The spilling of blood: documenting concepts of revitalization in cycles of life and death in the Andes. Dr Penelope Dransart (University of Wales). People make libations of camelid blood in highland Andean communities to revitalize life qualities in persons, herd animals and other entities. The paper addresses the connections of such activities with life processes and the dynamics of political power in cycles of life, death and revitalization.

Production, wellbeing, and non-human agents in Cañaris (northern Peruvian Andes). Ms Marieka Sax (Carleton University). “Mallqeyes” are plant-based substances administered in the northern Peruvian Andes by which people may take on desirable characteristics of certain animals. This practice articulates an alternative to the typically “Andean” take on the role of non-human agents in production and wellbeing.

The Concepts of Ayni and Yanantin Through the Lenses of the Andean Funeral Practices. Ms Anastasiya Travina (University of Texas at Austin). The paper analyzes the perception of death as reflected in the reciprocal and dualistic concepts of yanantin and ayni.

Dogs, guilt and death in Apiao, Chiloé. Dr Giovanna Bacchiddu (Pontificia Universidad Catolica, Chile). This paper explores attitudes towards death, guilt and social conflict through the experience of people and their guilty dogs. People’s attitude towards the death of animals is described, drawing on cases of killer dogs that had to be executed by their owners to prevent them from doing further damage.

Social visibility in the cemeteries of Mexico City: Photography and material culture of the dead. Dr Marcel Reyes-Cortez (Goldsmiths). My research findings explores the array of complex levels of sociability found in the cemeteries of Mexico City. The spaces of the dead such as cemeteries are at times regarded as non-social spaces due to a believed negligible amount of daily social interaction and activity between the living, the dead and the ánima (spirit/soul). My paper argues that the spaces of the dead, like the cemeteries of Álvaro Obregón are clear examples of active social, spiritual and visual spaces in which the dead and their ánimas are daily socialised and memorialised through a combination of contemporary funerary practices and material culture.
Panel and paper abstracts

Nature of the Wayana Maraké Ritual: Death as Transformative Process of Life. Dr Renzo Duin (Leiden University). Meaning of life and death in the Eastern Guiana Highlands becomes foregrounded during the maraké ritual, commonly understood as initiation ritual. By means of differences and similarities between this ritual in myth and contemporary Wayana rituals, the nature of the maraké is critically assessed.

Restricted Life and Expanded Death in Amerindian Animism. Dr Istvan Praet (Roehampton University). This paper examines a strange habit of contemporary ethnographers of Amazonian societies: their tendency to project one of their own deepest convictions – namely, a belief in ‘other living beings’ – on their subjects of inquiry.

The angry earth: Ashaninka relations with Aipatsite in times of war and extractivist industries (Peruvian Amazonia). Dr Juan Pablo Sarmiento Barletti (University of St Andrews). Building on notions of the agential and transformative qualities of land in the literature on indigenous Amazonia, this paper posits that some of these groups see land as a living entity but also see a parallel between land and themselves as moral agents whose memory is inscribed in their bodies.

LD26
Identified skeletal collections: the testing ground of anthropology?
Convenors: Dr Charlotte Henderson (University of Coimbra); Dr Francisca Alves Cardoso (CRIA - Centre for Research in Anthropology); Prof Sónia Vespeira de Almeida (CRIA - FCSH - Universidade Nova de Lisboa)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Location: Roscoe 2.10

Identified skeletal collections, i.e. collections composed of named individuals (whether complete or partial remains), exist in many countries. Their histories vary from recent cemetery clearances, donations, private collections, to archaeologically excavated skeletons with name plates, and even skeletons excavated in the context of war crimes, dictatorships, and politically repressive regimes. These skeletons are being increasingly transformed into means for developing methods to assess age-at-death, sex, diseases and migration patterns, and themes in human evolution. These methods are then applied within social and cultural sciences as well as medical and forensic disciplines. This session aims to bring together the variety of disciplines that use identified skeletal collections as subjects/objects in their research, and to promote discussion surrounding all aspects of their existence including:

• Testing ethnographical and osteological methods: their use and limitations
• History: how does their history affect their use and does it raise specific social, curatorial or ethical issues?
• Society: their importance for health, well-being and society
• Curation: do identified skeletal collections raise specific curatorial issues?
• Ethics: how can identified skeletal collections be justified in an era of repatriation and reburial?

Bioarchaeology and Identified Skeletal Collections: Problems and Potential Solutions. Ms Jennifer Sharman (Durham University); Dr John Albanese (University of Windsor). Identified skeletal collections are used to develop age and sex determination methods, which are essential to bioarchaeological research. However, problems with documentation, collection composition and bias can affect studies using such collections; we will discuss these and possible solutions.
Normative analytical frameworks and studies of identified skeletal collections: some considerations. Dr Rachel Watkins (American University); Dr Jennifer Muller (Ithaca College). This paper examines some normative temporal, spatial and ethnroracial frameworks to which identified skeletal populations are subjected. We argue that these normative frameworks undermine critical, humanistic approaches to studying human biology that, for instance, consider repatriation and reburial a standard part of the research process.

Getting to know you: human remains in UK collections. Dr Myra Giesen (Newcastle University). A variety of human remains are held in collections (e.g., archaeological, ethnographic, and medical) across United Kingdom. This paper will discuss what is known about current UK human remains collections, and then discuss improved access and use of collections among potential stakeholders.

BoneMedLeg: two new collections of identified human skeletons being amassed in Porto, Portugal for forensic purposes. Miss Luísa Marinho (Faculty of Sciences and Technology, University of Coimbra); Dr Hugo Cardoso (Faculdade de Medicina da Universidade do Porto). A program of amassing two collections of full modern identified skeletons from cemeteries and bone samples of traumatized and ordinary cases from autopsy was recently initiated in Porto, Portugal. These skeletal collections wish to develop and critically test and validate old and new methods for identification, and offer the novelty and strength of being contemporary and representative of actual forensic casework.

Lives Not Written in Bones: Discussing Biographical Data From Identified Skeletal Collections. Dr Francisca Alves Cardoso (CRIA - Centre for Research in Anthropology). Identified Skeletal Collections (ISC) use biographical data as a proxy for an individual's life history, neglecting a persons' life beyond that record. This paper highlights the importance of an ethnographic approach to better understand the life of women classified as vdomésticasv in Portuguese ISC.

What Are We Measuring? Levels of Historical Bias in Reference Collections and Implications for Research in the 21st Century. Dr John Albanese (University of Windsor). Identified skeletal collection can be used effectively for forensic research. The key to success is to assess the levels of bias and their influence on the research question addressed. Possible problems and the research potential of these collections are illustrated with specific examples.

The importance of identified human skeletal collections to understand bone degeneration in adults and its association with age. Ms Vanessa Campanacho (University of Sheffield); Dr Hugo Cardoso (Faculdade de Medicina da Universidade do Porto). This paper highlights the importance of identified human skeletal collections to understand the association between bone degeneration and age.

LD27
Health and wellness through time and space and across the life course (IUAES Commission on Ageing and the Aged)
Convenors: Mr Reddishekara Yalamala (Dalhousie University); Prof Robin Oakley (Dalhousie University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Alan Turing Building G109

Concepts of health and wellness differ significantly cross culturally and temporally and should be considered across the human life course, as people age, as well. The economic, social and historical contexts that individuals are born into influence their concepts of health, wellness and disease, etc. Food, what constitutes the meal, the cultural acceptability of foods, words, practices and treatment are vital emic dimensions but also are first affected in times of rapid change. Researchers conducting demographic, epidemiological and medical research projects need to well understand the shifting nuances of the culture and the shifting meanings across individual life
Panel and paper abstracts

courses to correctly select the measures and tools of the study in order to implement meaningful health policy changes. Sources of stress, such as rapid change, are influenced by shifting local meanings and that meaning themselves are context/culture dependant. In this panel we will examine case studies of health and wellness cross culturally, temporally and with a view to understanding how these change or remain the same across the human life course. The organisers encourage papers that recommend policy alternatives and develop culturally sensitive methods delivery of health and medicine in their specific field contexts and papers that value aging and the aged as a cultural resource.

Discussant: Maria Cattell

Aged women of rural dalit in Puducherry: some aspects of their status, health and roles. Dr Vellore Pragati (Puducherry Institute of Linguistics and Culture). Aging process is universal phenomenon and inevitably this stage comes in every society. In traditional Hindu society the elderly persons enjoys lot of respect and honour.

Fitness by Disguise: Indigenous and Exotic Dance Health Practices amongst Senior Citizens. Dr Jonathan Skinner (Queen’s University Belfast). This paper presents research funded by CARDI into dance health practices in the Republic of Ireland and Northern Ireland. In both regions, social dance amongst senior citizens has become a recognised means to successful ageing. Examples of dance health practice range from traditional set dancing – an embodiment of traditional movement systems sedimented in the body – to new exotic latin dances such as salsa and the vogue dance fitness brand Zumba.

Role of Elderly Population in Reconstructing the Broken Circle of Indigenous Medical System. Prof Robin Oakley (Dalhousie University); Mr Sudip Bhui (University of Calcutta). In this paper I examine the special knowledge of the elderly among the Bhumij, an SC tribe of West Bengal. Their etiology, epidemiology and healing procedures not only provide essential healing in the absence of public healthcare services, but are also a form of locally valued expert knowledge.

Cultural Consensus Modelling as Method for Understanding Wellness and Aging. Mr Reddishekara Yalamala (Dalhousie University). Cultural Consensus Modelling is a unique method for understanding efficacious healing beliefs through time and space. In this paper I explore the potential of the method in understanding health, medicine and indigenous scientific techniques through time and space among Tribal and low caste people.

Religious beliefs, health and well being: a study of mumukshu's in Kashi. Dr Shail Shankar (Indian Institute of Technology Mandi). This project examined how mumukshus (individuals who come and stay in Kashi to attain liberation) lead a normal life despite having a health crisis. Their positive state of mind, disciplined life and their faith in their religion across their lives improved their health status.

Narikuravan as Patient and Healer: Tradition and Modernity in Generational Matrix. Mr Amuthavalluvan Varatharajan (Pondicherry University). This paper deals with the the folk healing behaviour of Narikuravan, a semi-nomadic community of South India who are also healers to many rural and urban folk. There is much external influence not only on their health seeking behavior but also on the profession of traditional healer.
Since 2009 the UK’s Race Online programme has set itself the task of creating a truly networked nation by the end of 2012. Already this figure has reduced to 8.71 million people or approximately 17.5% of the adult population. Of these, 5.7 million are over the age of 65 and it is estimated that moving online just two of the contacts a month this cohort has with government would save around £1 billion. The 4 million older people that do use the internet spend longer online that any other age group – an average of 42 hours per month.

Across the entire life-course new forms of community, ways of keeping in contact of engaging in work, healthcare, retail, learning and leisure are evolving rapidly with developments in smart phones, web 2.0, cloud computing, online social networking, mobile broadband, vast gaming universes etc. Content is becoming more visual and interactive and opportunities & forums for social participation are proliferating.

This panel will gather papers to explore key themes around ageing and the digital life course such as:

• How do we enable and support participation of digitally and socially excluded communities?
• Is technology moving healthcare from the hospital to the home? What are the implications?
• What new forms of social participation (and sociality) are emerging as a result of modern technologies?
• What happens to our data when we die or decide to disconnect from the digital world?

Discussant: Jay Sokolovsky

Avoiding the ‘Iceberg Effect’ - The Need to Incorporate a Behavioural Change Approach to Technology Design in Chronic Illness. Dr John Dinsmore (Trinity College Dublin). This paper discusses the opportunities and challenges of adopting behavioural change and action research approaches to the design and development of technology to support the self-management practices of chronically ill individuals.

Creative approaches to support people with dementia. Dr Arlene Astell (University of St. Andrews). Technology has the potential to support the growing numbers of people living with dementia but progress to date has been slow. This paper sets out a call for more creative approaches to using technology to meet the needs of older adults living with cognitive impairment.

New paradigms of ageing: Constant Contact Media, social networks and older people. Ms Rachel Singh (ReD Associates). This paper studies how a group of older people in Ireland use a mix of constant contact media to socialize and network. It explores the impacts of their engagement by couching them within a broader investigation of the groups’ notions of connectedness and presence, illuminating how their online practices are giving rise to new social modalities – introducing new paradigms of ageing.

Social Media and the Age-Friendly Community. Dr Philip Stafford (Indiana University). This paper will review research regarding the use of social media for civic engagement by older adults.
Exploring new technologies through peer-to-peer and intergenerational engagement in informal learning. Dr Josephine Tetley (The Open University); Dr Caroline Holland (The Open University). This presentation is based on a recently completed study of how older people’s engagement with new technologies is affected by the context of learning informally alongside others in a sociable environment. The work was funded by the European Union (Grundtvig) as a life-long learning project.

Lifestyle of the elderly Japanese in Transition: International Retirement Migration from the Super Aged Society. Dr Mayumi Ono (Chiba University). This paper explores an emerging transnational mobility of Japanese retirees and its implication with respect to transforming life course of the elderly. Through the ethnographic lends, this paper examines how retirement migrants create a community by utilizing online social networking services, which is the very process of creating new ways of life.

Digital ownership across multiple lifespans. Dr Wendy Moncur (University of Dundee). As technology adoption increases across the lifespan, the question of what happens to the resulting digital content at the end of life is increasingly topical. This paper draws explores issues surrounding ownership of digital content across multiple lifespans, and the ways in which digital content lives on after its creator dies.

LD29
Age-friendly communities: from research to practice (IUAES Commission on Ageing and the Aged)
Convenor: Dr Philip Stafford (Indiana University)
Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Alan Turing Building G109

Age-friendly communities are places that promote physical, social, mental and economic wellbeing for persons of all abilities, across the entire lifespan. These communities are the result of a place-based, comprehensive community development approach that frames aging as a community, rather than individual reality. Multiple panelists will include scholars who are conducting research on the impact of environmental factors on aging persons and practitioners in the growing, global age-friendly cities movement, including WHO certified cities. Presentations will represent a broad cross-cultural sample of age-friendly community projects, ranging from rural to highly urban. The panels will address barriers and solutions germane to local and national contexts with the goal of contributing to a “best practice” framework for development. Methods for promoting citizen participation in community development, conducting participatory action research, and mobilizing populations for change will be discussed in the papers offered.

Discussant: Jay Sokolovsky (University of South Florida)

Age-friendly Communities: An Introduction. Dr Philip Stafford (Indiana University). This paper provides an introduction to a broad series of papers addressing research and practice around the concept of age-friendly communities. It argues for the use of a person-in-environment orientation to community-based research and practice.

Developing Age-Friendly Cities. Prof Chris Phillipson (Keele University).

Accessibility, participation, networking: impact of local environment on chances for independent living in old age. Dr Birgit Wolter (Institut für Gerontologische Forschung e.V.). Presentation and discussion of findings on a large housing estate in Berlin as an age-friendly neighbourhood. Focussing on the activities of a network, that aims to enable elderly people to live independently in their own homes as long as possible, we will describe (1) problems and potentials of a large housing estate as a place to grow old and (2) the effects of networking in a neighbourhood. The implications will be compared with results from other investigations.
Promoting age-friendly approaches at a city and neighbourhoods level: the ‘Valuing Older People’ Programme, Manchester. Mr Paul McGarry (Manchester City Council).

Developing an Age-Friendly Research and Evaluation Framework - the Manchester perspective. Dr Sophie Handler (Keele University).

Building Advocates for Livable Communities: Across Ages; Across Abilities. Dr Sharon Baggett (University of Indianapolis). This paper reviews the history of community advocacy,, the livable communities/communities for a lifetime movement, and describes a training curriculum designed to build a cadre of older adults and persons with disabilities to be effective advocates for communities for a lifetime.

Public places, community, and the physical and mental health of children and elders. Dr Suzanne Lennard (International Making Cities Livable Council). Physical health depends on a robust social immune system – networks of friends and concerned others. Face-to-face interaction in public places facilitates the development of a social immune system. What is required to ensure a healthy urban public realm, especially important for children and elders?

Providing outdoor spaces and services, as catalysts for health, social interaction and community cohesion. Mr Les Compton (Bristol City Council).

Creating a Ibasho. Dr Emi Kiyota (Ibasho). This session proposes how we as society need to stop designing elder care systems and buildings where aging is treated like a disease and start creating places that reinforce our traditions and positive societal expectations.

The role of media and marketing in imagining, developing and supporting age-friendly communities. Dr Maria Vesperi (New College of Florida). Broad acceptance of “age-friendly communities” as socially desirable places rests on complex, culturally-variable ideas and values. This paper will trace the effectiveness of media and marketing efforts to engage public imaginations in the age-friendly movement.

LD30
Ageing and quality of life of the aged with special reference to Himalayan tribes
Convenors: Prof O P Monga (Shoolini University of Biotechnology & Management Sciences); Dr Sanjay Sindhu (H.P. University, Summer Hill, Shimla-171005. India); Dr Piar Chand (NIT Hamirpur)

Thu 8th Aug, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.206

Of late, Himalayan tribal communities in India and world over, have witnessed a dramatic increase in human longevity. Almost all tribal communities in India have been pulled on to the path of social development. India’s emphasis on socio-economic development and distributive justice has not only brought macro level changes in social structure, but have also changed attitudes, values, and orientation of people. Over the years there has been tremendous transformation in social, economic, political and cultural life of Indian society in general and the tribal people in particular.

The tribes known for their socio-cultural isolation and stability, no longer, exhibit uniformity in their socio-cultural milieu. Younger generation, that is, boys and girls, is moving away from their parental units for reaping the benefits of educational and employment opportunities outside their homes. The new aspirations and career prospects have acted as a catalyst in hastening this process. Hence, quality of life of ageing tribals has become a critical issue. Some other issues, such as, care, family support, psychosocial security, health, nutrition, discrimination, problems etc., also deserve special attention.
Panel and paper abstracts

India’s aim to bring tribal communities in mainstream of national development seems to have made significant dent in overall quality of life. However, it cannot be taken as complacent, because there are enough indications of disturbances. The weakening of family support system amidst overall changes taking place, may have multiple implications for the quality of life of the aged tribals.

**Aging and Quality of Life in Himalayan tribes.** Dr Surya Kumar Srivastava (Gurukul Kangri University, Haridwar (UK-India)). This study describes process of aging and quality of life in himalayan tribes based on review of studies and suggests various ways and means for its improvement.

**Use of Information and Computer technology (ICT) among Senior Citizens of Himachal Pradesh.** Ms Shaizy Ahmed (H.P.University, Summerhill, Shimla); Prof O P Monga (Shoolini University of Biotechnology & Management Sciences). This paper deals with the use and knowledge of information and computer technology by the elderly people in tribal areas of Himachal Pradesh, India.

**Health Problems among Elderly Tribes Men and Care Giving.** Dr Sujit Surroch (Government Post Graduate College Palampur, H.P., India). Elderly tribal men suffer from various health problems. Family members facilitate their medicare, Still there is an urgent need to evolve mechanism to provide proper medical attendance to old men not being attended.

**Rights of Older Persons in Asian Pacific Region with Special Reference to India.** Dr Sunil Deshta (Himachal Pradesh University, Summer Hill, Shimla-171005. India). This paper aims to dwell on the rights of older persons in Asia and national policies evolved by the government to provide them with safety measures.

**Health Status of Aged in Tribal Communities of Himachal Pradesh: Some Imperatives.** Prof O P Monga (Shoolini University of Biotechnology & Management Sciences). This empirical investigation pointed out health problems of the aged in tribal communities inhabiting in interior hilly terrains of Himachal Pradesh. Some imperatives have been indicated to mitigate these problems to assure good quality of life.

**Significance of Psychosocial Perspective in Successful Aging.** Dr Amita Avadhani (University of Medicine and Dentistry of New Jersey, School of Nursing). This focuses on the role of psychosocial perspective on successful aging. An attempt is made to highlight strategies to help older persons live their life in a dignified manner.

**Socio-Economic Dimensions of Ageing in Kashmir: A Socio- anthropological Perspective.** Dr Pirzada Amin (University of Kashmir). Focus of this paper is on to analyze socio-economic dimensions of ageing in Kashmir valley from socio-anthropological perspective.

**State and the Aged: Perception of Aged towards Programs for Improving Quality of life: Some Observations.** Dr Ravinder Chauhan (Government College, Sanjauli, Shimla (HP)-171006. India). This study throws light on perception of the aged towards government run programmes for improving quality of their life. It also points out on inadequacies and suggestions to improve implementation of schemes.

**Life and Living of Aged Disabled: A Study of Tribal Community of Pangi Valley of Himachal Pradesh.** Prof P. K. Vaid (Institute of Tribal Studies, HP University, Summerhill, Shimla-5). This paper presents findings of intensive field work and plight of disabled aged in Pangi valley of Himachal Pradesh.

**Nature, Aging and Quality of Life in Himalayan Tribes.** Dr A, S. Rawat (Government College of Excellence, Sanjauli, Shimla (HP)-171006). The major focus of this paper is to highlight relationship between nature and quality of life of the elderly persons inhabiting in tribal areas of Himachal Pradesh.
Impact Socio Economic Changes on Quality of Life of the Aged Tribes in Central Himalayan.
Mr vikas thakur (NIT, Hamirpur). This focuses on Central Himalayan Tribes and some basic parameters of study which are: Culture, Personal Characteristics, Social Structure, Empowerment of Women, Care, Health and Nutrition. these are vital to study Himalayan Tribes and to assure overall development of a nation.

Social Network, Social Support and Quality of Life among Himalayan tribal elderly in India.
Ms Niharika Tripathi (International Institute for Population Sciences). The present paper attempts to examine the extent of social network and social support among tribal elderly in India. Furthermore, we also intend to explore the association between the social network and quality of life of tribal elderly in Indian situation.

Elder Abuse and Neglect in India: A Catalytic Intervention for Empowering Older Persons by. Dr Sanjay Sindhu (H.P. University, Summer Hill, Shimla-171005. India). This paper concerns elder abuse and neglect in late 1990s in India in the wake of NPOP and throws light on catalytic intervention for empowering older persons.

Economic Self-sufficiency and Problems among Elderly Tribal Women:. Dr Anita Surroch (Government College Baijnath (HP)). It was endeavoured to understand the economic self-sufficiency and problems among elderly tribal women inhabiting Western Himalayas and relationship of their background characteristics with such problems.

Quality of life of aged in Himalayan tribes: need for intervention of technology model. Dr Rajesh Kumar (Helpage). The main focus of this article is on health and psychological problems of the elder persons in Himalayan tribes. The need and prospects of intervention of health technology model of the Helpage India, are discussed in improving the quality of life of tribal aged.

Impact of Socio-economic Changes on Quality of life of the tribes in Himalyan Region.
Dr Yogesh Gupta (National Institute of Technology, Hamirpur (HP)-177005. India). This paper describes findings of the impact of socio-economic, health and nutritional factors on the quality of life of the tribal people in general and elderly in particular in Himalayan region.

Impact of tribal development schemes on the quality of life of tribes of Himalayan region. Dr Manoj Sharma (Regional Centre, H P U, Dharamshala). Main aim of this study is to highlight the impact of Government of India schemes on the quality of life of the tribal people.

Phenomena of Social Security Aspect with Special Reference to Old Age During 21st Century: Global Concern. Dr Raghuvinder Singh (H P University, Shimla (HP)171005. India). The present paper highlights the issues, challenges and future prospective vision to eliminate the disparities in the existing legal systems through global concern in the 21st century.

LD33
Medical anthropology and epidemiological paradigms on new anthropology
Convenor: Dr Vislawath Jagadeesh (Karnatak Arts College of Karnataka University, Dharwad)
Fri 9th Aug, 09:00-10:30
Location: Roscoe 2.4

Human population would have been vanished, long ago, had it not been developed the modern modes and methods of controlling diseases. Health and human development form an integral components of overall socio-economic development of any nation.

Medical anthropology is a new field, where anthropologists are trying and struggling with health related issues such as epidemiology, methodological issues and the areas of practice and interfacing with other social and biological discipline.
Panel and paper abstracts

Medical Anthropology is a newly emerging sub-discipline in India. Though the term medical anthropology was first used in India, it could not be pursued systematically. Medical anthropology deals with holistic study of health, illness and hygiene, as these are culturally perceived, labeled, classified, experienced and communicated on one hand and socially constructed roles, statuses and institutional networks which are believed to help in the health and enhancing process, on the other, with a view to identify cross-cultural similarities and variations in the patterning of such behavior. This panel will explore a serious academic attempt made by Anthropologist across the world.

Nutrition among the tribo-rural Indian women: a medico-socio-cultural perspective. 
Dr Prema Hallikeri (Karnatak College, Dharwad). As is very evidently suggested by the title itself, this paper focuses on the aspect of nutrition and health among the tribo-rural Indian women and more specifically that segment of the population existent in North Karnataka region located in Southern part of India.

Contribution of Fluid Phase Endocytosis Bile Flow In Cholestasis and Choleres In Tribe(lambada). Dr V Murali Jadesh (Gulbarga University). Using a single iv injection of 1 mg Evans blue dye/100 g body wt in Tribes(lambada), The contribution of fluid Phase endocytosis bile flow was estimated. In normal tribes, this pathway contributed 2-4% of the bie flow or 10-20 ul/hr/100 g body weight.

LD34
Exploring well-being in later life: crossing cultures, crossing borders (IUAES Commission on Ageing and the Aged)
Convenor: Dr Leng Leng Thang (National University of Singapore)

In the age of mass longevity where mandatory retirement no longer spells the end of one’s contribution to society and one’s pursuit of an active lifestyle, we are witnessing emerging diversities within and across societies and cultures in exploring what constitutes the well-being of older persons. Moreover, in the recent decades, globalization which has facilitated the ease of cross-border movements has further afforded opportunities for older persons to experience later life in different cultures through long stay and retirement migration. How has the search for well-being change with new opportunities available? How have one’s cultural resources help in enhancing later-life well-being? In this panel, through ethnographic cases and qualitative examination of the strategies, practices and behaviors of older persons from diverse cultures and societies, the presentations further explore the actors’ interactions with predominant concerns in aging, such as financial and care concerns, as well as their interactions with the larger environment and community to give meaning and value to later life. Where possible, the presenters are also encouraged to take a gendered approach to promote the understanding of the differences men and women may experience about well-being in later life.

Creating a Community of Resilience: New Meanings of Work, Technologies and Leisure for Greater Well-Being in a Depopulated Town in Japan. 
Dr Nanami Suzuki (National Museum of Ethnology). This paper reflects upon the process of elderly care carried out in a depopulated town in Japan, has led to the creation of living places for people from diverse cultural backgrounds and multiple generations. It also explores the meaning of work, developing technologies, and leisure as an element that makes up the time and space in which people gather.
Panel and paper abstracts

The situation of the aged and imperatives for improving the quality of life of aged tribals in Himachal Pradesh. Prof O P Monga (Shoolini University of Biotechnology & Management Sciences); Ms Shaizy Ahmed (H.p.University, Summerhill, Shimla). This paper throws light on the situation of aged tribals in Himachal Pradesh, India and suggests some social imperatives for improving their quality of life.

The Meaning of “Work” for the Well-being of American and Japanese Elderly People. Prof Mariko Fujita-Sano (Hiroshima University). Both Japanese and American elderly people are eager to be involved in activities after retirement. This paper examines various innovative ways in which “work” is used in both America and Japan, delineates the meaning of “work” in old age, and shows how it makes life worth living for elderly people.

Global Migration and Active Ageing of Japanese Overseas: A View of Well-being for Surviving in Multicultural Societies - the USA, Brazil and Europe. Prof Itsuko Kanamoto (St. Andrew’s University). The pressures of globalization and migration make ageing an increasingly intercultural process. Those who cross cultural borders eventually grow old and experience a series of losses. This paper illustrates various forms of well-being among ageing Japanese overseas, in the USA, Brazil and Europe.

Living independently, Living Well: Seniors living in HDB studio apartments in Singapore. Dr Leng Leng Thang (National University of Singapore). The paper examines social well-being among Singaporean seniors living in public studio housing. With the norm for seniors to live with their families, understanding the experiences of the residents will shed light on the meanings of this new form of ‘senior housing’ on their sense of well-being.

LD35
Health, ageing and life: recent knowledge revealed in dental anthropology
Convenors: Dr Hisashi Fujita (Niigata College of Nursing); Prof Eisaku Kanazawa (School of Dentistry at Matsudo, Nihon University); Dr Daisuke Shimizu (Kyoto University)
Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 4.207

Teeth are the hardest parts of a human body and retain traces of life for long time. Thus, they have been studied as an important organ in physical anthropology. This panel session, taking the subject of “teeth of mankind” as its key, offers various interesting topics unlocked from the subject. We welcome entries from a wide range of fields such as: Paleopathological areas which not only conduct differential diagnoses on diseases traced out from teeth of ancient human skeletons, but also make clear the relationships between dietary habits, social environments and sanitary conditions and diseases of ancient people; Dental morphology based on evolutional phylogenetic viewpoints, which analyses the characteristics observed in teeth from fossil hominids to modern humans with the use of dental crown measurements and non-metric scoring technique. In addition, we also welcome topics on teeth of primates as long as they are committed to human dental anthropology. Although teeth are very small organs, the information they imply is extremely large. By this panel session, we would like to offer an opportunity to present the latest topics on dental paleopathology, dental morphology and other relevant dental anthropological studies which contribute to elucidate the health, ageing and life of ancient and modern humans.

Dental anthropological and clinical characters observed in teeth excavated from Ikenohata site Tokyo in the Edo era 1603-1866. Prof Eisaku Kanazawa (School of Dentistry at Matsudo, Nihon University). Teeth excavated from Ikenohata site in Tokyo were observed from anthropological and clinical point of view. The traces of “ohaguro” which was a custom of dyeing teeth black were found using energy dispersive X-ray spectrometry. Polished surfaces by “fusayouji” which was a toothpick widely used at that time were also found.
Panel and paper abstracts

Dental diseases among the ancient populations from Mongolia. Dr Erdene Myagmar (National University of Mongolia). The paper discusses about the distribution of the different dental pathologies among the archaeological populations from two different historical periods of Mongolia: Xiongnu (2nd BC to 2nd AD) and Medieval age (9 to 14 c AD) of Mongolian history.

Periodontal disease observed on wild chimpanzee skulls collected in the Kalinzu Forest, Uganda. Dr Daisuke Shimizu (Kyoto University). The Aims of this paper were to investigate morbidity rate of periodontal disease using museum collection of wild chimpanzee skulls, and to evaluate life history of wild great ape populations through oral and dental disease. Long-term research information on wild chimpanzees would give us some hint.

Dental caries and periodontal disease in Jomon people in Japan. Dr Hisashi Fujita (Niigata College of Nursing). Jomon people of Japan had high caries rates, unparalleled by any other hunters and gatherers in the world. The reasons are thought to be (1) their high-carbohydrate, plant-based diet and (2) rapid aging due to excessive physical stress. Thus, they developed periodontal disease in their early middle age, resulting in multiple root caries.

Non-metric tooth crown traits in a contemporary and two Aboriginal populations in Sri Lanka: Comparison with other world populations. Dr Roshan Peiris (Faculty of Dental Sciences, University of Peradeniya). We investigated the frequencies of non-metric tooth crown traits in a contemporary and two aboriginal populations in Sri Lanka. 13 traits in 150 dental plaster casts were observed. All the populations showed “Indodont” dental pattern while Veddas showed a genetic drift from the modern Sri Lankans.

Observations of lingual surface attrition of dentition from sedentary hunter-gatherers of Jomon. Dr Osamu Kondo (The University of Tokyo). We report a distinctive dental wear pattern in Jomon individuals, who exhibit clear attritional facets on the lingual cervical regions of the maxillary molars. Macro- and micro-level comparisons may provide possible etiologies or meanings of this special type of wear.

The demographic transition and demic migration in prehistoric East/Southeast Asia: an exploration using nonmetric dental traits. Dr Hirofumi Matsumura (Sapporo Medical University); Dr Marc Oxenham (ANU). The demographic transition throughout prehistoric East/Southeast Asia is explored using batteries of nonmetric dental traits. Agriculturally driven demic expansion during the Neolithic, associated with genetic exchange with pre-existing hunter-gatherers, is demonstrated.

LD36
Ethnographic perspectives on ‘global mental health’
Convenors: Dr Sumeet Jain (University of Edinburgh); Dr David Orr (University of Sussex)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 4.210

This panel takes an ethnographic approach to investigating how interventions informed by the ‘global mental health’ (GMH) movement respond in practice to disparate manifestations of mental distress. The GMH agenda now dominates academic and policy discussions of mental health in low and middle income countries. Its rise can be traced to specific developments in the 1990s that shaped how the ‘disability burden’ of mental health disorders came to be measured, and a series of policy and research reports on mental health which afforded direction and impetus to efforts to push mental health up the list of governmental priorities. Today the GMH agenda is backed by the World Health Organisation and has played its part in the continuing worldwide spread of psychiatry’s reach. Yet social scientists and psychiatrists have questioned how ‘globally’ valid some of its concepts and assumptions prove in framing and acting on experiences of mental distress in diverse contexts and social configurations. This panel invites papers that draw on anthropological
theory and ethnographic data to comment on, add to, or critique the evidence base for claims on both sides, and consider how these discourses are formed and re-formed on the ground. High on the list of questions we seek to address are:

How are GMH policies deployed in diverse locales?
What are the effects of these policies on local populations?
How is this agenda re-shaping clinical and non-clinical settings?
How do GMH discourses transform the interaction between patient and health professional?
How does this approach mould health-seeking behaviours?

**Unravelling the Global Mental Health Discourse.** Ms Doerte Bemme (McGill University). This analysis of contemporary debates and tensions within Global Mental Health seeks to highlight the ways in which anthropologists can contribute to creating new forms of engagement across disciplines and cultures to provide appropriate mental health care worldwide.

**Discourses, dilemmas and the global coordination of “the right to mental health and development”.** PhD (c) Sonya Jakubec (Mount Royal University). This paper provides an institutional ethnographic analysis of how mental health is experienced as a “human right” through contemporary international relations, and dominant economic indicators of health and development.

**The legacy of colonial psychiatry on service provision in the post-colonial context of Malaysia.** Dr Sara Ashencaen Crabtree (Bournemouth University). Ethnographic findings of Malaysian psychiatric inpatients and staff indicates that modernisation of services draws on international models but fits uneasily with a colonial ‘asylum’ approach set in the context of socio-political ethnic tension. This carries resonance for post-colonial societies.

**The effects of global mental health policies on mental health in Cambodia.** Mr Naofumi Yoshida. After the Pol Pot era, in the early 1990s, Cambodia reinstituted a Western-style mental health system. Thus, since then, ‘global mental health’ policies have affected the transition of the local concept of mental illness and help-seeking behaviours in Cambodia. This impact is the focus of this paper.

**Shifting Agency: Key Interventions in the success of a Tongan Ethnopsychiatry.** Dr Mike Poltorak (University of Kent). Critiques of the global expansion of psychiatry are informed by studies of curtailment of patient freedom typical in colonial contexts or totalitarian regimes and the depoliticisation through medicalisation of the wider social forces and inequalities embodied in the mentally ill. In this ethnographic biography of the indigenous Tongan Psychiatrist, Dr Mapa Puloka, I examine the key influences and negotiations during the decade that established the mandate for a Tongan psychiatry that faced little resistance from the Tongan population and successfully increased patient admissions.

**Doctors, drugs, and bush devils: global mental health and medical humanitarianism in Sierra Leone.** Dr Peter Locke (Princeton University). I consider the new ethical dilemmas and fields of intervention opened up for medical humanitarianism by the growing authority and prominence of Global Mental Health discourses. In particular, I explore the debates sparked by the implementation of a pilot psychiatry program at a small clinic serving poor and war-wounded patients in rural Sierra Leone.

**Private Pain, Public Trauma: women’s suffering, local interpretations of the global mental health regime, and the politics of trauma in post-conflict Iraq.** Dr Sarah Keeler (University of Kent). In Iraq, cultural values, advances in biomedicine, ideas about modernity, and foreign interventions in the name of global mental health, converge in post-conflict space to devalue female suffering, and often unwittingly perpetuating forms of gender violence.
Panel and paper abstracts

Object and praxis in dementia screening: Experiences from urban India. Dr Bianca Brijnath (Monash University). Based on ethnographic data from urban India, I examine how context influences the interpretations and use of the Mini Mental State Examination (MMSE), a popular screening instrument for dementia. I will focus on the interpretations and use of the Mini Mental State Examination (MMSE) by clinicians in Delhi when used to screen for dementia. My analysis is framed in two ways: object – the Mini Mental State Examination is understood by Indian clinicians; and praxis – how is the scale used. I demonstrate how the MMSE, while appearing to adhere to universal diagnostic principles, in practice validates time-efficient techniques rather than reliably screening for cognitive impairment.

Children on the Verge of Crisis: Global Humanitarian Psychiatry and the Street Child in Egypt. Dr Rania Sweis (University of Richmond). In this paper, I draw upon over two years of ethnographic fieldwork conducted in Egypt with one popular French-based transnational medical humanitarian organization. I analyze the bureaucratic and medical practices of this organization within their Cairo-based clinic and homeless children’s shelter. Drawing on interviews with homeless children and medical experts, the research reveals how new relations of care between humanitarian doctors and children are shaped by a psychiatric examination form—its creation, archiving and transnational circulation. As the object through which childhood trauma and mental illness is demonstrated and rendered legitimate for a global audience (Fassin and Rechtman 2009), I suggest this examination form both produces new categories of subjectivity in Egypt, such as the young psychiatric patient or ‘problem’ street child, and new figurations of potential political crisis, which street children are believed to embody.

‘Fat’, ‘lazy’, ‘weak’ and ‘tired’: Experiences of antipsychotics among families in Kintampo, Ghana. Dr Ursula Read (University of Glasgow). International campaigns promote psychotropic drugs to treat psychosis. However research with people with mental illness in Ghana revealed dissatisfaction with the effects of antipsychotics suggesting a need to develop interventions which are more responsive to the experiences of those who use them.

Sad women in Afghanistan: Tensions between ethnographic and psychiatric approaches to ‘depressive symptoms’. Dr Peter Ventevogel (HealthNet TPO). In Afghanistan many women report feelings of sadness. This presentation explores the tension between psychiatric and ethnographic approaches to distress. Case examples are used from a programme by an international non-governmental organisation to improve mental health in Afghanistan.

A tangled web: the intersection of psychiatric diagnostic systems and local illness categories in rural India. Dr Sumeet Jain (University of Edinburgh). This ethnographic paper examines deployment of psychiatric diagnoses in rural northern India. I address two issues: 1) ‘use’ of psychiatric categories by professionals and lay people and 2) intersection between professional categories and local illness categories in clinical and community settings.

Fragile universalisms: Caregiving at the intersection of NGOs, social relations, and Global Mental Health in Mozambique. Dr Ramah McKay (University of Minnesota). This paper examines how Mozambican mental health caregivers negotiate competing global or transnational norms and emphasizes (from the fragile universalisms of Global Mental Health to the emphases of transnational NGOs) while also confronting the skepticism of many patients and families.

‘That doctor didn’t know’: How can psychiatry more effectively reach rural peasant communities in Peru?. Dr David Orr (University of Sussex). This paper draws on ethnography of Peruvian peasant communities to discuss obstacles to community provision for severe mental disorders. Psychiatry must reckon with rival healers, ethnic divisions and resource-poor services, if it is to fill the ‘treatment gap’ between urban and rural mentally ill.

Culture and inclusion in mental health policy and practice in the UK and Sri Lanka. Dr Tom Widger (University of Sussex). This paper considers the different concepts of culture and inclusion that are increasingly shaping mental health policy and practice in the UK and Sri Lanka.
Motivated ethnography for global mental health: uncovering the realities of serving communities in rural South Africa. Ms Rochelle Burgess (LSE). Motivated Ethnography as a methodology to support case study exploring the realities of community mental health services within a rural South African Community in the era of Global mental health.

Mental health, gender and structural violence. Dr Valeska Zanello (University of Brasilia).

Schizophrenia in Varanasi: A Cross-Cultural Inquiry into the Social Bases of Illness Experience. Ms Prachi Priyam (Columbia University). This study identifies differences between the experiences of schizophrenia in Varanasi, India and in the United States. It corroborates the medical anthropological observation that as one crosses cultural boundaries, the way illness is identified, expressed, experienced, and treated changes.

Mental Health and Irregular Migration in Norway: A Consideration of the ‘Global Mental Health’ Movement’s Principles and Agenda. Mrs Christina Brux Mburu (University of Oslo, Institute for Health and Society). Relating to the GMH movement’s promotion of mental health worldwide, this paper explores the ways in which the mental health of undocumented migrants is implicated within experiences of forced migration and irregularity and how one Oslo health center supports the mental health rights of this group.

Global Mental Health: A Cross-Comparative Case for Zimbabwe and Australia. Mr Shep Chidarikire (University of Tasmania Australia). The aim of this paper is to present a cross-cultural comparative analysis of the experiences of living with a psychotic illness for people in Harare, Zimbabwe and Tasmania, Australia.

LD37
Changes in death rituals in the Middle East (IUAES Commission on Middle East Anthropology)
Convenor: Dr Soraya Tremayne (Oxford University)  
Tue 6th Aug, 09:00-10:30  
Location: Roscoe 1.001

Beliefs surrounding death and its associated rituals remain elaborate and form an important part of everyday life in the Middle East. The treatment of the dead and burial are based on concepts of life after death, with the ultimate aim of facilitating the passage from this world to the next. Reverence for the dead is a deeply ingrained feature of cultural practices and it is essential that the body of the deceased undergo the correct procedures to be able to make its journey to the afterlife. While the core beliefs about death and after life remain conformist in essence throughout the Middle Eastern countries, the procedures to achieve them have altered due to a number of unpredictable events and challenges. These range, inter alia, from an increase in population and rapid urbanisation, requiring the involvement of authorities to deal with the need for larger spaces and more efficient burial services, to an unexpectedly high number of deaths based on wars and political crisis, which have taken place in many parts of the Middle East, during the past few decades. Modernity and globalisation have also affected the performance of the death rituals and provoked different responses among different ethnic and religious groups. While some societies have adjusted to change by, for example, resorting to modern technologies to speed up procedures and maintain control of death rituals, others continue with their traditional practices. Death rituals are also increasingly used to highlight social, economic, ethnic and political differences in unprecedented ways.
Panel and paper abstracts

Disrupted Journeys: A study of death and burial among Muslim migrants in Athens, Greece. Ms Tina Palivos (Yale University). This paper explores the beliefs, experiences, and practices surrounding the death of Muslim immigrants in Athens, Greece, an area in which there is no Muslim cemetery. By tracing the social life of the corpse to the morgue, the border patrol, the customs office, the airport, and the cemetery, this study investigates the increasingly challenging dilemma of where and how to bury the bodies of men, women, and children Muslim migrants who have died on Greek soil or have arrived dead on its shores.

Reincarnation in Druze and Anangu societies: An exercise in comparative anthropology. Dr Maria Kastrinou (Durham University); Prof Robert Layton (Durham University). This paper explores the ways cosmologies and death rituals become embedded in changing political discourses and social landscapes of the Syrian Druze and Australian Anangu, and how reincarnation may serve to constitute powerful political claims in times of crises.

The Diversity of Mourning Ceremonies in Tehran 2012. Dr Soheila Shahshahani (Shahid Beheshti University). This paper will study the variety of mourning ceremonies in the public space of Tehran, Iran. It will attempt to show similarities and differences between the rituals of mourning among different classes and ethnic groups in the capital.

Zahra’s Paradise, Muslim Burial and Digital Technology in Tehran. Dr Soraya Tremayne (Oxford University). This paper discusses the transformation of Zahra’s Paradise cemetery in Tehran, one of the largest cemeteries in the world, into a modern centre making use of digital technology to ensure that the burial of the dead is dealt with immediately and efficiently, to uphold the Islamic values.

LD39
Learning, Education and Knowledge Transmission in Cultural and Intercultural contexts
Convenor: Mr Mart Viirand (University of Edinburgh)

Fri 9th Aug, 16:30-18:00
Location: University Place 6.211

The explicit aim of education could be defined as the transmission of knowledge and skills. Yet the influences of formal and non-formal education reach beyond the confines of the school or the immediate relationship of teachers and students. As an inherently trans-generational institution, schooling is instrumental in (re)constructing cultural identities, historical memories, and social hierarchies. While traditional Althusserian view holds schools purely in the service of the state, more recent theory recognizes them as sites of contest between wider variety of social actors. The latter include political and religious elites but also, and not insignificantly, teachers, parents, and students. Throughout the era of globalization, schools have been mediators between tradition and modernity, serving as (re)producers of subaltern values as well as agents of dominant ideologies. With the rise of popular movements across the global South, education’s role in contests over natural habitats, indigenous knowledge, and traditional livelihoods cannot be overstated. It is therefore important not only to understand historical contexts and explicit curricular aims of educational processes, but to look beyond confines of the school, paying attention to how they are interpreted by different stakeholders. Particularly in trans-cultural encounters, the roles of teacher and student (and, by extension, various social formations underlying these roles), can hold radically different meanings for the respective sides. Likewise, the symbolic repertoires employed in the process of knowledge transmission can resonate differently across cultural divides. By looking at sites of such confrontations that this panel seeks for insights on educational institutions and practices.
Shamanism versus neo-shamanism: from misunderstandings to universal shares. Dr Laetitia Merli. The focus of the paper is the intercultural processes in the transmission, learning and exportation of shamanic knowledge, practices and representations between local shamans in Mongolia and in Tuva and their new western apprentices.

Maison du Brésil: the student residence for the Brazilian elite in Paris. Dr Ceres Brum (Universidade Federal de Santa Maria). In this text I present some thoughts about the Maison du Brésil. My objective is to research this temporary residency for researchers through the meanings that characterize it as a Brazilian territory in Paris and through the very belonging to the category elite as a peculiarity of its residents.

Tradition and memory in motion: an ethnography of informal transmission of knowledge in a rural community in the city of Araraquara, Sao Paulo, Brazil. Mr Thauana Paiva de Souza Gomes (UNIARA/UNESP/UNISEP). This work is part of the studies developed during the course of academic research. Offered research grants and deepening rural communities in the State of São Paulo, Brazil. We studied the importance of intangible heritage in the transformation of nesting spaces, developing a new way of life born of memory and traditional culture.

On Looking and Learning: how children develop their skills in Orisha religion. Mr Dário Ribeiro de Sales Júnior (Federal University of Bahia). The main goal of this paper is to reflect on how kids who follows the Candomblé, an Afro-Brazilian religion, develop the skills that are required by their position in the sacerdotal hierarchy of that religion.

LD40
Gendered social problems
Convenors: Ms Elo Luik (University of Oxford); Ms Heather Munro (University of Oxford)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Alan Turing Building G114

Modernity presents new arenas for social change to interact with culture and tradition. This panel seeks to examine, from a gendered perspective, the varied ways in which groups and individuals negotiate emerging and enduring social issues. How do changing perceptions of appropriateness affect day-to-day interactions? What is the societal position of the modern gendered person? Complex and changing ways of defining gender and gender roles in the modern world will be challenged in light of examples from a range of ethnographic settings. In addition, the panel seeks to examine new categories of gender and sexuality as interfaced with previously existing traditional spaces for non-heteronormative relations. The construction and implications of the notion of ‘social problems’ in both policy and everyday life will also be placed under scrutiny. Who decides what social problems are and how they should or should not be dealt with? These issues touch on the idea of ‘empowerment,’ not just as an aspect of the women’s movement but also as applicable on a much larger scale. To what extent can empowerment become the path to a new type of disempowerment? In its overall approach, this panel will keep in mind and explore the relationship between ideology and empirical reality. This bears further implications for the anthropologist negotiating fieldwork in the context of technological, scientific and medical modernities.

Empowerment of Women: Issues and debates. Dr Dolly Phukon (Dibrugarh University). Empowerment refers to both subjective and objective reality and is sensed according to different situations which affect one’s life. Objective reality of empowerment refers to the structural conditions which allocates power in a society and access to resources whereas subjective means changes in perception, consciousness and sense of entitlement. This paper endeavours to analyze the various theoretical debates and issues relating to the concept of Empowerment of Women, critically examining the Liberal Feminist debate on empowerment of women and its reflection on the present day development model for empowering women.
Panel and paper abstracts

“Four days at home, three days at a day-care”: The gendered meaning of place for reconciling work and family in the Netherlands. Dr Ayami Nakatani (Okayama University). This paper examines how “motherhood culture” is both sustained and contested in the contemporary Dutch society where working parents typically combine formal and informal care arrangements. The meaning of home as the ideal place for care largely determines women’s preference for part-time working.

 Tradition, Religion, and Gender in a Hasidic Community in the West Bank. Ms Heather Munro (University of Oxford). In the Hasidic world where religion is everything, males and females have very specific roles and responsibilities, in both secular and religious life. How do people balance the familiar dichotomies upon which Hasidic communities rely, and deal with the problems outside of that experience?

Gender Factors in the Social Problem of Informal Trade. Prof Gracia Clark (Indiana University). Gender is a critical structural element defining informal traders as a social problem, clearly visible in Kumasi, Ghana in explicit verbal and physical abuse of women traders and craft workers as women. Men saw no targeting and more respect during price control, relocation and demolition.

Everyday Practices in Women’s Sexual and Reproductive Health, Immigrant or Otherwise, in Catalonia. Dr Mara E. Martinez Morant (Bau, Escola Superior de Disseny center affiliated to the University of Vic).

Saga of Tribal Women in Development process: Feminist Anthropological Perspective, Orissa, India. Author: Sona Murmu (Utkal University). Ms Sona Murmu (Utkal University). The paper will narrate problems of tribal women in new social and economic setting of Special Economic Zones and analyze development, displacement and Resettlement & Rehabilitation Policy from a feminist perspective, whether it is actually transparent and participatory as it claims to be.

Impacts of the gynecological cancer disease on women’s lives. Dr Caroline Giacomoni (Teaching Hospital of Bordeaux (CHU - groupe Pellegrin)); Ms Elisa Venturini (CHU Bordeaux); Dr Helene Hoarau-Uny (Teachning Hospital of Bordeaux (CHU - groupe Pellegrin)). This panel seeks to show the impact of the gynecological cancer in the woman’s life; more precisely to make a distinction about this impact between postmenopausal and premenopausal women. Therefore, the paper will assess the situation of pelvic gynecological cancer situation which also puts the women inside life and death concepts.

MMM01
Himalaya: ecology, adaptability and culture
Convenor: Prof Ajai Pratap Singh (Lucknow University)

Wed 7th Aug, 16:30-18:00
Location: University Place 3.209

The Himalayan region of South and Central Asia stretches from Afghanistan to Arunachal Pradesh province of India. The ecology of the Himalaya varies from high altitude to valley to plain with variable human populace, flora and fauna. The Himalaya is inhabited by different human populations, be these tribal, rural or urban, such as Gaddi, Gujjar, Bakarwal, Sherpa, Jaunsari, Bhotia, Bhoksa, Tharu, Raji, Khasi, Garo, Jaintia, Naga, Mizo, Apatani, etc. All these tribes have variable ecology, adaptable bio-social type and culture. The adaptability ranges from ecological to pastoral nomadism to transhumance in the Himalaya. The socio-cultural profiles vary from fraternal polyandry to matriliney to woman dominance to invisible trading in the Himalaya. Therefore, all the aspects of ecology, adaptability and culture of the Himalaya will be discussed in detail in this panel.
The theme paper titled ‘Study of Folk Medicine among the Scheduled Tribes of Uttarakhand Himalaya’ will be presented as an introductory remark before the round-table discussion by the panel convenor.

Pastoralism, state policies, and identity: a case of Bhotias of Uttarakhand of central Himalayas. Ms Nithasri Awasthi (Jawaharlal Nehru University). The Sino-Indian border was open and fluid until the 1962 when the defeat of India in Indo-China war resulted in the closing of both countries’ international borders. The result of this was not only physical restrictions of movements of the earlier transhumant pastoralists, but it encompasses the major issue of livelihood and identity for the people of the borderlands. This paper considers transhumance as a sustainable means of livelihood in the light of conservation politics and political economy.

Agricultural Management to the Landslide Problem of Kalimpong Himalayan Subdivision in Darjeeling District, West Bengal State, India. Mr Ashok Das Gupta (University of North Bengal). Landslide is a major problem in the Himalayas that can be caused due to deforestation, illegal mining, unplanned transportation and big dam construction. Step cultivation is the right choice for mountain production system that could reduce scope for natural hazard.

Environment and culture: a glimpse on the Karbis’ of North-East India. Mr Somenath Bhattacharjee (Assam University); Mrs Raka Bhattacharjee Roy (University of North Bengal). The livelihood and culture of the tribal people is intimately related with their surrounding environment. North East India is a rich zone of ethnic and cultural diversity. The present paper is an attempt to know about the co-relationship between environment and culture among the Karbi tribal group of Assam.

The cross cultural union: a glimpse onto the cross-cultural marriages in Lahaul-Spiti (Himachal Pradesh, India) and the changes thereafter. Mr Vijay Bodh (Panjab University, Chandigarh); Prof Shalina Mehta (Panjab University). With the opening of communication gates and achieving the standards of the outer society, the people from the remote parts of Himalayas have adjusted very well with the outer society. a longitudinal study in the subject shall surely bring out interesting patterns of culture adaptations.

MMM02

Human trafficking and female migration: the problem of an evolving humanity and emerging world
Convenor: Dr Vijay Prakash Sharma (National Institute of Rural Development)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 6.208

Human trafficking is the greatest curse and problem of evolving humanity. One can find the “legal” definition in the United Nation’s “protocol to prevent, suppress and punish trafficking in persons, especially women and children, supplementing the United Nation Convention against transnational organized crime”, adopted in 2000 also called the “Palermo protocol”. It is currently the “official” definition: “The recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or the use of force or other form of coercion, of abduction, of fraud of deception, of the abuse of power or of a position of vulnerability, or of the giving or receiving of payment or benefits to achieve the consent of a person having control over another person for the purpose of exploitation of the prostitution of others or other form of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs”.

Discussant: Dr. L.P. Swain
Family Migration of Tribal and Trafficking of Their Female Member into Illegal Profession. Dr. Vijay Prakash Sharma (National Institute of Rural Development). The tribes of Jharkhand (India) have a long history of migrating out of the areas. Earlier the tribal outmigration — largely in response to pull forces of economic opportunities in tea gardens and factories — was in a large part of adult and young peoples’ movement.

The myth of Maria, an exemplary trafficking victim. Dr. Thaddeus Blanchette (Federal University of Rio de Janeiro). Brazilian policy-makers and activists who work in the anti-trafficking sphere have created a mythological profile for a “typical” trafficking victim, which has been used as the basis for our national anti-trafficking policy. We critique this “exemplary” creature, using the results of 7 years of research into trafficking and sex work in Brazil.

Revisiting Notions Of Sex Trafficking And Victims. Dr. Adriana Piscitelli (State University of Campinas/UNICAMP). The principal argument is that the notions of prostitution and international human trafficking held by Brazilian sex workers clash with those found in the current public debate of these issues.

Trafficking Of Women In Assam, India: Status And Challenges. Dr. Pranjal Boruah (Dibrugarh). Trafficking of women has increased significantly over the past two decades both globally and in South Asian countries. Trafficking in India occurs both across the borders as well within borders among the states and districts.

Mental Health of Children of Tribal Migrants: A Socio-Psychological Study of West Singhbhum District in Jharkhand, India. Dr. Renu Dewan (Ranchi University, India). ABSTRACT Migration is a socio-psychological phenomenon. It creates conditions for deep-rooted changes in social and cultural life of both — the migrant community and the host community. Migration provides employment, income and saving in otherwise lean and difficult seasons.

Migration of Indigenous people in search of prosperity - Case of Simdega, Jharkhand, India. Dr. Ashok Kumar Mishra (Simdega College, Ranchi University, India). The phenomenon of migration is inherent in the lives of all the animals as well as human beings. This is a technique of survival and finding a more suitable life condition.

Initiatives by Government of Jharkhand to Control Trafficking of Girls - A New Consciousness. Mrs Manju Sharma (Vaidyas-India); Dr. Vijay Prakash Sharma (National Institute of Rural Development). Trafficking of girls from Jharkhand has become a major concern for the state government. To put an end to this, the state department of welfare rescued 94 girls from metropolis in 2011. Migration and trafficking are related to lack of education, ignorance and basic amenities.

Female Children in Peril: A Holistic approach to salvage. Dr. M. V. Rao (National Institute of Rural Development). There is an urgent need of adopting a comprehensive, integrated but differentiated approach to combating the twin problem of migration and trafficking through a holistic model.

Trafficking of girls from Andhra Pradesh: a curse and crime. Mr. Mrigank Prakash Sharma (WIPRO). This paper focuses on the magnitude and dimensions of Migration and trafficking of women and children in India, for the purpose of commercial sexual exploitation. It highlights the illegal nature of migration and trafficking industry.

Child trafficking in India: realities and realization. Dr. Sanjoy Roy (Visva-Bharati). The Paper will examine the child trafficking, its risk factors and vulnerability areas of concern in India and some suggestive measures to mitigate it.

Odia Tribal Female Migration. Dr. Lakshya Pati Swain (Neelshaila College). Over the last few years, there has been an increase of female migrant domestic workers which forms a significant part of informal economy in unorganized sector.
Women Trafficking In India: An Anthropological View. Mrs Archana Singh (Lucknow University).

In general terms of a developing country like India many factor as poverty, population, lack of education, low valuation of girl child, loss of traditional sources livelihood, modernization of society, basic and big demands can be seen as the problem of human trafficking.

Trafficking of tribal girls in India: case studies from Jharkhand. Dr Ganganath Jha (V B University, Hazaribagh). Trading in human labour especially those of minor girls is a global phenomenon. Every year about four million are procured, sold or trafficked.

Mobile objects and transnational crafts

Convenor: Dr Carlo Cubero (Estonian Institute of Humanities, Tallinn University)

Tue 6th Aug, 11:00-12:30, 14:00-15:30
Location: Roscoe 3.3

This panel will critique the proposition that the relationship between objects and place is consistent by emphasising “mobility” as central to understanding the ethnographic process by which objects acquire semiotic meaning and material shape. As such, this panel seeks to dislodge straightforward connections between objects, people, and place by examining the different associations and meanings that are articulated when objects and crafts move across different physical and discursive spaces. This panel will examine the processes by which objects move and the degrees to which they retain or alter their purposes, meaning, and identity as they traverse through various networks of movement. We specially welcome ethnographies that examine the continuities and discontinuities in the different forms and shapes that objects take as they are confronted with different power regimes.

Some of the themes that the panel is interested in exploring are the recontextualisation of objects as they move through various discursive and physical sites, technological continuities and discontinuities in the process of crafting objects, montaged objects, ‘cut and paste’ materialities, in the context of networking, transnationalism, and globalisation. This panel seeks to address questions such as, what kind of continuities and discontinuities are at stake when objects move? What kind of resistances and compliances are involved when it comes to valuing objects and their craft? What are the methodological challenges and possibilities for understanding these complexities?

Some specific issues that the panel will address are:

- Multi-valency of Transnational Objects
- Trafficking and Commoditisation of Objects
- Re-contextualisation of Transnational Objects
- Travelling Musical Instruments

Crafting religious nomadism. Dr Roger Canals (University of Barcelona). The use of new technologies, the “religious industry” and migration are leading to the expansion of Afro-American cults across the globe. How does this nomadism modify the meaning, appearance and function of the material cultural elements associated with Afro-American rituals?

Filming Diasporic Koras: Methodology Matters of Diasporic Objects. Dr Carlo Cubero (Estonian Institute of Humanities, Tallinn University). What are the epistemological and ethical results of using ethnographic film-making methodologies to understand Diasporic objects? This paper will focus on the complex meanings the kora assumes when it is contextualised as Diasporic and how film-making can contribute to understand this complexity.
Panel and paper abstracts

**Through the lenses of the Diaspora: the role of the diasporic imagination, local Yorùbá identity and museum collections.** Dr Anna Catalani (University of Lincoln). This paper looks at the redefinition of local cultural heritage with African diasporic communities, through their diasporic imagination and in relation to their traditional objects displayed in UK museums. It focuses on Yorùbá diasporic communities based in Manchester and explores the ways this diasporic group redefines its diasporic identity.

**Diaspora-scapes of a philanthropic collection.** Prof Patrick Laviolette (EHI, Tallinn University). This paper explores the ways in which landscape and diaspora are depicted in the works of those Cornish based artists which feature in the collection of the Yale Center for British Art, founded by Paul Mellon in 1966.

**Objects and the transnational making of personhood: Brazilians and Bangladeshis at home and abroad.** Dr José Mapril (New University of Lisbon and CRIA-UNL); Ms Paula Togni (CRIA - Lisbon). This paper reveals the relation between the agency of objects in the transnational experience. Through ethnographies of Brazilians and Bangladeshis migrants in Portugal and in their home countries, the argument is that the circulation of quotidian objects is part of the making of personhood.

**Architectural atmospheres: affect and agency in mobile digital images in transnational architectural practice and production.** Dr Clare Melhuish (Open University). This paper will examine the nature of digital images in contemporary architectural practice, as crafted, mobile and affective objects, which acquire altered meanings as they circulate among, and are received by, the various actors in a transnational network of globalised architectural production.

**Fiber Cuts.** Ms Annika Capelán (Lund University). Wool transactions have intensified. Sheared wool in Spain travels to Uruguay where it is washed and transported to China. Standardization programs subject it to qualitative evaluations; its value reconfigures as it moves. This paper explores fibrous transactions on the South American Pampas.

**MMM04**

**Mobile sentiments: transformations of affect amid transnational migration**

Convenors: Dr Nicola Mooney (University of the Fraser Valley); Dr Glynis George (University of Windsor)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30

Location: Roscoe 3.3

Many emotions connect humans to places, whether homes, landscapes, or nations, and these are unsettled and transformed with transnational migration. This panel proposes to explore the dimensions of ‘mobile sentiments’ - what we see as the affective and emotional responses of people to the places and experiences of migration – in several ethnographic contexts. How are mobile sentiments constituted, transmitted and circulated within migrant communities? How and why do people express links to home and place in migrant contexts, and how do these differ from those ‘at home’? Through what processes do host nations become home nations? How are emplacing sentiments in migration shaped by those at home, as well as by the circumstances of movement? How do notions of time and history, as well as place and space, influence the affects of migration? What are the roles of memory, nostalgia, and the imaginary in the construction of migrant attachments to place, landscape, nation, etc? What are the affective dimensions of governing mobile subjects through settlement, citizenship, multiculturalism, and other policy frameworks?
Social Suffering and the Governance of Affect: Multicultural Discourse and the Tamil Diaspora in Canada. Dr Glynis George (University of Windsor). This paper examines transformations in the social suffering of Canadian-Tamils in Canada. It considers how Canadian multiculturalism as a contested site governs affect in the Diaspora post-war and enables Diasporic mobilization, including its’ gendered and generational dimensions.

Remembering and Revisiting the Places of Emigration: Soviet Jewish American Perspectives on their Migration Experiences. Miss Inga Veksler. I argue that for Soviet Jewish Americans, visiting the sites of their transmigration is a form of redeeming the hardships of immigration and affirming their immigrant success. Exploring such place attachments reveals émigrés far more ambivalent evaluations of their migration experiences.

A Rocky Terrain: Affect and Morality in Long-Distance Communication. Dr Ulla Berg (Rutgers University). Based on ethnographic research with Peruvian migrants in the US and their family members in Peru this paper explores the social and affective consequences of long-distance communication.

Long-distance care. The practices and narratives of immigrant engagement in development projects at home. Miss Helena Patzer (Warsaw University). This paper explores the role emotions play in Filipino immigrants’ practices and narratives of engagement in a development organization at home.

Love, Money and Distance: Ecuadorian Migration and Care in the Global Economy. Mrs Gladis Aguirre Vidal (Stockholm University). In long distance relationships sending money means love and care, and constitutes a point of departure for a more in-depth analysis of the relationship between capital and emotions, as well as of how individuals try to create a balance between intimate lives, the market and working place.

Positioning Migrant Realities: Elite Migration to the Greater Metropolitan DC Area. Ms Amy Carattini (University of Maryland). I interview elite migrants from Buenos Aires and Beijing to understand how they make sense of their realities as they move throughout the life course. Highly skilled, they are often perceived as transient; however, through their cultural exchanges, they often position themselves as interconnected.

Landscapes of Affect, Homescapes of Longing: The Jat Sikh Diaspora’s Rural Imaginary. Dr Nicola Mooney (University of the Fraser Valley). This paper examines the rural imaginary – a means of negotiating displacement and reterritorialization in the Jat Sikh diaspora – in ethnographic and popular film evidence, interrogating the multiple locations of its affective contours, and problematizing the idea that diasporas are necessarily organized around nation-state boundaries.

**MMM05**

Commodifying urban poverty, social exclusion and marginalisation: spatial and social consequences (IUAES Commission on Urban Anthropology)

Convenors: Prof Eveline Dürr (Ludwig-Maximilians-Universität Munich); Dr Rivke Jaffe (University of Amsterdam)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: Alan Turing Building G207

This panel investigates the effects of increasing commodification and global representation of the urban poor and their spaces. While many cities are eager to “clean” their central spaces and move beggars, street children and other “undesirable” citizens out in order to present a favourable image to visitors and potential investors, others draw attention to poverty and market no-go areas, gang life, slums and other poverty-ridden urban areas as tourist destinations. While these socio-spaces
Panel and paper abstracts

were previously banned from the city’s representation, they are now tentatively included as parts of the urban environment. Tourists seem to be keen to move into these spaces, yet in a controlled way. The consequences of these globally prevalent urban practices are manifold yet have hardly been investigated empirically, less in a comparative perspective. This panel examines the ways tourism intersects with spaces of urban misery and their representation. It seeks to understand how the commodification and circulation of representations of the poor and their spaces affects city imaginaries, urban space, local economies and social relations. By emphasizing actors and socio-spatial dimensions, this panel includes a performative understanding of these practices and thus goes beyond the analysis of representation strategies. What are the consequences for cities and their dwellers when poverty is turned into fashionable tourist experiences? How are cities transformed by these processes and how are social relationships reconfigured in these spaces of encounter? Who actually benefits when social inequality becomes part of the city’s spatial perception and place promotion? Papers addressing these aspects are welcome.

Introduction. Dr Rivke Jaffe (University of Amsterdam); Prof Eveline Dürr (Ludwig-Maximilians-Universität Munich). This panel seeks to investigate the effects of increasing commodification and marketable global representations of the urban poor and their particular spaces: how does this affect city imaginaries, urban space, local economies and social relations?.

'No photos please'- counter-narratives of slumming in Mumbai. Dr Gareth Jones (London School of Economics and Political Science); Dr Romola Sanyal (University College London). This paper considers how slum tours represent poverty, enterprise and the urban experience. We problematise tours as forms of ‘empathetic enrolment’ and consider how from they operate as forms of ‘counter worlding’.

Reconfiguring Margins and Touristic Encounters: Secondhand Clothing and Street Vending in the Philippines. Dr B. Lynne Milgram (OCAD University). Street sales of imported used clothing in Baguio City Philippines is expanding as the city promotes this trade to attract tourists. Paradoxically street vending is illegal. Using public advocacy vendors transform their clandestine trade into viable work gaining the citizenship rights they demand.

Slum Tourism: Pro-poor Tourism or Voyeurism in Disguise? A Case Study from Kibera, Nairobi. Ms Aleksandra Szewczyk. Slum tourism is rapidly establishing itself as a popular tourism phenomenon in various locations worldwide and particularly in Kibera, Nairobi. This research is a response to controversies and limited academic research of slum tourism and seeks to investigate its impacts in Kibera from a pro-poor socio-economic development perspective.

Gecekondu Chic: Aestheticization of Urban Poverty in Istanbul. Dr Derya Özkan (LMU). My paper focuses on the emerging imagination of “gecekondu chic” and its relevance to the recent coining of Istanbul as “cool city” in global media. I pin down a major discursive shift from negative descriptions of Istanbul in terms of “crude urbanization” (typical of third world cities) to positive reconsiderations of its “crude” characteristics as urban potentialities (of a globalizing city).

Istanbul’s Armenian Immigrants in Kumkapi: Embracing Global Discourses on East-West Divide, Ethnic Tolerance and Hospitality/ Commodifying Conflicting Images of Urban Landscape. Mr Salim Aykut Ozturk (UCL). This paper examines the context in which Kumkapi neighbourhood of Istanbul has become a stage to perform (a) Istanbul’s unique position between the East and the West and (b) “tolerance” and “hospitality” towards Armenian immigrants in front of international tourist groups.

What do Tourists in the Urban Jungle need? Designboom, Rhetorics, Effects. Dr Jörg Seifert (HCU Hamburg). The proposed contribution investigates how far specific art and design projects prepare the ground for tendencies towards commodifying urban poverty discursively, how far they reinforce it and profit from it, although even understanding themselves, to some extent, as a critical reaction to it.
Panel and paper abstracts

MMM06
Mobile cultures, cultural (im)mobilities (EASA Anthropology and Mobility Network)
Convenor: Prof Noel B. Salazar (University of Leuven)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Roscoe 1.010

Although humans have always been on the move, discourses of globalization and metaphors of ‘flow’ have conjured up images of unfettered movement. Partly influenced by neoliberal and free market ideologies, transnational mobility has become one of the most powerful stratifying factors, leading to a global hierarchy of movements. Purposeful border-crossing mobilities, usually of the temporary kind, are widely accepted as a desirable and even normative path (as ‘rites of passage’) towards success: career achievement through educational exchange and work experience abroad, and well-being or quality of life achievement through international tourism and lifestyle migration. Across the globe, such forms of geographical movement are made meaningful by being variously linked with the accumulation of economic (resources), social (status) or cultural (cosmopolitanism) capital. As more people cross borders, nation-states attempt to maintain authority over the meaning of their movements. An all too exclusive focus on the most mobile people alone conceals the wider effects that dominant ideas of (im)mobility and transnational networks have on societies and their cultural fabric as a whole. The papers in this panel ethnographically address the following questions: How is achievement-through-mobility ideologically constituted across cultures and which mechanisms and institutional regimes ensure its transmission and self-perpetuation? How do people experience, understand and negotiate positively valued transnational mobilities? How much are people aware of the ways that culture influences boundary-crossing mobility patterns? And, turning the question around, what is the role of transnational mobilities in the constitution of culture(s) and cultural heritage?

Discussant: Nina Glick Schiller (University of Manchester)

Making It in Hong Kong: The Constitution of “Social Mobility through Boundary-Crossing Mobility”. Dr Wai-chi Chee. This ethnographic research investigates the lived experiences of low-income teenage immigrant students coming to Hong Kong from less affluent places, predominantly rural mainland China and South Asia, as they adapt to life and education in Hong Kong.

Conflicted aspirations: Chinese migrants in Tokyo and divided subjectivities. Dr James Coates (Australian National University). The experiences of Chinese migrants in Japan are constituted by conflicting desires and imaginaries that cannot necessarily be consolidated with one another. This shows how the experience of mobile subjects is often fractured and paradoxical. However, migrants also negotiate their subjectivities creating new cultural forms and life projects.

The immobile district: transnationally mobile Chinese migrants as the scapegoat for the textile industry decline in Prato, Italy. Prof Antonella Ceccagno (University of Bologna). This paper shows that Chinese migrants in Prato are forced to come to terms with two opposing ideologies of transnational mobility prevailing in the areas of origin and of settlement.

Intimate distance: emigration and (im)mobile personhood in Central Morocco. Dr Alice Elliot (University of Leuven). Building on fieldwork in a rural area of central Morocco where migration to Europe is pervasive, the paper explores how mobility and the native concept of ‘the outside’ engender specific subjectivities and relations in those who leave but also in those who, willingly or unwillingly, stay.

Growing up in a Lifestyle of Mobility: An advantage or a disadvantage? Children of Western lifestyle migrants in Goa, India. Dr Mari Korpela (University of Tampere). Outsiders often criticize lifestyle migration, especially when it involves children. The paper discusses Western parents’ responses to such criticism in Goa as well as how children experience their mobile lifestyle. For the children, mobility is a state of normality.
Panel and paper abstracts

Ideologies of transnational mobility: Normalizing the exception. Prof Noel B. Salazar (University of Leuven). This paper critically reflects on the (dis)connections between mobility-related practices and the policy-informing ideologies that normalize them. Ethnographic findings help us to develop a critical anthropological perspective on mobility.

MMM07
Migration and indigenous peoples
Convenor: Dr Ajit Kumar Singh (Ranchi University)
Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 3.212

How is indigenous migration changing indigenous cultures? Do they lose their identities as indigenous peoples when they leave their traditional lands? Migration of indigenous peoples from settled communities that reside in rural areas can be voluntary or forced, depending on the conditions present at the places of origin. Examples of voluntary migrations are seasonal movements during harvesting periods of workers participating in the cash economy. Some of those communities migrate to jobs in the agricultural, forestry or fishing industries.

Indigenous people are among the most vulnerable groups when natural disaster occurs. The reasons include a greater dependence on natural resources, the remoteness of some of their territories, disenfranchisement of some of the groups from the rest of society, and difficult access to aid and rescue missions. As with other rural and remote communities, some indigenous peoples are at a disadvantage because they lack the necessary expertise or technology to mitigate the effects of natural disasters on their communities.

Diminishing opportunities for economic survival and development in their places of origin are among the most pressing factors pushing indigenous peoples to migrate. Low or nil formal education, language barriers, limited marketable skills for urban employment and inadequate labour laws prevent their economic advancement. Cross-cultural examination of the status of migrated indigenous people is required for future policy making process at the regional level.

Second generation indigenous. Mr Vicente Javier Arias Gomez (Universidad Nacional de Educación a Distancia UNED). What will be part of the social status of the indigenous descendants who are the grandsons of those families who have been forced to emigrate from their places of origin to other unknown lands where societies are different in their ways of life and also the different ethnic groups.

Impact of migration on Indigenous Knowledge System. Mr Ashok Das Gupta (University of North Bengal). People with Indigenous Knowledge System (IKS) have the capabilities to provide several Public Services. An indigenous community may be marginalized due to in-migrations or be out-migrated. It may be immigrated or emigrated. Hence, IKS could be altered due to changes in modes of production.

A socio-psychological study on problems of migrant & non-migrant tribal women labour in Jharkhand, India. Dr Renu Dewan (Ranchi University, India). The study examines the impact of, religion, marital status and age on migration of tribal women labour in Jharkhand, India. The problem of migration is of great interest for social scientists. Migration has been defined broadly as a permanent or semi permanent change of residence (Lee 1969 p.285).

Identity choices among second generation indigenous Mexican migrants in California. Dr Adriana Cruz-Manjarrez (Universidad de Colima).
Factors of negative attitude toward labour ethno-migrants in contemporary Russia.  
*Dr Elena Okladnikova (Sankt-Petersburg engineering and economy university).* Today Russia has become the state of immigrants from Central Asia, Transcaucasia, Ukraine, Moldova. This paper examines factors increasing negative stereotypes of mass conscience towards labour ethno-migrants from Central Asia, Transcaucasia, Ukraine, Moldova in contemporary Russia.

People's Trajectories and Spaces in Uganda: Converting Life-world in Lake Albert.  
*Dr Noriko Tahara (Shitennoji University).* I will focus on one multi-ethnic village located on the east side of Lake Albert. I will present the migration pattern and people's micro-level strategies to construct their life-world while they have been affected by heterogeneity and diversity of language and economic activity.

The Impact of Indigenous Migration on Language Maintenance: The Case of Yucatec Maya, Mexico.  
*Ms Eriko Yamasaki (University of Bonn).* The urbanization has caused cultural changes in Yucatecan society. Among others, the indigenous migration seems to factor into the proportional decline of Maya speakers. This paper focuses on the impact of indigenous cityward migration on the language contact situation of Maya and Spanish.

Cultural survival of the self determined, mobile Narikkurawar in Tirunelveli, South India.  
*Dr Muthu Sudalaiyandi Thangam (Sarah Tucker College, South India).* Narikkurawar are the nomadic people who live in many suburbs cities of Tamilnadu. It is believed that they migrate from the states of Rajasthan, Gujarat and Andhra Pradesh. They strive hard to preserve their tribal identities in the midst of modern globalized society. They search for greater autonomy and even secession in order to save their distinct culture.

Brazil’s indigenous population in urban areas: a case study of São Paulo and São Gabriel da Cachoeira.  
*Miss Bárbara Estanislau (Unicamp); Miss Alessandra Traldi (Unicamp); Mr Ricardo Dagnino.* In this paper we seek to understand the growth process of the self-declared indigenous population in Brazil and its relation to the increase of the Brazilian population in urban areas. To do so, we will examine the profile of these populations in the cities of São Paulo and São Gabriel da Cachoeira, which have the largest absolute number of indigenous people in urban areas according to the last 2010 Census.

*Ms Marinor Alejo (Tarlac College of Agriculture).* The eruption of Mount Pinatubo in the Central Luzon, Philippines brought a drastic change in the lives of the displaced Aeta tribes, more particularly their long-held tribal practices. This study documented the changes in their ecological practices and their view of nature before and after the eruption of Mt. Pinatubo.

Migration and Tuberculosis In A State Of Jharkhand.  
*Mr Abhishek Chauhan (Ranchi University).* In certain areas of Jharkhand, poverty, consequent malnutrition, migration of people in search of better life have given rise to diseases like Tuberculosis (TB). Migration has not only created problem among the people regarding livelihood generating activities, but this migration has made many impact on the people belonging to various groups community and tribe in Jharkhand.

Indigenous Beach Vendors in Three Mexican Tourist Centers.  
*Dr Tamar Diana Wilson (University of Missouri, St. Louis).* Interviews with 82 indigenous language speakers, of 166 beach vendors interviewed in three Mexican tourist centers, showed that there were various patterns on in-migration, including circular or seasonal, semi-permanent, and permanent. Circular migration was most common among peasants who vended in Acapulco, and permanent settlement more common among those who migrated the greater distance to Los Cabos on the Baja California Peninsula.
Panel and paper abstracts

**Problem of Migration among the indigenous people of Jharkhand State of India.** Dr Sabir Hussain (Jharkhand Tribal Welfare Research Institute). The main aim of the present paper is to highlight the migration among the tribal people of Jharkhand. For this collection of data made through a well prepared schedule and intensive schedule. The paper highlighted period of migration, motivation force, place of migration and problem of migration.

**Migration Pattern of Tribal Community and Impact of JTDP in checking Migration.** Dr Manoj Sinha (JTDS). The main objective of the present paper is to highlight migration pattern of indigenous community of Jharkhand state and the impact of Jharkhand Tribal Development programme facilitated by IFAD, World Food Programmes and Govt. of Jharkhand, Welfare Department.

**Indigenous Beach Vendors in Two Mexican Tourist Centers.** Dr Tamar Diana Wilson (University of Missouri, St. Louis). Forces of globalization have continued to erode the well-being of Mexico’s peasantry. Some of the dispossessed indigenous peasants have become beach vendors in Mexico’s tourist centers, working in semi-informal or informal self-employment. This paper, based on interviews in Acapulco and Puerto Vallarta, looks at their migration history, and the family members who are also vendors.

**MMM08**

**Migration and the labour market: a comparative study between the EU and Asia (IUAES Commission on Enterprise Anthropology)**

Convenor: Prof Jijiao Zhang (Insititute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

*Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30*

Location: Roscoe Theatre B

Labour markets as institutionalised frameworks of specific norms and mechanisms of qualification, recruitment, mobility and compensation of labour were developed mainly at the national level. Facing increasing international migration as well as globalisation and Europeanisation, the ‘national container approach’ is not sufficient anymore.

The structures and dynamics of labour markets and migration become more and more intertwined at a national level, and they have to be coordinated at supra-national (e.g. EU) and global (e.g. ILO core conventions) levels. The panel aims at comparing national (Chinese, British, German, Holland and French) and regional (EU, East Asia, South Asia, Southeast Asia) experiences.

**Discussant: Marietta L. Baba**

**Transnational mobility, language policy and labor migration.** Dr Marietta Baba (Michigan State University); Dr Carla Dahl-Jærgensen (Norwegian University of Science and Technology). This paper focuses on processes of inclusion and exclusion of labor migrants and the role of language and language policies regulating labor control. It will be a comparative analysis of empirical findings from an EU region with similar literature of Eastern and Southeast Asia.

**Chinese New Year in Europe - A cultural brand creates the dynamics economic cooperation.** Dr Jing Wang (Ecoles des Hautes Etudes Paris). My study about the Chinese New Year in Europe covers how this Chinese traditional culture transferred across a different culture. Today, this festival is considered as a “cultural brand” which makes a new migratory community in Europe and creates particularly the dynamics economic cooperation.

**Chinese Labour in the Immigrant Economy in Vienna in Transnational Era.** Dr Kim Kwok (Community College of City University). This paper examines the Chinese labour market in the Chinese immigrant economy in Vienna in the context of the Austrian migration regime as well as the socio-economic transformations of PR China since the 1980s.
Migration of Labour and Deprivation of Basic Rights in a Civil Society. Mr Bishnu Charan Barik (Sambalpur University). The present paper deals with the internal migration of labor and reflects on their wage, working and living conditions and explains how basic rights of laborers are violated.

Movement, Mobility and Migration between the Euro-Atlantic and Eurasian Macro-Spaces. Romanians’ Mobility and Migration. Dr Ovidiu Laurian Simina (West University of Timisoara); Prof Grigore Silasi (West University of Timisoara). Migration accompanies the movement of capital, revealing the disorders and inequalities of the world. By analysing the Euro-Atlantic vs. Eurasian macro-spaces, the paper pays attention to the disruption of migration trends, underlining the attraction and rejection patterns, in relation with movement of people and labour, Romania being case study.

Potential of Asian Migration to Germany. Ms Sakura Yamamura (Federal Office for Migration and Refugees (BAMF)). Facing severe demographic challenges, Germany as part of the EU has begun to promote labor migration from third countries, especially of highly skilled. Migrations from Asian countries to Germany are being examined and migration policies as well as their impacts on the labor market discussed.

Rapid urbanization and the aspiration and challenge of second generation rural-urban migrants. Prof Jialing Han (Beijing Academy of Social Sciences). The second generation rural-urban migrants in city hope to change the marginal position of their parents by work, but the lack of education and skills as well as the non-citizen position would limit their work and continuous education opportunities.

From zagong to laoban? Economic diversification, crisis of upward social mobility and returnee migration among Chinese migrants in Prato (Italy). Miss Sara Iacopini. This paper analyses both the recent entrepreneurial diversification of Wenzhouese in Prato (Italy) and the crisis of upward social mobility among Chinese migrants from Fujian and Dongbei, as well as the decision taken by a growing number of Chinese of leaving the city as a results of various factors.

MMM09
The emerging world of pastoralists and nomads (IUAES Commission on Nomadic Peoples)
Convenors: Prof Dawn Chatty (University of Oxford); Prof Philip Carl Salzman (McGill University)

Nomads and pastoralists have fascinated anthropologists for nearly as long as the discipline has existed. Early work reflected 19th century Romanticism and perceived of nomads and pastoralists as a version of the ‘noble savage’ and guardian of nature. Later approaches adopted a ‘modernization’ prism through which nomadic pastoralists were regarded as backward and resistance to development. More recent scholarship calls into question many of the age old assumptions and biases concerning the nomadic or mobile pastoralists in all regions of the world.

Pastoralists today continue to adapt to risk and exhibit resilience and robustness. The changes are neither simple nor unidirectional. Rather they are complex with tradition being transformed and various notions of modernity also interplaying in this process. Their adherence to a range of traditions that help them perpetuate their ethnic integrity are taking place in an environment which requires rapid responses to significant political, social, economic and climatic forces.
Panel and paper abstracts

This panel presents a wide-ranging set of studies on the evolving way of life of pastoralists both exploratory and revisionist. The papers examine the nature of identity and the politics of belonging within pastoral society and in the larger nation-states. They explore the nature of space and the reality of mobility across localities and borders. They engage with the multi-layered perceptions of attachments, rights, and livelihoods within the context of global environmental governance as well as explore the significance of risk and resilience in the face of 21st century neo-liberal economics as well as climate change.

‘Pastoralism’ on the move: Identities, activism, transformations. Dr Caroline Upton (University of Leicester). This paper draws on detailed longitudinal datasets from Central Asia and Kenya to explore recent transformations in pastoral identities and their deployment through activism and practice. It interrogates notions of ‘mobility’ with specific reference to pastoral identities and concepts of belonging.

Conflicts and Possible Alliances Between Farmers and Normadic Herders. Prof Remi Adeyemo (Obafemi Awolowo University). Co-existence between farmers and herders in the same area is often thought to be a source of potential conflicts so far as access to land and use of available resources are concerned. The symbiotic relationship between nomads and crop farmers had broken down as a result of conflict. Such conflict has caused a lot of losses in local communities and families.

Identity as resistance in South Sinai. Dr Hilary Gilbert (University of Nottingham). Imposed development has eroded agropastoral bedouin livelihoods in South Sinai and the cultural identity they supported, bringing marginalization and inequality. I explore bedouin response, in particular the ‘rediscovery’ of an identity as guardians of the environment, as an act of resistance.

Conservation Theory and Bedouin Livelihood Realities in the Syrian Badia. Mr Haian Dukhan (University of St Andrews). Most of the sedentary population in the Arab world today descends from Bedouin origins. Historically, the settlement of the Bedouins was not always permanent and some individuals may return to a nomadic life whether temporarily or permanently, if the care of the herd calls for that. Since the 1950s new challenges have emerged that threaten the Bedouin way of survival and their culture in Syria. Economic and environmental factors in addition to government policies have threatened desert culture and the traditional livelihoods of the Bedouins and have pushed them to give up their life in the desert and move to live in the outskirts of Palmyra, Homs and Damascus.

Bida’ as a poetic form and social practice in the Bedouin society of the Negev desert. Mr Maxim Yosefi (Ben-gurion University of the Negev). Bida’ is a simple poetic form and a game at the same time. The contents of the verses reflect the changes that occur in the Bedouin society of the Negev and the influence of modern Israeli reality on the traditional poetry. It is interesting that the genre remains functional, while in general Bedouins’ poetic tradition in the Negev becomes extinct.

Tradition in transition: a case study of Galesh nomadic pastoralists community of Mazanadaran province in North Iran. Prof Shalina Mehta (Panjab University). Galesh is a community of grand transhumance or nomadic pastoralists (Barth 1960) inhabiting mountainous terrain of Mazanadaran and Gilan province of Northern Iran. The community is under tremendous stress due to development strategy of its government. Some of their villages have been submerged for the development of a dam and the displaced villagers have either been settled in far away places without adequate compensation or forced to change their primary occupation and acquire alternative identity denying their Galesh lineage.

Gujjar Bakarwals’ quest for sedenterization or status quo with nomadism, a struggle for survival of an economy or a culture?. Mr Syed Nasir (Ministry of Climate Change); Dr Waheed Chaudhry (Quaid-i-Azam University). Gujjar Nomadic Bakarwals of northern Pakistan struggle to maintain a nomadic pastoral culture and resist efforts to force sedenterization. With no government policy their lifestyle continues. This paper factors sedenterization, local perception of nature, anthropological theories & economics.
Political ecology of transhumance and change among the Bhotias of the Himalayas. Ms Nisthasri Awasthi (Jawaharlal Nehru University). The paper would explore transhumance of a Himalayan tribe vis-à-vis state policies.

Who continues the weaving of woolen rug?: A case of the village of sheep herders of East Nepal. Dr Kazuyuki Watanabe (Ritsmeikan University). This paper aims to analyze who continue rug weaving. Expansion of migrant workers create a short of labor and people connected to the wool supply chain, and people who can expect family supports, continue making rugs in spite of reducing dependency on other form of income.

Shepherds’ choices: trends and changes in the nomadic pastoralist livelihood of Rabari of Kutch (NW India). Dr Matthieu Salpeteur (Universitat Autònoma de Barcelona). The socio-economical situation changes fast in Kutch, leading to a progressive abandonment of the nomadic pastoral livelihood by the Rabari community. We examine the impact of these changes on identity construction by individuals and question the idea of resilience when applied to this case.

Pastoralist Professionals: the positive evaluation of pastoral nomadism in Mongolia. Ms Marissa Smith (Princeton University). Many anthropological studies of pastoral nomadism have emphasized its flexibility and endurance thanks to rather than in spite of its combination with other forms of production and labor. While most such studies attended to the combination of pastoral nomadism and settled agriculture as well as marketing and wage labor, this paper discusses findings from an ethnographic study of involvement in pastoral nomadism among professional academics and engineers in and around Erdenet, Mongolia, home to Mongolia’s largest industrial complex, the Erdenet Mining Corporation.

Everyday practice of Mobility and Movement: Motorization of Pastoralists in Eastern Tibet. Ms Lilian Iselin (University of Bern). Recent years have seen an increase in road construction in pastoral regions of Eastern Tibet and, in its wake increased motorized mobility of pastoralists. The paper examines in what ways motorization is shifting everyday practices of movement and how this impacts sense of place of pastoralists.

Basic Education in a Tibetan Pastoralist Community --- The Case Study of Mukbo Village in Tsolho, Qinghai. Ms Shamo Thar (Pentok Institute). This study discusses chances, problems and constraints of education in pastoralist areas of Qinghai Province in the context of the current transformation of Tibetan society.

Seasonal migration and daily herding in the Mongolian nomadic pastoral livestock. Dr Nachinshonhor Urianhai Galzuud (Okayama University). In this study, we recorded seasonal migration and daily herding distance of a Mongolian nomadic family. Vegetation condition was investigated. The seasonal migration was strongly depends on climatic and vegetation, and daily herding was clearly different between warm and cold season.

From pastoralists to gatherers. Tibetan nomads vis-à-vis the capitalist economy. Ms Emilia Sulek (Humboldt University in Berlin). Tibetan pastoralists in many areas of China earn their living not only from the pastoral economy, but also from collecting Ophiocordyceps sinensis, a medicinal fungus growing on Tibetan plateau. This paper shows how this cash impacts the lives of the pastoralists and their livelihood strategies.

‘Closing down the grasslands’ of Inner Mongolia. Dr Troy Sternberg (Oxford University). A policy of ‘closing down the grasslands’ reshapes pastoralism in Inner Mongolia, China. Government efforts at settlement, presented as essential for ecological reasons, affects herders’ livelihoods, opportunity and future viability.
Panel and paper abstracts

**Conflits entre les agro-pateurs et les sédentaires du Niger. Dr Boubacar Oumarou (Mcgill University).** Les sociétés nomades ont toujours été organisées autour d’une gestion rationnelle des maigres ressources naturelles dont-ils disposent. Vivant dans des zones arides, le plus souvent hostiles, ils ont élaboré des stratégies de survie. C’est dans ce contexte que les peul de Say pratiquent le nomadisme. Avec cette transhumance, qui daterait du néolithique, les peuls rencontraient très souvent d’autres groupes sédentaires, vivant sur le même espace. Avec le temps, les relations se sont beaucoup détériorées.

**Territoriality trough migration: Cases among the Tubu Teda. Dr Tilman Musch (University Bayreuth).** The paper studies several cases of migrations among the Tubu Teda Gunna (Niger, Chad) and asks how they may become a means to realize territoriality. Examples from pre-colonial times up to the present are given and the question of historical continuities and disruptions is raised.

**Mobile pastoralism in the Western Sahara conflict: tenacious against the odds?. Dr Alice Wilson (University of Cambridge).** The paper considers how mobile pastoralism, which, since the 1950s, has been steadily on the decrease in Western Sahara, has nevertheless continued to play a role in the development of the Western Sahara conflict, especially in its phases since the ceasefire.

**Étude exploratoire des facteurs sociaux et culturels de la sous-utilisation des services sédentaires de santé modernes par la communauté des nomades Peuhls du Borgou (Nord-Bénin). Dr Ousmane Bakary Bâ (University of Moncton).** L’objet de mon étude consiste à analyser l’impact des perceptions et des représentations culturelles sur la distance sociale qui caractérise le phénomène de sous-utilisation du système sédentaire des services de santé modernes par la communauté des nomades peuhls du Borgou (Nord-Bénin). Cette distance sociale et culturelle constitue la base des enjeux et des rapports de forces conflictuels entre cette communauté nomade Peuhle et les autres groupes ethniques sédentaires agricoles majoritaires.

**From Nomadism to Sedentarism. Mrs Melissa Jocelyn Lesamana (University of Norway).** In Africa, in particular indigenous people still rely on subsistence economy. Through sedentarization - schemes for poverty reduction, financial growth and development has grown from influence of financial globalization, aid and governmental obligations and priorities. Many of these schemes have had unpredicted counter effects.

**The Collapsing Platform for Pastoralism in East Africa: Resilience in the Face of Appropriation of Rangelands. Prof John Galaty (McGill University).** This paper will examine policies and programs regarding ‘development’ that are used to undermine pastoral land holding, and the resilience shown by pastoral communities in defending their land rights or responding to land loss. Examples will be drawn from Ethiopia, Kenya and Tanzania, with reference to the Sudan and Somalia.

**Ethiopia's Pastoralist Policies: Development, Displacement and Resettlement. Dr Elliot Fratkin (Smith College/University of Massachusetts).** This paper discusses policies of the Ethiopian government to displace and resettle pastoralists from major rivers to make way for hydro-electric and irrigation projects, engendering resistance from the affected pastoralists. This paper makes recommendations to maintain pastoral livelihoods while improving social services.

**Livelihood diversification through migration: an overview of 20 years of research on the causes, processes and consequences of migration among the Maasai of northern Tanzania. Dr J. Terrence McCabe (University of Colorado).** This paper brings together over 20 years of research concerning the diversification of pastoral livelihoods through migration of Maasai to towns and the Tanzanite mines. I examine the causes, processes and consequences of migration, and problematize the concept of “poverty.”
Pastoralist Livelihoods in Somalia. Prof Roy Carr-Hill (Institute of Education). The paper reports on the livelihoods of pastoralists in Somalia based on a representative national sample survey carried out in April and June 2011. Households reported substantial losses of livestock over the preceding 6 months; but on average most households still had sufficient to survive; although those interviewed in June were in a worse position.

The dynamics of land use, ethnicity and culture among Nenets reindeer herders. Dr Olga Povoroznyuk (Institute of Ethnology and Anthropology, RAS). The paper is based on anthropological study of indigenous Nenets herders, Russian North. In the Soviet period, shift based herding was introduced in nomadic communities undergoing sedentarization. Now they face challenges of industrialization and climate change underlying disruption of cultural continuity and land use, and identity shift.

Women as agents of change in a transforming pastoral Pokot society (East Pokot, Kenya). Ms Anja Becker (University of Cologne). This paper focusses on women as agents of change in a transforming pastoral Pokot society. It explores ways of female resilience to social, economic and ecological change and how these changes are accompanied by a reorganization of social and normative relationships between men and women.

“Reach out to the world”: Why the South-Ethiopian Mursi struggle with globalization. Dr Tamas Regi (Keimyung University). In this paper I discuss the different economic tactics that the Mursi, a small scale pastoral group in South-Ethiopia, practice in their everyday with global ‘forces’ such as western tourism, government initiations or NGO activities.

MMM11
Interdisiciplinary perspectives on identity, food and wellbeing of migrants
Convenors: Dr Sarah Keeler (University of Kent); Prof Andrea Pieroni (University of Gastronomic Sciences)

Thu 8th Aug, 09:00-10:30
Location: University Place 4.210

21st century conditions of migration and globalisation create hybridised forms of cultural consumption, simultaneously rendering forms of cultural ‘otherness’ salient. In the study of foodways, the old adage ‘you are what you eat’ raises interesting questions of identity and consumption in an age of globalisation. In this context – with processed foods ubiquitous, consumers deploying food habits as identity markers, popular interest in so-called ‘super foods’ and the healing properties of diet gaining mass attention - foodways are a vital means by which migrants maintain a sense of identity and wellbeing in the face of movement.

Classical anthropology emphasised the ritual significance of foodstuffs, preparation and consumption, while material cultural studies highlight the affective qualities of foodways and materiality. More recently, ethno-medicine and ethno-pharmacology have drawn attention to the relationship between culture, food and nutrition in the context of globalisation and mass migrations. The intersection of these disciplines also underscores emotional states, mental wellbeing, and the broader relevance of foodways to recovery from – or continuation of – the trauma of and adaptation to displacement.

Approaching food as ‘polysemic’ - social process, signifier of difference, ecological resource, sensory experience – this panel seeks to probe the boundaries of medical anthropology, ethno-pharmacology, nutrition, and migration studies in exploring the link between foodways, health, and emotional wellbeing in the context of migration and globalisation. Papers explore a wide range of ethnographic contexts, thematic and disciplinary intersections, addressing the relationship between food, identity, culture, physical and emotional wellbeing, and human mobility.
Panel and paper abstracts

Left Behind in the Movement for Good Food: Understanding the Repercussions of Migration on Latino/a Foodways and Wellbeing. Prof Teresa Mares (University of Vermont). Drawing upon more than four years of ethnographic research conducted in Seattle, Washington, this paper examines the dramatic changes that immigrants from Latin America have experienced in their dietary practices and the repercussions of these changes on their physical and emotional wellbeing.

On the significance of “growing foods from home”: food production, identity and allotments in a northern UK city. Dr Natalia Gerodetti (Leeds Metropolitan University); Ms Sally Foster (Leeds Metropolitan University). The paper seeks to explore how diasporic migrant identities are informed by gardening and food cultivation in allotments. It considers the meanings of cultivation, food, body and self, as well as the implications of allotment gardening for the physical and emotional wellbeing of migrant families.

Social, cultural and emotive functions of food patterns among a group of South Asians with diabetes. Mrs Prabhathi Basnayake (University of Melbourne); Dr Richard Chenhall (University of Melbourne). Sri Lankans, a South Asian migrant group in Australia, has a high prevalence ratio of diabetes. This ethnographic study shows that despite receiving medical advice, they support food patterns and cooking methods that are sometimes considered to be unhealthy by health professionals not only to preserve their identity but also as a way of maintaining a familiarity with what is known that could be rendering a sense of security in a foreign land.

Tasting the past: tradition and innovation in the culinary culture of Cretan migrants in Athens. Dr Sonia Vougioukalou (University of Kent); Dr Maria Kokolaki (University of Kent at Canterbury). Food in the Cretan migrants' culture is examined as a way to manipulate change and dislocation, to reconstruct continuity with tradition and retain bonds with the place/culture of origin. This symbolic process is put in the context of renegotiating power relations between rural and urban localities.

MM12
Lost in mutation: pastoral development rhetoric of the third millennium (IUAES Commission on Nomadic Peoples)
Convenor: Dr Saverio Kratli (IUAES Commission of Nomadic Peoples)

Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 1.218

The literature on the ‘myths’ of pastoral development – from Fratkin et al. 1994 to Jeremy Swift’s paper for GDI in 2003 – has been very helpful in many respects. However, misconceptions and misrepresentations are mutating at fast pace and we are now faced with new much more aggressive and programmatic strands.

The myths of pastoral development we had all become familiar with were a mixture of legacy from the colonial time, bureaucratic inertia, and bad science. This new rhetoric makes use of them, but goes well beyond, showing an energy and a clarity of vision (within the misconception) that the old myths never had. If the old myths served to justify neglect, these new arguments seem more driven by the prospect of present and substantial gains...

The panel is dedicated to the analysis of these mutating arguments in the rhetoric and narratives of pastoral development and relevant contexts, from policy-making, to fund-raising, institutional science and global knowledge-management.

Discussant: Caroline Dyer
“Hunger is the killer of children and women”: state discourses for pastoral sedentarization in Africa. **Prof John Morton (University of Greenwich).** An analysis from programme and policy documents, with particular reference to Uganda, of the wide range of new and recycled discourses on pastoralism now used by African governments to pre-empt or bypass the pro-pastoralism arguments of NGOs and researchers.

**Rejecting Authenticity: Development Processes in the Jiddat il-Harasisi.** **Prof Dawn Chatty (University of Oxford).** This paper examines the developmental processes, both national and international, which have been used to reject the claims of authenticity of the pastoral nomads of the central desert of Oman. Surrounded by Western biodiversity protection schemes and multi-national oil exploitation, these communities are gradually being dislocated, displaced and dispossessed.

**Characterisation of what? A closer look at the assumptions behind the characterisation of pastoralists’ livestock as ‘low-performance’ breeds.** **Dr Saverio Kratli (IUAES Commission of Nomadic Peoples); PD Dr. Brigitte Kaufmann (University of Kassel).** Scientific breed characterisation embodies assumptions about forms of animal production. The study of successful pastoral systems shows that they produce by following a fundamentally different approach to the use of animals and environment. Is characterisation of pastoral breeds missing its target?.

**Mutating Myths of Pastoralist Incompetence in East Africa.** **Dr Patta Scott-Villiers (Institute of Development Studies).** In accordance with an agenda for growth and security in East Africa, government policy, aid discourse and investor narratives combine to depict the region’s mobile pastoralists as incompetent and untrustworthy. Those who challenge these narratives are often aggressively framed as keeping pastoralists in a trap of tradition. This paper focuses on counter-narratives of pastoralist leaders in Ethiopia, Kenya and Uganda, men and women who operate in the convergence zone between their own versions of reality and the rapidly mutating myths emanating from the capital cities and urban centres of the region.

**Sahelian drought: local versus national / international notions and responses (Central Niger).** **Dr Clare Oxby.** Chronic drought-linked crisis in the Sahel is explored through confronting the differing and often contradictory notions held, and consequent actions taken, by the various parties involved in particular local pastoralists and agro-pastoralists versus national and international institutions.

**Politics, conflicts and pastoral land use in the post-Soviet era: the Republic of Dagestan.** **Dr Tatyana Intigrinova (New Economic School).** The proposed paper analyses the political rhetoric on the issue of land legally recognised as seasonal pasture in the Republic of Dagestan, one of the North Caucasus regions of the Russian Federation. This land is at the centre of resource, administrative and ethnic conflicts.

**‘Quality over Quantity’ Rhetoric in Pastoral Development: Stocking Decisions and ‘Rationality’ in a Risky Climate.** **Ms Annika Ericksen (University of Arizona).** Drawing from research in Niger and Mongolia, this paper focuses on “quality over quantity” rhetoric, which development practitioners use to encourage pastoralists to decrease the size of their herds in order to increase the fitness of the remaining livestock.

**Pastoralists groups in Eastern Sudan: livelihood systems, migration and the question of integration.** **Mr Zahir Abdal-Kareem (Max Planck Institute for Social Anthropology).** This paper deals with the issues of livelihood systems, migration and integration concerning pastoralists groups in Eastern Sudan. In this concern, governmental policies and massive population and animal increase and how they have affected the nature of migrations plus the question of integration will be central issues.
MMM13
Domestic tourism and cultural bonding in plural societies
Convenors: Dr Francis Kulirani (Anthropological Survey of India); Dr Sasikumar Mundayat
Fri 9th Aug, 09:00-10:30
Location: University Place 4.212

The economic angle of tourism is often the engine that drives tourism, while culture forms only one part of the package. India in particular has an ancient tradition of pilgrimage to distant holy places related with the country’s sacred geography. In this phase, religious culture remained a cultural resource for tourism. However over all socio-economic development of the various sections of the society and improvements in transport and communication in the recent times has created conducive environment for domestic tourism, not withstanding the tradition of pilgrimage. There is considerable movement of people across the regional boundaries for trade and employment. The current boom in domestic tourism is spurred by the young educated and employed middle class who are keen to appreciate the experience and learn each others history, culture, language, art and architecture through a wide variety of encounter situations. This has provided opportunity for the regional tourism industry to plan sustainable tourism practices. The home-stay segment of the tourism industry has become an increasingly popular and affordable category and has become platform for inter-cultural interaction and culture to culture bonding. The composite cultural polity is strengthened in the process. The panel proposes to examine the spin off benefits of cultural bonding and personal transformative experiences that is played out at micro level host-guest interaction in various domestic tourism segments.

A normative model for sustainable cultural and heritage tourism in regional development of Southern Jalisco. Dr José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara). This study aims to propose a normative model to determine the potential of cultural tourism in the municipalities that comprise the region 6 of the State of Jalisco, territorially delimited in the South of Jalisco.

Impact of Tourism on an Endangered and Vulnerable Foraging Tribal Community of Andaman and Nicobar Islands. Dr Sasikumar Mundayat. The Andaman and Nicobar Islands is the home land of few most endangered and vulnerable hunting-gathering communities viz. the Jarawa, the Great Andamanese, the Onge, the Sentinelese and the Shompen. The benefits of island’s eco system, geographical and environmental isolation etc have been conducive for them to sustain their distinct culture and way of life. The present paper attempts to explore the impact of mushrooming tourism activities in the life and culture of an endangered tribal community.

Rejuvenation of a pilgrimage centre: a case study in domestic tourism. Mrs Bharti Kaushik Sharma (M.A.W.college, Jhajjar). This study brings forth the importance of Kurukshetra as a religious tourist place and penetrates into the changes taking place therein. The findings are based on the detailed study of literature and observations during intensive field study of the area. Field data collected during solar eclipses.
Panel and paper abstracts

MM14
New geographies of hope and despair
Convenors: Dr Nauja Kleist (Danish Institute for International Studies); Dr Dorte Thorsen (University of Sussex); Ms Ida Marie Vammen (Danish Institute for International Studies)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Schuster Lab Bragg

Mobility and immobility are central aspects of social and cultural hierarchies of contemporary life. People all over the world are exposed to widening sets of meaning of the good life as they experience other places through traveling, social networks, and media representations. Realizing these meanings is often related to the hope of mobility and a life elsewhere. Yet, an increasing number of people are excluded from the global circuits of legal mobility, being disconnected from the desired promises of globalization.

This panel explores new geographies of hope and despair, analyzing how mobilities or immobilities (re-)shape notions of hope, opportunity, risk and failure in a cross-cultural perspective. It takes departure in an understanding of hope as a social category that can be distributed unequally locally and globally – for instance through migration regimes that shape access to mobility and livelihoods. It will also explore how hope is manifested in individual aspirations and practices for mobility and a better life and in the social utopias in religious institutions or grassroots movements. Papers will address ethnographic findings and theoretical reflections, such as: Who produces what visions of hope for whom? Who is included and excluded? How do people perceive and renegotiate these visions? To what degree do they relate to mobility, confinement, and social change? And what are the opportunities and limits of using a framework of hope and despair when theorizing mobility and immobility?

Discussant: Mattia Fumanti

Migrants’ adventures: a moral experience. Prof Sylvie Bredeloup (IRD). Expressions like “chercher la route” and “chercher la vie” have been used by several generations of African migrants. This paper explores whether this uniformity of expressing the desire to live differently helps migrants overcome the enormous difference between the life they dream of and the one they live.

Mobility discourses in contemporary Senegal: ideas of hope, opportunity and migration in flux. Miss María Hernández Carretero (Peace Research Institute Oslo (PRIO)). This paper analyzes changing discourses about the value of mobility, the elsewhere and the figure of the migrant in contemporary Senegal. It pays particular attention to the dynamic nature of the notions of hope and opportunity with respect to migration and as they are assigned to particular destinations.

‘Borga’ Dreams. Hope, achievement and loss among deportees in Rural Ghana. Dr Nauja Kleist (Danish Institute for International Studies). This paper examines notions of hope, achievement and loss in relation to Ghanaian migration. It explores the local category of ‘borgas’ - characterising successful international migrants - vis-à-vis deportees, aiming to to analyse the tension between their societal and individual hopes.

Zouglou and Hope in Sarfalao. Negotiating Social Displacement in a Diaspora at Home in Bobo-Dioulasso, Burkina Faso. Dr Jesper Bjarnesen (Uppsala University). Through the concepts of hope and displacement, this paper reflects on how Ivorian zouglou music is consumed and marketed by a group of second generation return migrants as an important identity-marker that draws a boundary between the diaspos and their neighbours, through a counter-exclusion to the name-calling and social marginalisation they face in the city.
Panel and paper abstracts

Navigating between hope and despair: West African migrants in Argentina. Ms Ida Marie Vammen (Danish Institute for International Studies). Against the backdrop of the restricted European migration regime this paper explores how Senegalese migrants' maneuvers between different spaces of hope and despair in the metropolis of Buenos Aires, Argentina.

'I can't die here': Fears for the Present and Hopes for the Future among Somali Refugees in Nairobi, Kenya. Ms Lucy Lowe (University of Edinburgh). Protracted displacement, a widely hostile environment and the lure of perceived better opportunities in ‘outside’ countries make migration an alluring prospect for Somali refugees living in Kenya. This paper will explore how people focus on their possibilities for onward migration through resettlement, reunification, or illegal means of migration as a way in which to escape Kenya and improve their lives.

Between hopeful movement and immobilities. The case of Slovakian Roma migration to Great Britain. Dr Jan Grill (University of Manchester). This paper draws on ethnographic research among Slovak Roma/Gypsy migrants in Great Britain. It explores how migration experiences shapes hopes and greater sense of possibilities for previously marginalized Roma in Slovakia. But it also situates their movements within unequally distributed forms of capitals, and new forms of disconnect and despair.

By all means: staying connected to the dream. Dr Dorte Thorsen (University of Sussex). Based on ethnographic research in Rabat, Morocco, this paper explores the tactics of long-term migrants from West and Central Africa concerning regularising their stay in Morocco, making a living and keeping connected to their desired future through a range of legal and illegal activities.

Hope, death and despair. Dr Finn Stepputat (Danish Institute for International Studies (DIIS)). The paper will explore the possibilities of researching changing patterns of hope and despair by looking into politics and organization of the identification, repatriation and burial of dead migrants.

MMM15
Migration and its linguistic consequences in South Asia and neighbouring regions
Convenor: Prof Razaul Faquire (University of Dhaka)

The proposed panel will explore the issues relating to the migration and its linguistic consequences in South Asia and its neighboring regions throughout the history. The immigration of various speech communities occurred in South Asia in phases throughout the history. It frequently occurred coincided with the occurrence of conquest and colonization. The immigration of the Aryans and Central Asians, and the colonization by the British (and partly by the Tibetan) caused to shape the linguistic composition of South Asia. Therefore, the language situation which now persists in South Asia has been gradually created through language contact by involving the process of contact between the languages of immigrants’ speech communities and indigenous communities. The pattern of language contact, however, changed over time with the occurrence of each major flow of migration. Regardless of the pattern of language contact, the immigrants' languages played dominant roles, and caused to change the languages of both immigrant and native speech communities and create a few lingua francas in the different regions of South Asia. Accordingly, the proposed panel will address the following issues relating to the linguistic consequences of migration in South Asia.

a) Time line of major events of migration of various speech communities in the language situation of South Asia and its neighboring regions.

b) Linguistic consequences of the immigration of various speech communities in South Asia and its neighboring regions and its neighboring regions.
c) Process of creation of lingua francas due to the linguistic consequences of migration in South Asia and its neighboring regions.

d) Present trend of language contact due to the migration in the language situation in South Asia and its neighboring regions.

**Convergence of Bangla as a Diasporic Predicament: A Case Study of the Bangla-speaking Santhals from Purbi Singhbhum.** Mr Kanak Kanti Bera (Indian Institute of Technology, Guwahati). Consequent upon the recent migration of the Santhals from Purbi Singhbhum to Kolkata, their Dehati Bangla (DB) has come in contact with Standard Colloquial Bangla (SCB). The paper examines the nature of such lexical, semantic and phonological alternations DB has undergone in this contact situation.

**The Present Situation of Language Contact due to Migration: A case of Shehua and Chinese.** Miss Xiaoling Deng (Xiamen University). The formation and development of Shehua are related to three large migration movements. We studied the present situation of language contact between Shehua and Chinese and found the mode of sandhi tone, the basic words and word order of orientation words in Shehua are relatively stable.

**Migrant Bengalis and the Survival of their language in non-Bengali Speaking States of India.** Dr Jayati Chatterjee (The English and Foreign Languages University). India has 18.60 million Bengali speakers outside West Bengal and Tripura. The paper investigates the linguistic impact of internal migration on Bengali. Key words: Migration, Language contact, Change in Bengali.

**The Use of English as a medium of Instruction in post-colonial South Asia with Special Reference to Bangladesh.** Dr Tania Hossain (Waseda University). English entered into the South Asia with the migration of the British and plays a dominant role in South Asia. Accordingly this paper will focus on the migration of the British in South Asia and their linguistics impact in South Asia especially in Bangladesh.

**Historiography of Caitany: The term hindu and hindu-dharma in Gaudiya Vaisnava Literatures.** Dr Masahiko Togawa (Hiroshima University). This study analyzes the usage of the term hindu appeared on the hagiographies Caitanya(1486–1533), who is well known as the medieval Bengali saint.

**Language maintenance and shift among marriage immigrants from Southeast Asia in Taiwan.** Dr Su-chiao Chen (National Taiwan University of Science and Technology). The study investigates to what extent Southeast Asian marriage immigrants have shifted their native languages in Taiwan. Data will be collected from questionnaires on Vietnamese, Indonesian, Phillipino, and Thailand immigrants and analyzed in terms of dentity, language use, and language proficiency.

**Describing the Development of Proto-Bengali in the Situation of Language Contact.** Prof Razaul Faquire (University of Dhaka). This study hypothesizes the situation of language contact which was created due to the social processes of migration of both Aryan, and non-Aryan speech communities, and facilitated the development of Proto-Bengali involving the processes of pidginization and creolization.

**Impact of Migration on Evolution of Bengali Language.** Mr Amitava Bandyopadhyay. An attempt is being made to relate human migration into Bengal since Indo-Aryans with development of modern Bengali language through historical times. However vocabulary is closely associated with land formation and climate. Religion and culture influence dialects.

**Linguistic Consequences of Migration of the Bengalies of East Pakistan to Bihar in India.** Dr Arun Ghosh (University of Burdwan). A band of the Bengalies from East Pakistan migrated to Bihar, India just after independence in 1947 and it continued till 1956-57. They were made to settle in and around Betia. The number of the migrated people is around 3.5 lakhs. The present paper will try to look into the linguistic consequences of this migration.
Panel and paper abstracts

Linguistic consequences of the Migration of East Bengalis to West Bengal in the aftermath of Partition of Bengal. Dr Tridibsantapa Kundu (Banwarilal Bhalotia College, Asansol); Mr Amitabha Mukhopadhyay (Government of West Bengal). The main objective of this paper is to evaluate the linguistic consequences of the migration of the religious minorities from East Bengal to West Bengal in the aftermath of the Partition of Bengal in 1947.

A Sociolinguistic Profile of Long-term Dravidian Residents of Kolkata. Dr Aditi Ghosh (Calcutta University). This paper studies a section of native speakers of different Dravidian languages, who are staying in Kolkata for at least ten years. The aim of the study is to see how and to what extent migration affects the language use pattern and language attitude of a community.

Language change In Lepcha: traces of languages in contact. Dr Satarupa Dattamajumdar(Saha) (The Asiatic Society, Kolkata). Language change in Lepcha (a Tibeto-Burman language spoken in India), as a result of languages in contact is studied diachronically from the point of view of socio-political history of migration (Tibetans, Nepalese), colonialism (British), geo political fragmentation and modern democratic set-up.

Nepali as a Contact Language in Kathmandu Valley. Mr Bhim Lal Gautam (Tribhuvan University). This paper examines the historical as well as sociolinguistic factors for the linguistic convergence between the two major language families when they come into contact because of migration in the new cosmopolitan city i.e. Kathmandu.

The study of indigenous language communities in Northern Hualien in Taiwan - Sakizaya and Nansi Amis. Dr Melissa Shih-hui Lin (National Chengchi University). The current distribution of Sakizaya is very dispersive compared with the other Taiwan indigenous groups. The reason to cause the Sakizaya population now so dispersed is assumed the historical event –“Kaliyawan Incident” or “Takobowan Incident” in 1878. From the time being, the Sakizaya people were forced to disperse to other places and started to hide among the Amis in order to survive. However, the most Sakizaya tribes currently are located in the northern and middle part of Hualien County.

Lexicostratigraphy: Tracing Geographical Location and Linguistic Change in Koring. Mrs Linda Nkamigbo (Nnamdi Azikiwe University). The Igbo people co-habit with the Oring people in Southeastern part of Nigeria. This paper intends to examine the linguistics effects of the Igbo migration on the Koring language. Koring lexical items were investigated and the result showed that Koring borrowed extensively from Igbo. Also the two languages’ contact resulted in Koring lexical change.

Language Contact and Survival: An Example of the Rai Migrants. Dr Vishnu Rai (Tribhuvan University). Rais of Nepal migrated to north India where Maithili is the dominant language. They lost much of their culture and language, and adopted Nepali as a link language not to lose their identity. This Nepali is a curious mixture of Rai languages, Nepali and Maithili –result of language contact.

The Influence of Migration on Saraiki. Mr Nasir Abbas Rizvi Syed (Lasbela University of Agriculture, Water & Marine Sciences Uthal, Balochistan Pakistan). This paper studies the influence of Hindi on Saraiki, the language of the Hindu migrants from Pakistan in Delhi. Saraiki has fricatives [z x ɣ] in its phonemic inventory but Delhite Saraiki is expected to substitute these fricatives with [ʤ kh g] respectively under the influence of Hindi.

Extra linguistic agents are important determinants of linguistic borrowing and pidgin formation. Dr Veena Dixit (Nalini Bhaashaa Samwardhini). Anomalous Linguistic Phenomena May Arise From Extra Linguistic Agents Such As Contact With An Alien People And Political Forces.

Dakhkhini Hindi/Urdu as lingua franca of 17th century Deccan. Dr Andrea Drocco. The aim of this paper is to describe the characteristics of Dakhkhini Hindi-Urdu in its first stages of development, trying to demonstrate its original nature of lingua franca based on regional languages which surrounded Delhi between the 14th and 17th century.
Panel and paper abstracts

**Socio-Demographic Parameters of Arabicization.** Dr Mohamed El-Sharkawi (Wayne State University). This paper introduces the socio-demographic conditions that facilitated language shift to Arabic in the Middle East in the 7th century.

**MMM16**

Human resource and mobility: a comparative study between north America and east Asia (IUAES Commission on Enterprise Anthropology)

Convenors: Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Prof Ellen Judd (University of Manitoba)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe Theatre B

Human resource is one of the most important factors for social and economic development, not only in developed countries, but also in developing or underdeveloped countries. Unfortunately, anthropologists pay less attention to human resource and its mobility.

On the one hand, for a person, how to move and find a job from rural area to urban area, or from one city to another city, what would be his/her qualification or capital for his/her survival and development? education, skill, work experience, age, gender and social network?

On the other hand, during his/her mobility, how about his/her housing, health care, professional training, employment, child’s education, and who take care of his/her working and living condition?

This panel will be a multi-discipline communication among anthropologists, sociologist, population and migration researchers, and other field scholars and students.

**Discussant: Yvonne Hebert, Lori Wilkinson, David W. Haines, Delia Davin**

Emergence of a New Model of Community Governance in the Context of Mobility in a Western Canadian City. Dr Yvonne Hébert (University of Calgary). In Calgary, a major city in Western Canada, the settlement of migrants from French Africa led the development of a new governance model of the Francophone community: a Circle of Collaboration, which is described then analysed in terms of Foucault’s concepts of governmentality and the conduct of conduct, as well as implications for other host communities.

Workers or People? Lessons from Migration Policy in East Asia and North America. Dr David Haines (George Mason University). Assessment of differences and convergences in East Asian versus North American migration policy. Emphasis on implications of the debate about migrants as workers versus migrants as full social participants.

East Asian Migrant Youth’s Experience in the Canadian Labour Market. Dr Lori Wilkinson (University of Manitoba). Using a series of narrative analysis conducted with 35 former immigrants, mostly from East Asia, along with quantitative data from the IMDB data set (one that follows the employment histories of immigrants to Canada since 1980), this presentation seeks to examine the labour market histories of immigrants who arrived to Canada during their teens. and follows them throughout their adulthood. Popular belief among government officials is that migrants arriving to Canada during these formative years experience nearly flawless integration into the Canadian labour market. This success hypothesis has not been questioned by the extensive literature on economic integration among immigrants in Canada. The qualitative and quantitative historical data collected reveals a less successful labour market trajectory, particularly among the migrants from Eastern Asian countries.

Cross-Straits Relations, the US, and University Exchanges as Human Resources Phenomena. Dr Edward Sankowski (University of Oklahoma). University exchanges are a significant part of human resource issues relevant to the relationship between the PRC and Taiwan, and the relationship of both with the US.
Panel and paper abstracts

**Transnational Care through Cross-border Marriages: A Case of Japanese Women Married to Pakistani Labor Migrants.** Dr Masako Kudo (Kyoto Women’s University). By examining variations of the transnational family formed by Japanese-Pakistani couples, this paper sheds light on the complexities involved in social reproduction through cross-border marriages which resulted from the flow of international labor migration to Japan from the 1980s.

**Social integration as a two-way process: social barriers experienced by migrant workers in urban China and recent Chinese immigrants in Canada.** Dr Li Zong (University of Saskatchewan); Dr Yixuan Wang (University of Saskatchewan). This paper challenges the traditional one-way approach to social integration, which focuses on migrants’ personal effort in adapting to a new social environment. Migrant workers in urban China and Chinese immigrants in Canada have been encountering similar social barriers in the process of social integration. The paper addresses the issue of social exclusion and structural barriers in different social contexts and analyzes overt and covert discrimination in the Chinese and Canadian societies.

**Competing for Global Talents: A Chinese Case.** Dr ChunFen Shao (University of Sydney).

**MMM17**

**Migration, culture and identity construction**

Convenor: Dr Marta Kempny (Queen’s University Belfast)

*Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00*

*Location: University Place 6.205*

Contemporary world is often described as in flux and individual’s life in the postmodern era is fragmented. With increased mobility, individuals are no longer constrained to a single nation state and often subject to travel and translocality. Ambiguity and in-betweeness are prevalent elements in the lives of those who are on the move. One way of considering translocality is to look at the process of migration. On their migration pathways, individuals find themselves in an unknown socio-cultural milieu, which is different from the one they are accustomed to. In the receiving community, they interact with the members of other cultures/nationalities, whether of the majority group or other ethnic minorities. This leads to various cultural processes. Firstly, in order to reinforce the boundaries between themselves and other ethnic groups, migrants may retain heir cultural practices. Secondly, migrants may find themselves exposed to the constant bombardment by elements of other cultures, resulting in formation of hybrid forms. At the same time with free-wheeling cosmopolitanism and creation of shallow and homogenized cultural spaces (Smith 1990), migrants may feel cultureless. In such a context, the question arises what is the role of ethnic identities nowadays? Can one claim that an ethnic identity offers a sort of protective shield for an individual, who is located in a translocal cultural space? Also, what is the role of identities on different regional levels, such as local identities, European identities, cosmopolitan identities?

**Polish migrants’ leisure mobility: the role of tourism and recreation in the making of polyvalent identities.** Dr Anna Horolets (University of Social Sciences and Humanities). Migrants’ leisure mobility choices – though limited – contain the potential of change through the logic of “motion and emotion”. The embodied experience of crossing boundaries – including those of imagination – makes travel the potential locum for the changes in migrants’ identities.

**Translocal identification: case study of Muslim migrants from Macedonia in Italy.** Dr Karolina Bielenin-Lenczowska (University of Warsaw); Ms Anna Irmina Zadrozna (Yeditepe University). In this paper we discuss the impact of migration on various identifications of the Muslim migrants from Macedonia in northern Italy. Presenting different personal stories we contemplate the meanings of “identity” and identification in their ethnic, national, and (trans)local dimensions.
Identity and defeat: Sri Lankan Tamil identity in Canada in the wake of the defeat of the Liberation Tigers of Tamil Eelam. Prof Mark Whitaker (University of Kentucky). The bloody defeat of the Liberation Tigers of Tamil Eelam was witnessed, and experienced as a defeat, by many Sri Lankan Tamils in diaspora in Toronto, Canada. This paper seeks to discuss how this defeat altered diasporic Tamil identity in some rather surprising and almost contradictory ways, increasing at once that communities communal sense of self, and a newly felt distance from its now lost home.

Another Way of Looking at Things: Old and New Multiplicities in a Transnational World of Southwest North America. Dr Carlos Velez-Ibanez (Arizona State University). The Southwest North American Region of S.W.U.S and N Mexico is a caldron of cultural dimensions that are multidirectional and multilayered emerging over time in contradistinction to state sponsored prisms of nationhood and create conflicts of identity, cultural efficacy, and linguistic loyalties. 291 characters.

Ethnographies of Migration: Forms of Identity Construction. Dr Alina Ioana Branda (Faculty of European Studies, Babes-Bolyai University). This paper is the result of a research on migration, conducted in two Transylvanian villages, Nimaiesti and Fizis. In the last years, a big part of these villages population experienced migration to Spain.

Construcción de Identidades a partir de la fiesta de la Candelaria en Puno. Ms Charo Tito Mamani (UNMSM). La fiesta de la Candelaria es un hecho cultural importante, porque plasma visualmente dos mundos que entran en tensión y reconocimiento socio-étnico mutuo en un tiempo y espacio determinado a través de las representaciones escénicas de estos dos grupos: Originarios y Mestizos, o bien, subalternos o hegemónicos.

Building the Transcultural Identity of Tibetan Young Generation from Dolpo and Mustang: Problem of Transnational Education. Dr Anna Szymoszyn (Institute of Archaeology and Ethnology). Middle-grounds problem of Nepalese society: phenomenon of educating youth from Dolpo and Mustang; ways of building modern transcultural identity; the clash of local traditional education with trans-tibetan and global education abroad and with the national-nepalese culture in the country.

To belong or not to belong? On cultural oriented migration and the politics of ethnic belonging. Miss Vanessa Cantinho de Jesus (Universiteit van Amsterdam). This paper draws on accounts from Portuguese young adults living in Amsterdam in order to explore alternative modes of representing migration and thus constructing one’s identity in this context. It will explore the (un) importance of ethnic allegiances and its relation to other modes of identification and creation of meaning.

Migrant population and the territorial, social and symbolic dimension in the urban landscape. Dr María Dolores Vargas-Llovera (Universidad de Alicante). In the current structures of the urban landscape it must be highlighted, without any doubt, a sense of multiculturalism, which is mainly represented by migration and forms part of the urban development. This issue makes up new public and private spaces of appropriation of places that, due to the dynamics of the cities, are transformed into zones of exclusion coming from the temporary degradation suffered by the urban environment and become unwanted zones by the natives. This paper tries to reflect on the structures of urban spaces and the fragmentation derived from migration.

Multidimensionality of ethnic selves: Polish migrants in Belfast. Dr Marta Kempny (Queen’s University Belfast). The paper will discuss multidimensional aspects of identity construction among Polish migrants in Belfast, Northern Ireland. It will focus on contextual and dynamic aspect of one’s belongings.
Travelling cultures, creating new geographies through intangible cultural heritage (IUAES Commission on Intangible Cultural Heritage)

Convenor: Dr Cristina Amescua (National University of Mexico UNAM)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 3.204

According to the Convention for the Safeguarding of the Intangible Cultural heritage (ICH), (UNESCO, 2003), “intangible cultural heritage” “means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. ….”

Migration processes involve changes in space, territory and environment. People from different cultures meet in new contact zones (Mary Louise Pratt, 2005) thus increasing their awareness of cultural diversity. Immigrants generate transnational practices linking their original territories with the reception areas, and when immigrants engage in a mobility process they do so, carrying their own cultural baggage.

This panel seeks to explore two different types of issues linking ICH and migration: (1) how mobility and resettlement processes influence immigrant's ICH practices both in sending and receiving communities. What changes and continuities might be observed in ICH practices and manifestations when its bearers become migrants? How is ICH affected by a permanent or a temporary resettlement process?. and (2) how does ICH produce or hinder settlement processes in receiving areas as well as in migrants' sending communities when they return. Issues discussed here will be related to how ICH contributes in facilitating the processes of recognition and cooperation, in receiving communities, of immigrants from similar regions of origin? How do ICH practices transform social and cultural spaces in the receiving areas? How do ICH practices influence the creation and promotion of spaces of conviviality with people in the receiving society?

Cultural Practices of Mexican Immigrants in Gwinnett County (U.S.A): Intangible Cultural Heritage as a space of conviviality in a receiving community. Dr Cristina Amescua (National University of Mexico UNAM). This paper will address how Intangible Cultural Heritage of Mexican Immigrants in Georgia (U.S.A) is contributing to the construction of complex social and cultural interactions among immigrants but also with the local population in suburban areas.

Fado and the Intangible Cultural Heritage of Saudades: exceptionalism, circulation, appropriation. Dr Elsa Peralta (Institute of Social Sciences, University of Lisbon); Dr Simone Frangella (Institute of Social Sciences - University of Lisbon). In this paper we will look at the different appropriations and creative reworkings of the intangible heritage of saudades – a word strongly associated with Portugueseness and with Fado – following its circulation in different Portuguese speaking countries throughout the world.

Changing traditions and created places in theatre projects in contexts of migration. Ms Miriam Cohn (University of Basel). The paper addresses theatre projects in contexts of migration in Basel, Switzerland. It explores the different ways in which senses of foreignness and of belonging are created by doing theatre and how migration both changes theatrical traditions and keeps them alive.
Intangible cultural heritage in everyday social life: social practices and business activities of specific group of immigrants from Ukraine to the Czech Republic. Dr Zdenek Uherek (Institute of Ethnology of the Academy of Sciences of the Czech Republic); Mrs Veronika Beranská (The Institute of Ethnology of the Academy of Sciences of the Czech Republic, v.v.i.). In our paper we would like to concentrate on the group of immigrants from Ukraine to the Czech Republic and their social and business practices including their establishing new contacts with their source country.

Nanyin in Singapore: Building heritage and creativities on cultures. Dr Kaori Fushiki (Taisho University). Nanyin music that is usually committed to Fujian, China is already played over 70 years in Singapore. The purposes of this paper are clarifying the formation of the music societies in Singapore, concerned people and oversea network for musical activities in there.

Intangible cultural heritage, changing landscape and wayside religious structure. Dr Baishali Ghosh (University of Hyderabad). The greater Hyderabad project of the AP state government incorporated twelve municipalities and eight grams panchayats in 2007 that led to the transformation of the rocky landscape, local settlement, development of special economic zone (SEZ). What remained untouched in the ostensible budding landscape is the religious structure. As a result, these appear either on the middle of the road or on the roadside as ‘urban totem’. I argue that these kind of religious structures are like pandora’s boxes that are filled with the intangible cultural heritage of the local. I locate myself as researcher and migrant dweller in understanding the desire to research on such issues that I call as ‘anthropology of experience’.

Migration and Intangible Heritage in Postsocialist Rural Romania: Expressions of Global Capitalism in Transnational Europe. Dr Alin Rus (University of Massachusetts, Amherst). My paper aims to offer an answer to some questions related to the relation between intangible heritage and labor migration. It try to offer a window through which we hope to disentangle some of the multiple and complicated aspects of the relation between ICH and labor migration.

Glocalization of the immigrant Christ. A descriptive análise of the brotherhood of El señor de los Milagros, and its processions in Mexico City and New York (2006 - 2011). Dr Jose Carlos Luque (Autonomous University of Mexico City). This paper will address the construction of El señor de los Milagros brotherhoods and its annual processions, in Mexico City and New York, with the hypothesis that as an important element of cohesion for Peruvian immigrants they show a transnationalization of Peruvian ICH.

Japanese/Okinawans in Brazil: relationship and families
Convenor: Ms Nádia Fujiko Luna Kubota (Federal University of São Carlos)

Japan has always been permeated by the myth of ethnic homogeneity. The idea that homogeneity is present even in countries receiving “nikkeys” immigrants, as is the case in Brazil. However, a few decades it has been possible to note that the multiplicity and diversity are also part of the japanese reality. This diversity makes the group think of themselves and others to think as opposites. Thus, Campo Grande becomes field investigation of this heterogeneity, since it possesses two distinct groups – Okinawans and “naichi” (japanese) - in an opposition movement and aggregation throughout history. When thinking of a “Japanese unit” is over for not paying attention to details that make up the relations between the groups involved (Okinawans, non-Okinawans and non-western). The purpose of this research is therefore to understand how notions of family and belonging can build the oppositions and differences between Japanese immigrants and their descendants.

Discussant: Victor Hugo M. K. Silva
Japanese Brazilian families between Japan and Brazil: Thinking about Relatedness in the Dekasegi Phenomenon. Mr Victor Hugo M. K. Silva (Federal University of São Carlos). This paper aims to discuss how the migratory flow known as the “Dekasegi Phenomenon” affects the Japanese Brazilian families living in Brazil and Japan. Our main goal is to investigate how these families create and sustain their familial bonds living between both countries.

A funeral, adoptions and marriages: An comparison between uchinanchu and naichi families trajectories. Mr Yoko Nitahara Souza (UnB University of Brasilia). In this paper I will trace a comparison between the uchinanchu and naichi ethos remembering trajectories of migrant families. I am engaged since 2001 in a field research together to Japanese Brazilian and Okinawan associations, migratory movement, identity contrast, global networks and sociability.

Brazilian migrant families in Japan: A Qualitative Study on Occupational Mobility. Dr Lucia Emiko Yamamoto (Shizuoka University). In this paper I analyze the process of occupational mobility among the Brazilian migrant families focusing on the following three issues; (1) networks,(2)educational, economic backgrounds and the job opportunities in the host society and (3)the family life-cycle.

One Family, Two Decades: Intergenerational Experiences of Transnational Migration Between Brazil and Japan. Ms Sarah LeBaron von Baeyer (Yale University). This paper traces shifting experiences of transnational migration between Brazil and Japan over the last twenty years. Based on ethnographic fieldwork in both countries, I aim to analyze concepts of settlement, return, and circular migration as experienced by different generations of a single Japanese-Brazilian family.

Return migration of Japanese and Okinawan descendants to the ancestral homeland. Dr Naoko Horikawa (University of Hull). The paper compares identity formation in migrants of Japanese and Okinawan descent who relocate from countries of South America to Japan. Return migrants to Okinawa, who are likely to be Okinawan descent, are received in different ways and are more likely to view themselves as long term settlers and returnees.

**MMM21**

Caste, community and class identities of Dalits in a global context
Convenor: Dr Srinivas Gurram (Jawaharlal Nehru University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: Roscoe 1.009

The papers in this panel primarily focus on how the Dalits have sourced various social, economic and political resources from the dissenting peripheries and marginal cultural traditions of Bhakti, Buddhist and socio-religious reform movements to construct a new community identity, reconstruct a cultural history, invent a liberation ideology. From a subjugated position of ‘outcastes’ in the caste hierarchy, the contemporary Dalits have deployed various mobility strategies to overcome caste inequality and oppression to achieve social, economic mobility and political power. A multipronged approach of social and economic mobility through modern education and employment facilitated the identity assertion and thereby resulted in creation of politico-cultural liberation ideology that gained a global visibility and essentially defines the Dalits today.

**Dalit Identity and its Economic, Cultural and Political Contexts. Dr Srinivas Gurram (Jawaharlal Nehru University)**. This paper focuses on changing contexts and articulations of Dalit identity historically.

**The Separate Telangana Movement and The Role of Subaltern Classes. Dr Jagannatham Begari (Central University of Gujarart).** This paper tries to focus on the participation of subalterns in separate Telangana state movement, focusing on the critical role played by them and the various forms of their participation.
‘Caste, community and cultural identities of Dalits in Karnataka’. Dr Nagesha Venkatappa (Bangalore University); Dr Najundappa Mamatha (University of Mysore). The present paper tries to capture the modern angst of Dalits as a community who took upon themselves to steer a different path towards modernity in India. It tries to draw the Karnataka experience of Dalit communities to show that the massive movement of Dalits advocated a cultural revolution.

The Dombo: an Ethnographic study of a Dalit Community in South Odisha. Dr Iswar Chandra Naik (KIIT University). The purpose of this paper is to analyse the contemporary economic, political, social and cultural characters of the Dombo a Scheduled Caste in South Odisha.

Intervening on behalf of the Present Caste Equality Struggle: Reworking History and Myth in Contemporary Plays. Dr Najundappa Mamatha (University of Mysore); Dr Nagesha Venkatappa (Bangalore University). The Kannada theatre/literature has engaged itself with the phenomenon of caste and struggle against it. Kuvempu in his ‘Shudratapasvi’, P.Lankesh in his ‘Sankranti,’ Girish Karnad in his ‘Taledanda’ and H.S. Shivaprakash in ‘Mahachaitra’ have countered the traditional caste politics by rereading the history and literature. As a result the outcastes, the untouchables, the cornered people have come to the center of writing/stage. Once neglected and unsung heroes have attained prominence in their plays.

Patriarchy, Caste and Urbanization: Locating Women of Scavenging Caste in India. Ms Teena Anil (JNU New Delhi). This paper explores the pattern of social mobility among womenfolk of scavenging caste in the context of growing urbanization in India. Further the paper tries to emphasize on two issues of special concern regarding the status of women from scavenging caste i.e. the gendered division of labour that expose women to specific forms of untouchability and sexual oppression in the unorganized sector.

The triple burdened. Dr Karuna Kamble (AMS Arts & Science College for Women, Hyderabad). This paper will present the pathetic condition of the lower caste women of India. The upper caste women are suppressed by only their men in the society but the women of the lower caste women are suppressed by the men of upper caste, the women of upper caste and the men of their own community.

Emergence of a New Political Aspiration and Social Change: A Case of BSP Politics and Its Impact on Dalit Women in Pratapgarh, Uttar Pradesh. Mr Shashwat Kumar (JNU New Delhi). This paper will try to study the linkages of gender and traditional social structure and role of politics in altering their position in the context of BSP politics of social change in Uttar Pradesh.

Situating Dalits in Urbanizing India: The Dilemma of Segregation-Discrimination and Desegregation. Mr Anil Kumar Patel (Jawaharlal Nehru University, New Delhi). In the proposed paper, spatiality and socio-spatial aspects of the caste, particularly the Dalits, is the primary focus. The aim of the paper is to trace the trajectory of socio-spatial segregation of Dalits in the contours of urbanizing India. The paper proposes that there is an involuntary socio-spatial compartmentalization in the urbanizing India that functions through the institution of caste. Combined with various socio-cultural and economic factors, socio-spatial segregation of Dalits in Indian society leads to exclusion and marginalization.

Rural Development and its Exclusive Approach towards Dalits in India. Mr Rishi Prajapati (Jawaharlal Nehru University, New Delhi). This paper focuses on the exclusion of dalits in the developmental process in India.

Contingency of Identities: A Paradox of Dalit Identity and Struggle for Social Justice. Mr Rahul Kumar Maurya (Jawaharlal Nehru University, New Delhi). This paper aims at providing a critical evaluation of the paradox of Dalit Identity and the struggle for social justice. Paper will also attempt to understand what is the ontological basis for such Identity and how to address injustice through.
Panel and paper abstracts

Assessing the Role of AGVY as a Developmental initiative in Promoting Equity and Social Justice: A study of selected Ambedkar villages of Uttar Pradesh. Mr Kanhaiya Kumar. The paper is based on assessing the role of AGVY in promoting equity and social justice among the Dalits of selected Ambedkar villages of Sonbhadra District, Uttar Pradesh.

MMM22
Exploring the role of tourism in the evolving cultures of the world
Convenor: Dr Donald Macleod (Glasgow University)
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 6.213

This panel will explore, examine and analyse the interaction of tourism and culture. It will look at the way tourism becomes part of cultural transformation, promoting, destroying, and influencing aspects of ‘culture’ in the broadest sense of the term. Issues invited for discussion include the representation of ethnic groups and other identities; general acculturation between the visitors and the visited community; imperialism and asymmetrical dependence; the commodification of culture; cultural configuration through intentional marketing and interpretation. Cultural involution, cultural pollution, authenticity and cultural heritage are also areas of welcomed discussion.

As a form of human mobility mainly for leisure purposes (business tourism and ‘visiting friends and relatives’ are also included), tourism represents an enormous reason for international travel, growing from around 25 million in 1950 to almost one billion international arrivals in 2011. Virtually every country is impacted by tourists, and many are increasingly looking to tourism as an economic opportunity.

Anthropologists have only relatively recently begun to study tourism seriously, however, this crucially important phenomenon needs more research: where people encounter those from different cultures, prepare their own homes and local environment for the entertainment of others, re-organise their economy and experience radically different lifestyles and values through contact with tourists. This panel welcomes papers on the above topics or similar issues, especially those that are theoretical and comparative, based on fieldwork.

Cultural realignment through tourism: a driver of evolving communities. Dr Donald Macleod (Glasgow University). This paper explores the way the tourism industry has led to cultural realignment throughout the world, giving examples of specific locations from village to city. Cultural realignment is the intentional, proactive practice of manipulating a culture or its aspects with a specific objective in mind, through for example interpretation, image-making, commodification and branding.

Tourism in southern Nayarit, Mexico. Dr Ana María Salazar Peralta (Universidad Nacional Autónoma de México). The paper analyzes the social, environmental and cultural tourism of sun and beach. Particularly the creation of 21 international tourism developments, including the expansion of tourism of second homes and the tourist centers promoted by the Mexican government such as Capomo and Litibú.

Freedom, love and violence: European women’s sexualized travels in the Northeast of Brazil. Dr Adriana Piscitelli (State University of Campinas/UNICAMP). Here I analyze the connections between white European women sexualized travels and violence in two beaches in the Northeast of Brazil. Based on ethnographic fieldwork, I consider how the social changes provoked by the dramatic growth of tourism are related to these situations of violence.

Tourism, alterity and native dress among the Kuna (Panama). Ms Mònica Martínez Mauri (University of Barcelona). In this paper I seek to go beyond the notion of acculturation to understand the complexities of contact and cultural change in a touristic and indigenous territory: Kuna Yala (Panama). The use of traditional dress (mola) by Kuna women is central to understanding Amerindian relations with alterity.
Community Based Cultural Tourism Development in Ethiopia. Dr Mulugeta Feseha (Addis Ababa University); Prof Tom Selwyn (SOAS). This presentation reports from the University of Addis Ababa on the extensive research, teaching, and development work on new strategies of community based cultural tourism in Ethiopian villages and cities. Aims of the project include the generation of fuller utilization of the various natural and cultural resources in Ethiopia that will provide the basis for enhanced benefits to livelihoods and local economies.

Tourism in post-conflict Mali. Dr Charlotte Joy. This paper explores the consequences of the current conflict in Mali on people dependent on the tourist industry. The collapse of the tourist industry in Mali highlights the economic dependence of a number of players on the industry, all of whom are having to re-deploy their skills to survive the current crisis.

The Everchanging Maze/Long Kesh: An example of the tour as unscripted gaze. Dr Jonathan Skinner (Queen’s University Belfast). This paper looks at the changing place and placing of the Maze/Long Kesh. It does this by examining the official tours of the site that are unscripted narratives by an explicitly neutral official tour guide.

Tourism and transformation in the Masurian Lake District, Northeast Poland. Ms Hannah Wadle (University of Manchester). Using ethnographic observations from different spheres of tourism in Masuria, Northeast Poland, this paper shows, how post-Cold-War transformations are interrelated with tourism dynamics and can be identified in/as cultural landscapes, leisure practices, tourist-local encounters, and tourism places.

Power Relations and Agency in Tourism in a Postcolonial Perspective. Dr Natalia Bloch (Adam Mickiewicz University). The aim of the paper is to analyze intercultural relations and cultural change generated by tourism in a postcolonial power relations context while taking into account the agency and subjectivity of both tourist and their ‘hosts’. The paper is based on fieldwork conducted in India.

The Uses of Tourism: Political Economic Analysis of the Tourism Destination in Postcolonial Goa, India. Dr Raghuraman Trichur (California State University, Sacramento). This paper analyzes how tourism shapes the trajectory of development in post-colonial Goa, India. The paper will firstly, assess how tourism development emerges as a response and sustains the continued dominance of merchant capital in Goa. Secondly, explore how the discourse of tourism (re)locates Goa within the post-colonial Indian nation.

Cultural tourism and geopolitical conflict in the Buddhist heritage of Lumbini, Nepal. Dr Kalyan Bhandari (University of the West of Scotland). This paper looks into the politics of Buddhist heritage at Lumbini and shows how it is slowly becoming a dissonant heritage because of the geopolitical race between India and China.

MMM24
Post-soviet migration in megalopolises: formation of new urban spaces
Convenor: Dr Ekaterina Demintseva (Institute for African Studies, Russian Academy of Sciences, Moscow)

Wed 7th Aug, 09:00-10:30
Location: Roscoe 3.3

The cities of the Post-Soviet countries have transformed dramatically since the collapse of the Soviet Union. The Soviet model of urban development, based on obligatory residence permits, restrained social and prevented ethnical segregation. But at the same time, forced people to choose living place, connected to their social status. ‘Privileged quarters’ as well as or so-called ‘proletarian outskirts’ were widespread in the Soviet megalopolises.
Panel and paper abstracts

Liberalization of residence regime opened to labor migrants and refuges the possibility to form separate areas in the post-Soviet cities. These changes and transformations created new challenges for urban populations and city authorities, changed forms of social organization in urban areas.

This panel examines megalopolises as a territory of distinction. The main goals of the panel are to study new/old urban areas (new housing, residential areas, marginalized territories, squats) within, their socio-regulatory modes, self-identification of their habitants and perspectives of development.

Socio-spatial logic of migrant communities functioning in Moscow. Ms Anna Rocheva; Mr Evgeni Varshaver (Higher School of Economics). The presentation is based on collective sociological project that aims to detect migrant communities in Moscow, describe them and explore their social and spatial logic.

Self-organization of immigrants in a modern megalopolis: Kyrgyz migrants in Moscow. Dr Ekaterina Demintseva (Institute for African Studies, Russian Academy of Sciences, Moscow); Dr Veronica Usacheva (Russian Academy of Science). This paper will discuss the structure of relationships and social relations of the Kirghiz immigrant in one of Moscow’s quarters. We also attempt to delineate a area inside this quarter which themselves immigrants designate as “their”. We will look into ways in which immigrants integrate into the urban space and analyze the problems related to their adaptation in the megalopolis.

Nizhni Novgorod: social situation in post-soviet period. Mrs Daria Zolina. The main purpose of our article is to analyze the internal social situation in the Russian Federation through the example of Nizhniy Novgorod. What is the attitude to the newcomers in Nizhny Novgorod? How do they adapt? How do they influence social life and can increase in their number change the social landscape? And what can, and should, local authorities do, in terms of immigration legislation, to avoid social tensions in the city?.

‘Ethnic’ Cafes as a Part of Migrants’ Infrastructure and a New Site of Moscow Urban Space. Dr Vera Peshkova (Institute of Sociology). The growth of the migration flows to Russia and stabilization of migrants’ transnational networks leads to the development of migrants’ infrastructure, including ‘ethnic’ cafes. This paper addresses the issue of ‘ethnic’ cafes as spaces of belonging and new sites in the Moscow urban space.

MMM25
Exploring the moving body: movement, materiality and lived experience
Convenor: Dr Andrew Irving (Manchester University)

Thu 8th Aug, 14:00-15:30, 09:00-10:30
Location: Schuster Lab Blackett

The human body cannot exist in stasis. Movement is essential to life and a precondition of perception, experience and knowledge, right down to the movements of proteins and molecules found in organic and non-organic matter.

Every human movement creates the potential for a new social, existential and political reality. From formalised movements found on a production-line, prison or gymnasium to spontaneous, resistant and idiosyncratic forms, movement coordinates intentionality and action to shape our lived experience of the world.
We all have the capacity to move but not necessarily under the circumstances of our choosing. Thomas Hobbes defined liberty as 'nothing but the absence of restraints to movement', illustrating how control over movement is a key means by which power manifests itself and shaping people’s lives. What is at stake—this panel asks—in the capacity to move? What are the possibilities and constraints of the moving body? How does movement exist in life? Or in non-life? Or in objects and materials?

Movement, once understood as a lived, whole-body experience indivisibly combining complex assemblages of thought, emotion and sensory experiences with heart-rate, lungs, muscles and nerves, reveals how seemingly congruent forms of social-action (commuting, working, migrating) and environments (streets, dancehalls, landscapes) might be experienced radically differently between individuals and groups.

Movement is not only way of belonging to the world but of belonging to it in a particular way. The panel invites all kinds of theoretical, ethnographic, sensory, experimental and methodological approaches to understanding movement in social and cultural life.

Discussant: Nigel Rapport and Kit Davis

Movement and media. Prof Sarah Pink. In this paper I explore how we can understand the ways that digital media are implicated in human movement as part of everyday environments.


Bridges: A New Sense of Scale. Dr Andrew Irving (Manchester University). This paper explores the relationship between the thinking, feeling, moving body and a city’s industrial architecture, namely the huge suspension bridges that dominate downtown New York. People’s movement across bridges, reveals them to be interesting sites of thought, sensation and experience that often generate complex streams of interior dialogue, emotional reverie and imagination ranging from the trivial to the tragic.

Urban disorientation in Cape Town. Mr Giovanni Spissu (University of Manchester). This panel will explore how urban disorientation can be used as a method of observation for studying the city from an ethnographic point of view. The discussion will take as its starting point my research conducted in Cape Town into the signification of urban spaces in the post-Apartheid period.

Undoing the veil: The lived experience of crossing boundaries through “surprising” bodily movements. Dr Mira Mohsini. Exploring “surprising” bodily movements that arise from crossing boundaries, I argue that such moments cannot be fully understood within the framework of habitus. Instead what ontological possibilities emerge, and how do these inform experiences of gender, marginalization and contingency?.

Walking the Dog: Excursions in Companionate Being. Dr Christopher Davis (SOAS). On the face of it, walking the dog is the least likely of outings to qualify as a journey. After all, the only place one is ever really going is home. Yet, on closer inspection, it is precisely these reductive fixities that make walking the dog the prototypic journey, one shared with the prototypic non-human companion, and open to the simplest kind of serendipity.

Authentic movement and futurity as a birthright. Prof Nigel Rapport (St. Andrews University). My starting point is the painting of Stanley Spencer (1891-1959) where the human figure appears as itself a form of movement. Can I draw links between Spencer and a cosmopolitanism that deems movement to be a human birthright? Anyone’s life-project is a future created as a personal work of art.
Traversing uncertain routes: perceptions and experiences of desert travellers in Sudan.  
Mr Rami Wadelnour (University of Bayreuth). The present paper is intended to provide an ethnographic account of corporeal practices, meanings and constrains on a desert road in Sudan.

MMM26  
Displacements and immobility: international perspectives on global capitalism (WCAA panel)  
Convenor: Dr Bela Feldman-Bianco (University of Campinas)  
Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00  
Location: University Place Theatre

Along with the ever increasing circulation of people, capital, products and signs throughout the world, growing restrictions often related to the ongoing neo-liberal policies have been placed on selected migratory flows. These are symbolized by the construction of categories and dichotomies such as “legal” and “illegal,” “regular” and “irregular” that criminalize undocumented immigrants. There is also a trend by multilateral agencies and nation states to define female, male, transsexual and transvestite prostitution, as forms of trafficking in human beings. It is moreover noticeable that large development projects have resulted in recurrent social conflicts and ultimately the displacement of local populations from their original territories – both in rural and urban settlements – without taking into consideration human and environmental rights. Displacements produced by violent conflict have to be added to those caused by environmental disaster. Finally, not everyone is mobile; immobility stands in contrast to all these forms of mobility, as another form of differenciation and inequality.

This panel aims at examining and discussing, through comparative perspectives, the spatial, temporal, gender, class or race aspects of displacements and immobility. Whether from the viewpoint of transnational migrations, political and environmental refugee seekers, human trafficking, removals of populations from their settlement territories etc, we seek at articulating the varieties, scales and spaces of displacement into an integrated logic for producing inequalities in the current conjuncture of global capitalism. Underlying this theme are central questions related to developmental and neoliberal policies as well as attempts to stimulate the practice of global critical dialogues.

Doubly Displaced: Indigenous Australians and Museum Artefacts of the Wet Tropics.  
Dr Rosita Henry (James Cook University). The historical displacement of Aboriginal people to missions and reserves is linked to ethnographic trade in museum artefacts. I argue that a political economy of displacement, circulation and emplacement of Aboriginal people and their material objects continues to produce inequalities today.

Mobility and Immobility in Circular Migration: A Case from Northwestern Guatemala.  
Dr Junji Koizumi (Osaka University). Mobility and immobility in the process of circular migration from an indigenous community of Northwestern Guatemala is examined with special reference to political and economic causes and its social and economic consequences. The forces of labor and commodity markets are emphasized.

Living on the edge: between upland West China and urban metropoles.  
Prof Ellen Judd (University of Manitoba). China’s turn toward the global market has displaced hundreds of millions of rural migrants while keeping them administratively tied to rural localities. The gendered and generational dimensions of the transformation of grassroots rural society is examined with field data from 2003 to 2011.
Enclosures and immobility: legal struggles against dispossession in a Special Economic Zone in India. Prof Shalini Randeria (Graduate Institute of International and Development Studies (IHEID), Geneva). Large-scale displacement marks the Special Economic Zones in western India. The paper analyzes the promises and pitfalls of the use of national courts and inspection mechanisms at the World Bank to challenge loss of livelihoods due to the illegalities of the state and the rapaciousness of capital.

Creating unsettlement: The Belgrade Roma in the midst of infrastructure projects. Dr Vesna Vucinic-Neskovic (University of Belgrade). The paper analyzes unsettlement as an existential and social condition both, among the Roma population of Belgrade living in the most degraded “cardboard settlements” dismantled owing to large municipal infrastructure projects, as well as among the receiving communities.

Processes of Securitization in Displacement and (Im)mobilities. Dr Setha Low (Graduate Center, CUNY). This paper will critically examine how middle class residents and their everyday securitization practices produce and reinforce displacement and differential mobility in the built environment.

Displacement and the role of cultural workers: artists and working class residents. Dr Ida Susser (CUNY). This paper explores the cooperation and contradictions among working class residents and incoming cultural workers in preserving affordable housing, and the urban commons in the face of displacement processes precipitated by globally oriented municipal and national schemes in the United States.

Displacements, (Im)mobility and Inequalities: The roles of transmigrants in the remaking of locality. Dr Bela Feldman-Bianco (University of Campinas). My aim is to expose the central roles played by Portuguese transmigrants in the remaking of the American city of New Bedford against the background of multiple displacements in this juncture of global capitalism marked by neo-liberal agendas and multicultural ideologies.

Immigrants in the city of Poznan (Poland): can one city exemplify global phenomena?. Prof Michal Buchowski (University of Poznan). The paper is based on the materials gathered during three years of ethnographic study on immigrants in the city Poznan, Poland. While not presenting a large immigrant population as compared to other EU countries, several phenomena characteristic of migration in the modern era were observed.

Kaká noir: the circulation of Brazilian football players abroad. Dr Carmen Rial (Federal University of Santa Catarina). This paper looks at Brazilian football players who live or have lived abroad, especially in countries of the “South” (Africa, Asia, Australia or Latin America) and the BRIC countries (Russia, India and China) based on their professional careers and trajectories of mobility.

MMM28
Reframing the discourse space around ‘studies on overseas Chinese’: toward an alternative anthropological approach
Convenor: Dr Mizuka Kimura (Osaka University)

Fri 9th Aug, 16:30-18:00
Location: Alan Turing Building G109

This panel aims to reframe the discourse space around “Studeis on Chinese Overseas, which had directed anthropological researches on Chinese Overseas (This panel refers “Overseas Chinese,” as an comprehensive concept which includes Diasporic Chinese, Chinese Creoles, etc .) The “Overseas Chinese Studies” in East Asia had been framed by the dominant discourses of Studies on Chinese Overseas, which had been generated on certain discourse space in each era such
as “Diaspora Chinese network”, “Cultural China,” or others. In order to resolve this deadlock, this panel will look for an alternative approach of Overseas Chinese Studies.

The panel will illustrate the various discourse spaces around “Overseas Chinese Studies,” which had influenced and directed anthropological researches and other fields of studies in the East Asian context.

Firstly, we will investigate the discourse of “Overseas Chinese Studies” and the nation-state buildings in East Asian countries, especially in the prewar Japanese academy. This modernist’s view on “Overseas Chinese” had been amended and transplanted both to China and other East Asian nation-states, and had created various versions of “Chineseness.” One of dominant discourses has been “Cantonese version,” which has framed the current discourse space of Overseas Chinese Studies. Secondly, and thirdly, we will examine studies on sub-ethnicity and the home communities of overseas Chinese, and illustrate how influential the discourse space is.

Discussing these views on “Chinese Overseas” in each era, this panel will redirect Anthropological approaches on Overseas Chinese.

**Chinese Overseas Studies in pre-war Japan and the East Asian Version of Modernity:**
Focusing on the position of “Ka-kyo” both in each host country and the Greater East Asian Co-prosperity Sphere. Dr Gyo Miyahara (Osaka University). This study will examine Chinese Overseas Studies and the concept of “Ka-kyo” in pre-war Japan and will discuss the unique view on “human society” and the “ethno-anthropological” nature. It will provide a clue for reconsidering a discourse space in East Asia.

**Location of Overseas Chinese in Taiwan: Overseas Chinese and the National Construction of ROC or Taiwan.** Dr Mizuka Kimura (Osaka University). This paper traces the images of the Overseas Chinese in Taiwan. Studies of Overseas Chinese early after-war Taiwan deal with Overseas Chinese as the ROC population. After the Taiwanization, the studies on Overseas Chinese became multifaceted. Hybrid ambivalent nature of them starts to be discussed.

**“Rich Huaqiao” and “Poor Qiaoxiang “?: Reconsidering the Relationship between Overseas Chinese and Their Hometowns.** Dr Yukihiro Kawaguchi (Graduate School of Arts and Letters). In this presentation, I reconsider stereotyping view about “rich overseas Chinese” and “poor their hometowns” and present a new perspective for its study.

**Between unity and diversity: Reconsidering sub ethnicity of Chinese Overseas.** Dr Tetsu Ichikawa (Rikkyo University). The aim of this presentation is to reconsider the sub ethnic diversification of the Chinese communities. To seize the nature of the hierarchical structure of sub ethnicity, this paper takes Papua New Guinean Chinese as a case study.

**MMM29**
What is an Indian? How do Indians define this in terms of ethnology, identity or cultural heritage?
Convenor: Dr Mohan Gautam (European University of West & East)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe 1.008

What is an Indian? How does he become a part of Indian Diaspora? How does he define himself as an Indian and why when India is an imagined construction.
India itself is a sort of federation of regional, religious, cultural, national and linguistic identities. In India no one calls himself as Indian but wants to be called by his regional identities, such as, Punjabi, Bengali, Gujarati, Naga, Tamil, Telgu, Bhojpuri, Munda, Santhali and so on. Before 1947, India was divided into many states. It was the colonial power which identified people of the sub-continent, as Indians. Only after 2000, Indian Diaspora was recognized by the Indian government, consisting of castes, tribals, religions and cultures. With 3rd generation of Indian Diaspora the link with India has become meager. In a multi-cultural society the feeling of belonging to an ethnic Indian community distinguishes them from others. Anthropologically, how can we explain the notions of ‘Indianness’, Indian Diaspora, Cultural boundaries, migrations, ethnicity, identity and cultural heritage? Moreover, how overseas Indians have managed to have two roles simultaneously, being the citizen of the adopted country and India which has been the root of their forefathers.

**Indian Identities in Germany. Dr Pierre Gottschlich (University of Rostock).** The paper will deal with the ways in which NRI and PIO in Germany see and define their identity and their “Indianness” in relation towards their homeland, the majority society of the host nation, and the Indian diaspora. It will also include an assessment of possible identity and loyalty conflicts.

**How Indians define their identity in India and outside India?. Dr Mohan Gautam (European University of West & East).** Indian Diaspora is not a homogenous group. It is often divided into several identities. However, in countries where Indian community lives they are considered by the government and host society as, Indian group. How an Indian defines his identity in a multi-ethnic society? Psychologically and emotionally does he really feel Indian when India is far away.

**Asian Indians in the United States: Identity Construction in the Context of Indian Diaspora. Dr Rupam Saran (Medgar Evers College); Dr Parmatma Saran (Baruch College).** This paper focuses on strategies adopted by Indians living in the United States in the context of Indian identity, their educational and professional attainment. The goal of this ethnographic study is to shed light on the process of identity construction of Asian Indians.

**Familial Bonds of Indians in the Diaspora: A Study of Elderly Visiting Parents to Canada. Dr Ajaya Sahoo (University of Hyderabad).** This paper tries to examine the familial bonds between Indians in Canada and the homeland.

**Right to education: a study on tribal women of West Bengal. Mrs Swati Chakraborty (University of Calcutta).** The importance of investing in women’s education is internationally acknowledged. It provides great benefits in the countries of origin and for future generations. When girls who have been able to receive an education, marry someone and start a family, their children, in turn, enjoy the benefit of a culture that leads to political, social and economic development. There are number of studies on the tribes in India reflecting their socio-economic situation, education, health, culture-tradition, political history and development.

**The battle of an Indian diaspora, Reunion island: a community of Indian origin forgotten by the mother country?. Mr Jean Regis Ramsamy (Université de La Réunion).** to follow.

**Indianness among overseas Indians: issues of unity in diversity. Dr Chandrashekhhar Bhat (Tezpur University, Assam).** This paper searches for ‘Indianness’ in the complex socio-cultural milieu of over twenty five million overseas Indians, highly diversified and dispersed globally in more than a hundred countries.

**“Indianness” as an ethnic marker in Indian Diaspora. Dr Rajeev Ranjan Rai (MGAHV).** Proposed paper analyses the ‘Indianness’ as an ethnic marker in Indian Diaspora, which get reflected through diverse cultural traits such as language, dress-style, ritual, tradition and cuisine etc. These trait complexes have been evolved through a synthesis of the memories of homeland passed on by the early settlers to their descendents through oral and institutional modes, and real interaction through various old and new visiting ‘agencies’ from the homeland of their imagination.
Panel and paper abstracts

Issues of Ethnicity, Culture and Identity amongst the minority Malaysian. Prof Marimuthu Thangaveloo. Issues of Ethnicityo Culture and Identity amongst the minority Malaysian Indian Diaspora.

MMM31
The causes and diversity of migration processes (IUAES Commission on Migration and Diaspora)
Convenors: Prof Anand Singh (Howard College Campus); Dr Gerelene Jagganath (Ukzn)

Thu 8th Aug, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 6.208

Migration within and across national frontiers is not likely to end any time soon. The prevalence of poverty in burgeoning economies such as China and India, the spring uprisings in the Middle-East, and ongoing political turmoil in many African countries continue to feed the flow of people to countries perceived to offer more. While India has become a net exporter of professionalism, China has become an exporter of capital and entrepreneurial skills. The Middle-East and Africa provide not only significant amounts of human capital through their export of professional expertise, but also a substantial proportion of refugees escaping the turmoil created by autocratic patrimonialism and military juntas. The search for professionals in categories where knowledge workers are in short supply in developed countries is often insensitive to the needs of the giving countries. The brain drain, capital export, transfer of entrepreneurial skills and flight from internecine violence is impoverishing to the countries that have become victim to the losses of its people for one or more of these reasons. As migration levels increase to particular areas of the world, people from common geographical regions tend to gravitate towards one another in order to recreate a sense of “community”, giving rise to Diasporas.

We call for papers on how Migrant and Diaspora populations are created by: Political turmoil through corruption, cronyism, civilian violence and paramilitary violence; Economic opportunism; Marginalisation as a result of racial, ethnic or religious affiliation; poaching of professional and artisanal expertise; travel and adventurism

Con los ancestros en la espalda: La migración de cubanos a Perú, Chile y Bolivia en tres décadas (1980-2010). Mr Juan Manuel Saldivar Arellano (Universidad de Tarapacá). Los procesos migratorios de cubanos a Perú, Chile y Bolivia, se han manifestado a partir de movimientos políticos migratorios en Cuba, causando la desterritorialización de cubanos, repartidos en diversos países de América. Provocando una territorialización de tradiciones religiosas como la santería.

Tibetans and Tibetan communities of America. Dr Linping Wang (Harbin Engineering University). As the Chinese scholar from Mainland of China, the author spent several months at Tibetan American Foundation of Minnesota (TAFM), the second largest Tibetan community of America. This paper introduced the author’s some investigation at the Tibetan Community center of Minnesota.

University Boom in Ethiopia & Professional Abundance in India - The Making of a New Diaspora?. Dr Sophia Thubauville (Frobenius-Institut, Frankfurt am Main). Ethiopia currently experiences an explosion of higher education institutions and can offer a minimal curriculum only with the help of incoming Indian scientists. The paper wants to inquire why Indian experts are interested in teaching in Ethiopia and if they can be considered a part of the Indian diaspora.

Creating Social Capital: The Case of the Irish Community in Munich. Mr Christian Ritter (University of Ulster). My paper explores the building of social capital amongst Irish migrants in Munich, Germany. Drawing on life history data, I trace the evolution of this local community since the 1970s and examine the role of social bonding and bridging in the creation of a Diaspora community.
Deterritorialized funeral fund-raising as subaltern public sphere activities; a case of FSM migrants in Guam. Prof Yasuyuki Karakita (Utsunomiya University). Deterritorialized funeral fund-raising activities for migrants, who passed away in their destination, will be depicted as the emergence of a subaltern public sphere, which connects the migrants and home, outer islands of Yap State, Federated States of Micronesia.

Globalized Reciprocity: Development of Fine Mat Exchange in Samoan Transnationalism. Prof Matori Yamamoto (Hosei University). Although cash economy has been developed in Samoa, the moral of reciprocity is still persisting. The core of reciprocity is ceremonial exchange involving fine mats which has been practiced not only by local Samoans but migrant Samoans as well. In a way, the reciprocity has been extended with the expansion of the Samoan world.

Struggling against permanent uncertainty: informal neighbourhoods in Bogotá (Colombia). Miss Isabel González Enríquez (U.N.E.D.). This article focuses on the strategy of colombian displaced migrants for adapting to a context marked by perennial and unpredictable change and chronic violence in informal neighbourhoods in Bogotá. It also analyzes the motivations of these massive migration and its political implications.

“Globally mobile self” as postponed hope: gendered trans-pacific migration of the young Japanese. Dr Etsuko Kato (International Christian University). Based on fieldwork in Canada, Australia and Japan, this paper examines how the covert gender and class inequality in contemporary Japan affects the migration behavior and discourses of Japanese women and men, and what kinds of “hope” are distributed to what groups.

“We are very much the same”: non-economic motivations for transnational migration among Bulgarians from the late 20th century to the beginning of the 21st century. Dr Monica Ibanez-Angulo (University of Burgos). In this paper I will examine how Bulgarian migrants construct new symbolic meanings to cultural distance and closeness that help them to define certain privileged destinations over others and, at the same time, that allow them to face and to cope the difficulties involved in transnational migration.

Ugandan Indian ‘Re-Expatriats’ in Switzerland. Ms Bobby Luthra Sinha (University of Basel, Switzerland). This paper seeks to bring out the the exact circumstances of the Ugandan Indians journey, stay and experiences in Switzerland with the motive of analysing the community’s ideas, imagination as well as voice in their personal as well as the political sphere.

Disposable Workers: The Role of Neoliberal Policies in Labor Driven Migration from Mexico to the United States. Dr Juan Bustamante (University of Arkansas). This paper is about Mexican workers in the USA, in the context of neo-liberal policies.

Gender, Nation and the female body: A study of Jhumpa Lahiri’s Namesake. Ms Nandini Sen (Delhi University). This paper is about perceptions and social constructs of the female body.

We are close, but far: an anthropological analysis of migration from Peru to Brazil. Prof Camila Daniel (UFRRJ, PUC-RJ). This paper aims to reflect on interregional migration from Peru to Brazil. Even though both countries share kilometers of wet and dry borders, this is not enough to keep them culturally close. Thus, Peruvians immigrants play an important role in building up ties between the two countries.


Globalisation, diaspora and development: the Third World experience. Ms Sasmita Mohanty (Rajdhani College, University of Delhi). The paper aims to explore the relationship between globalization and migration. It also makes an assessment about diaspora contribution to development in the regions of their origin.
Panel and paper abstracts

Regional Migration in Colombia: violence, poverty, mining, “progress” and state policies. Dr Dario Blanco Arboleda (University of Antioquia). This paper is the result of the investigation “Migrants going and returning” carried out in the department of Antioquia, Colombia. We found that the output tensions for people from non-urban areas would be within a matrix of interwoven elements.

MMM32
Management of mobility in contemporary Europe: experiences and strategies of migration
Convenors: Dr Lorena Anton (University of Bordeaux); Prof Rodica Zane (University of Bucharest)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Roscoe 3.5

Contemporary Europe is a sum of complex spaces, in which mobility occupies a place which has become, over the years, more and more important. The management of this mobility across national borders is shaped between the individual, the family, the State(s) and the global (i.e. European Union regulations), determining more than once contradictory strategies in everyday life.

How this transnational mobility arrive to be so present in contemporary Europe, and what are the different individual strategies to approach it? To what extent is the management of this mobility gendered, and dependent on different ages of life? Is staying mobile empowering, and until what limits? What are the negative effects of continuous mobility, and how individuals are dealing with those effects between personal and institutional management of mobility?

We welcome ethnographies of experiences and strategies of contemporary European migration which will challenge and overcome the above mentioned research questions.

Migration Projects and European Circulations: A Case study from a Romanian Village. Prof Rodica Zane (University of Bucharest). Taking as a case-study the migration practices in the postcommunist Romanian village, the paper proposes an analysis of the way the family’s projects and decisions to emigrate are influenced by the management of mobility between here and there, at home and abroad.

Narratives on Mobility. A Case Study/. Dr Alina Ioana Branda (Faculty of European Studies, Babes-Bolyai University). Interpreting collected narratives of migration, I approach specific contexts, dynamics of migration, push factors as they are configured nowadays, in post 2007 Romania. Through this, I intend to identify and analyze the blurred entity of the “state”, as it is profiled in these narratives, following the logics of the tensions structure/agency.

Back-and-Forth Migration between Eastern and Western Europe. The Case of a Contemporary Romanian Community. Ms Elena Popa (Indiana University, Bloomington). Drawing on a case study from contemporary rural Romania this paper examines the rural labor migration pattern towards Western Europe emphasizing cross-cultural aspects, the commissioned workload in the host country, the migrants’ homecoming and how their experience abroad influenced the community.

Translating Roman Catholicism: the creation of Filipino Catholic Chaplaincy in Brussels. Dr Hector Guazon (University of the Philippines). This study analyzes the idioms Filipino Catholics associate with Roman Catholicism to mark out their identity and, as they are translated in the context of the creation of the Filipino Chaplaincy in Brussels, embody the Filipino Catholics’ self-interest in their handling of diasporic experience.

Female migrants across the Bulgarian-Turkish border: Adaptation to Contradictory Gender Regimes. Dr Magdalena Echinhova (New Bulgarian University). The paper discusses the forms of adaptation of the 1989 female re-settlers from Bulgaria to Turkey, focusing on the role of gender in the processes of adaptation in the society of arrival.
Mobility and Reproductive Health in Postcommunist Europe: The Case of Romanian Women Migrants to South-West France. Dr Lorena Anton (University of Bordeaux). The aims of this paper are to present the intersubjectivities between past and present when analyzing the relations between mobility and reproductive health in postcommunist Europe, in taking contemporary Romanian women migrants to South-West France as a case study.

MUS01

A museum ethnography: decolonisation, reconciliation and multiculturalism

Convenors: Dr Ian Fairweather (University of Manchester); Prof Sharon Macdonald (University of York); Mr Stephen Terence Welsh (Manchester Museum)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: Kanaris Theatre, Museum

From its inception in the late 19th century, museum ethnography operated largely within a cultural evolutionary paradigm that interpreted extra-European ethnographic objects, and the cultures from which they originated, as primitive, inferior and on the verge of extinction. Object-focused museum ethnographers acquired vast collections with which to construct typologies and cultural hierarchies. Objects were sometimes used to make astonishing and disturbing assumptions about complex cultures.

Such uncritical practice continued unabated until the disintegration of European empires, assertion of civil rights and mass transnational migration in the latter half of the 20th century. These led to the portrayal of extra-European cultures and the control of cultural patrimony being academically and politically contested. As a discipline, museum ethnography was forced to recognise these shifting socio-political paradigms and adjust its practice accordingly.

Through critical museology, repatriation and collaboration, museum ethnography has undergone rigorous reform. Museum ethnographers are now much more likely to openly and honestly acknowledge the colonial legacy of their predecessors, and to work closely with both source and diaspora communities, recognising the importance of both tangible and intangible culture. Even so, perhaps museum ethnography remains an anachronism. An increasing number of municipal culturally focused participatory spaces, often devoid of collections offer alternative attempts to contend with the cultural as an amorphous concept. In a world of 7 billion people and innumerable cultures, what role can 21st century museum ethnography play? Are colonial ethnographic collections still primarily triumphal reminders of an imperial past? Is more radical ‘decolonisation’ of the museum required?

Reversing the [museum] gaze: culture at the edge of the world. Dr Sandy O’Sullivan (Batchelor Institute of Indigenous Tertiary Education). The presentation examines the strategies in national museum spaces to comprehend and respond to contemporary concerns over the engagement and representation of their own First Peoples.

Museums, Ethnographic Collections, and Amazonian People: developing relationships. Dr Renzo Duin (Leiden University); Ms Sonia Duin (University of Florida). (Former) colonial institutes and museums for ethnography remain bulwarks of knowledge production. Digitization of collections in conjunction with new media allows hidden objects to become accessible. Also critically assessed is the role of source communities in decolonizing museum collections.

Ojibwe Personhood: Museum Meanings. Dr Maureen Matthews (The Manitoba Museum). Acknowledging the distributed personhood of museum artefacts, a grammatical and metaphorical starting point for many Ojibwe museum objects, offers a way of breaking down colonial barriers to a sympathetic, collegial modern ethnographic practice.
Representing Taiwan Aborigines: Discourse Analysis on Aboriginal Objects Since the Nineteenth Century. Miss Hui Du (Minzu University of China). The aim of this study is to write a biography of Taiwan aboriginal objects. By tracing their social life, I want to explore the entangled relationship between things and human, self and other and the West and the East.

Decolonizing the museum of Anthropology in Mexico: a possible agenda?. Dr alexandra sauvage (Universidad Autonoma BCS). In Mexico, the main museum is the National Museum of Anthropology. The paper will look at the original purpose of the museum, how the building can be read as a particular ordering of race relations to then discuss the possibilities of moving beyond such heritage.

Beyond Critique: Rebuilding Museum Ethnography in a digital world. Dr Chris Wingfield (University of Oxford). Museum Ethnography is a fundamentally creative pursuit, through which civilization and a myriad of cultures have been constructed, rather than simply displayed. This prompts reflection on the ways in which digital technologies make it possible to rebuild culture and civilization in new forms.

MUS03
Experiencing collections: display, performance and the senses
Convenor: Dr David Howes (Concordia University)
Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 6.211

The classic model of the museum is one of a silent and still site in which artefacts are to be appreciated only through the eyes. The ethnographic museum, similarly, has been seen as a site of sensory containment in which visitors are limited to ocular inspection and objects are transformed into purely visual symbols. However, recent research has revealed that a more multisensory approach characterized visitor interactions with collections in the seventeenth and eighteenth centuries. Furthermore, current developments in museum practice evidence something of a return to this early model of interactivity in the museum. These developments are contributing to a shift in focus from displaying objects to offering experiences in an attempt to ensure that visitors are memorably and informatively engaged by exhibits. To this end a number of sensory techniques have been devised to enliven the museum encounter, including multimedia presentations, hands-on interaction with artefacts, the use of scent, the presentation of "living" displays, and interactive exhibits.

The present panel will explore the history of the senses in ethnographic and other museums along with the multiple ways in which the senses are being engaged by and within contemporary display practices. To what extent does bringing the non-visual senses back into the museum enhance cross-cultural and historical understanding of the objects on exhibit?

The Senses at the Museum: A Hands-On History. Dr Constance Classen. An examination of the history of sensory display and experience in the museum, contrasting the interactivity of early museums with the hands-off policies of the modern museum and exploring the social factors motivating this sensory shift.

Incorporating the Period Eye: Contemporary Visitors at Historical Exhibitions. Prof Helen Rees Leahy (University of Manchester). What happens when 'exhibitions of exhibitions' require contemporary museum visitors to look and behave like historical spectators? This paper discusses how the reproduction of earlier modalities of display and spectatorship can draw attention to the corporeality of museum viewing, past and present.
Unruly Voices in the Museum - Multisensory engagement with disquieting histories. Ms Julia Binter (University of Vienna/ Museum of Ethnology Vienna). This paper discusses the use of sound, particularly voices, for the critical engagement with colonial history in ethnographic museums with a special focus on the traveling exhibition “What We See. Images, Voices and Versioning”.

Object encounters and cross-cultural understanding: contemporary engagements with historical display in the ethnographic museum. Dr Sandra Dudley (University of Leicester). Examining the possibilities of storage drawers that can be opened by visitors, this paper focuses on the Pitt Rivers Museum to explore whether or not the non-visual senses and active, corporeal encounter with objects may enhance visitors’ cross-cultural understandings in the ethnographic museum.

Charms Alive!: interactive experiences in the Museum of Witchcraft. Dr Helen Cornish (Goldsmiths College, University of London). Pagan visitors to the Museum of Witchcraft in Cornwall describe their interactive and relational engagements with a plethora of magical items seen as active and alive. This ethnographic paper explores how these stories add to our understanding of sensory and dynamic museum experiences.

The Museum as Sensory Gymnasium. Dr David Howes (Concordia University). This presentation examines how the museum is being transformed back into a sensory gymnasium, as it was in the beginning. It focusses on the efforts of two organizations dedicated to providing art education for the blind, and the work of a research team which uses digital and other media to construct performative environments modelled on the sensory orders of specific non-Western cultures.

MUS04

The production of beauty, goodness, and ethical cleanness. liminal and illegal interface in museums, companies, and institutions

Convenor: Dr Silvia Forni (Royal Ontario Museum)

Tue 6th Aug, 11:00-12:30
Location: University Place 4.213

This panel seeks to analyze the interdependent relationship between the opacity of practices and the transparency of the publicly held policy discourse of museums, companies, and institutions. Actors in charge construct officially confirmed codes of conduct rooted in a pact of trust with customers, one that assumes respect of a tacit agreement on the legitimacy of their aesthetic or/ and ethical frames of judgement. Multiple interfaces of opaque relationships develop, in spite of – or thanks to – the loud public discourse on ethics and transparency.

Taking a theoretical starting point, this panel focuses on situations claiming ethical and/or aesthetic intrinsic values. ‘Beauty’ and ‘goodness’ of a given final product (objects, practices, individuals or categories) may thus appear as directly proportional to the degree of opacity of the production stages.

Very useful insights can be gleaned from analysing the processes that lead to the creation of ethical and aesthetic standards for the circulation of art objects/merchandise. Papers on interfaces between museums and the art market, relationships between official and clandestine trade chains (gold, precious stones, food, second-hand and counterfeited items, etc.), and institutional production of illegality are most welcome.

Discussant: Prof. Alan Smart (University of Calgary)
“Topoi” of “patrimonial goods” within the Romanian public and private sphere: interferences, tensions and conflicts of representation. Dr Sonia Catrina (University of Bucharest). The objective of this study is to analyze the Romanian “patrimonial productions” put in perspective alongside with the discourse and practices of different actors in order to identify interferences, tensions and conflicts of representation among them.

Of museums, markets and canons. Commercial art, panafrican aesthetics and new material meanings in Cameroonian art. Dr Silvia Forni (Royal Ontario Museum). This paper looks at the complex intersections between the market of traditional African art and museum displays in African and in the West. While both museological settings present a reflection on culture, beauty is mostly the result of a denial of contradictory historical and market relations.

Fifty Shades of Green: Marketing Plants in Eden. Dr Jane Nadel-Klein (Trinity College). The social production of Western gardens obscures the underlying market nexus in favor of an aesthetic predicated upon ideals of individual creativity and a gift economy. Plant distribution is increasingly dominated by large-scale producers in ways that threaten these ideals and that gardeners seldom consider.

MUS05
The role of the museum of ethnography in a changing multi-cultural society: issues of ethnicity, identity and cultural heritage (IUAES Commission of Museums and Cultural Heritage)
Convenor: Dr Mohan Gautam (European University of West & East)

Thu 8th Aug, 14:00-15:30
Location: Kanaris Theatre, Museum

During the era of colonial pluralism the minority ruling power collected objects and information of the majority people from the colonies, exhibiting about the uncivilized primitive cultures and social systems. With the growth of the science of anthropology research methods were developed and research continued. Museums displayed the cultures and the structural accounts of the concerned people were published. However, status rivalries continued. The museum curator was considered as a high clerk. Authenticity of the museum publications was doubted.

The budgeting authority and Ministry considered museum activities as non-productive and non-profitable. Entree fee was increased. Museum could have legitimized the cultures of the multicultural society and shown the process of ethnicity, identity formation and their will to live as an integrated society.

Museums need a new strategy to play its role in educating the people about an emerging globale society.

Museum involvement and Indian diaspora of La Reunion Island. Dr Yannick Korpal. La Reunion Island is a melting pot. These last decades, local Museum developments slowly improved the representativity of ethnicity and a so called geographical specificity. Allochtonous cultural heritage in France is an issue: La Reunion’s Museums are displaying a French model of ethnical integration.

Ethnographic museums and open-air-museums as carriers of the Polish multicultural history. Miss Anna Czyzewska (Ethnographic Laboratory Association). Polish ethnographic museums are the museums that represent the multicultural traditions of Poland. At the same time they are dedicated to Polish minorities. How and by whose those minorirites are preseneted is worth attention.
Are really museums coping with change in a multi-cultural society. Dr Mohan Gautam (European University of West & East). Museum policy has been planned to update the socio-cultural information documented, published and showed in exhibitions. The lack of government subsidies and continuous professional rivalries hinder the role of museums. How can we change it.

MUS06
Women Culture Museum in China: ways of seeing the changing national culture (IUAES Commission on the Anthropology of Women)
Convenors: Dr Ga Wu (Yunnan Academy of Social Sciences); Prof Qu Yajun (Shaanxi Normal University)

Fri 9th Aug, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G108

This exhibition project is presently supported and has been organized by the sole all-around women museum in China.
1. Her story her story is their stories
2. Women's Characters in Jiangyong around Jiangyong County, Hunan province of China.
3. Women Craftwork.
4. Wedding dresses in Han and ethnic minority China This part mainly exhibits bride's wedding dresses.
5) Any nation's marriage customs have its own tradition. The style, the color and the pattern of the wedding clothes maintain a stable content, a nation's oldest worship and its symbol.

The role of Tujia women in the process of economic reformation. Dr Tong Zhang (Ethnology, Central South University for Nationalities in Wuhan). Tujia is a minority group living in the west of Central China, Hubei province. Since 30 years ago, China began to have reform in economics. Tujia people gradually walk out of their own traditional way of life. This paper will talk about how those women make themselves adapted to the modern time.

Three kinds of Gender Discourses and the Analysis of Relative Museums. Prof Qu Yajun (Shaanxi Normal University). In the modern public discourses of China, exist three kinds of gender discourses whose individual complexity contributes to the unprecedented, complicated relations among them.

The Relics of History and Experienced Regret:. Prof Li Xiaojiang (Dalian University). The museum was originally a product of international cooperation, and the result of the collaboration of academia and women's circles. Therefore, this article runs through the perspective of comparative research.

Women's Cultural Museum of the Shaanxi Normal University:. Ms Ling Liong Ngo (Universiti Tunku Abdul Rahman (Malaysia)). 参观陕西师范大学妇女文化博物馆: 一些看法 2011年本人赴西安参加学术会议。主办当局安排参观了该博物馆，我留下了深刻的印象。在马来西亚，还没有类似的妇女博物馆，在此，我只能以海外华人的身份提出三点拙见：（1）多与国际、外界交流，并加强宣传，让海内外都知道博物馆的存在（2）博物馆的文物以及规模很有限，是否可向民间募捐妇女文物以丰富馆藏，这一点校方或可以与官方以及民间合作（3）可以定时举办研讨会或小型座谈会，集思广益，让博物馆能办得更为出色。
Panel and paper abstracts

Role of women in traditional cultural heritage. ----For example, to folk paper-cut. Ms Liu Jianxia (Shanxi Administration Institute).

[摘要]民间剪纸是中华文明持久性的重要因素，同样是民族传统文化的经典，维系着整个民间艺术最本质的文化根基。民间剪纸来源于生活，剪纸的创作者多是女性，通过剪纸这种特殊的艺术形式，她们表达着对生活、对自然的认识。她们把朴素的思想情感、悠久精湛的手工技艺都融入到薄薄的纸片上，并结出累累艺术硕果。女性创造出的这种成就，在中华文明中女性群体集体性失语的大背景下是极其罕见的。农村劳动妇女的生活生存状况与中国民间剪纸艺术风格有着千丝万缕的联系，其修养、经验、阅历、情感、愿望等等，是中国民间剪纸艺术风格形成的主要因素。

Culture Survival and Cultural Ecological Optimization ——A Investigation on the Cultural Ecological Reserve “Luowu Tribe” Project of Maojie Township, Wuding County, Yunnan Province. Dr Huihua Xiao (Chuxiong Academy of the Yi Culture).

Establishing ethnic eco-tourism village is an important method to strengthen ecological improvement and environmental protection work and implement the strategy of sustainable development, it have a significant effect on the developing and protecting of the Yi ethnic group’s cultural ecology.

The Living Heritage in Western China: the Symbols of the Universe in Naxi Women Dresses. Miss Xinyan Chi (Nanjing Normal University); Mrs Jia Wang (Shenzhen Bailu Travel Agency).

The women dresses in Western China on behalf of Naxi ethnic displayed the astronomy philosophy of 12 earthly stems and the reproduction worship, showing that they have the same ancestors as other Chinese ethnicities.

Women’s Museum in China and Its International Comparison. Dr Ga Wu (Yunnan Academy of Social Sciences).

Based on comparing with global women’s museum, this paper proposes advice of how to improve women’s museum in China in the new century.

MUS07
Japanese military sexual violence in Asian regions
Convenor: Dr Ga Wu (Yunnan Academy of Social Sciences)

Fri 9th Aug, 09:00-10:30
Location: Alan Turing Building G108

The exhibition provides a comprehensive analysis of Japan’s comfort women system. Because of this history, for a long time, Chinese society was filled with a strong hatred towards Japan. Chinese will never forget the war. It is like a chamber of unconditional rage, regardless age, region, or political views; all Japanese are discursively constructed as our enemy. During the Japanese tsunami period, many extreme articles appeared on many Internet sites. In reality, Japan is an ideologically pluralistic society. There are extreme right-wing forces hostile to China, and some government officials glorify war, even try to revive militarism. However, there are also some groups in Japan that try their best to have deep critical reflection. The post-war generation loves world peace, is eager to improve Japan-Chinese friendship. The women and peace museum exhibition project will bring some positive results in order to build more fair and healthy societies in both China and Japan.

Discussant: Fumiko Yamashita

In Solidarity with “Daniang”: Transnational Panel Exhibit on Japan’s Military Sexual Violence. Dr Fumie Ohashi. This paper describes the impact of the panel exhibit on Japan’s military sexual Violence from feminist perspective.

Chinese comfort women study why not see the shadowof the Chinese women’s studies?.

Prof Bohong Liu (Women’s Studies Institute of China, ACWF). This article will discuss why Chinese comfort women study not see the shadow of the Chinese women’s studies; and to evaluate both subjectivity position and marginal roles of the current women studies in China.
From Silence to Testimony: The Role of Legal Institutions in the Restoration of the Collective. Prof Young-Hee Shim. This paper deals with the issues surrounding the lives of the comfort women victims after their return to Korea. The fifty years’ silence was finally broken by ten years of effort on the part of the KCWD to persuade the government to implement policies for the support of comfort women survivors.

Comfort Women of West Yunnan in the War against Japanese Aggression and the Issue of Japanese War Responsibility. Dr Huihua Xiao (Chuxiong Academy of the Yi Culture). Over 70 years have passed since the aggressive war inflicted upon China by Japanese army came to an end, however, instead of seeking a better way to deal with war responsibility and holding an objective attitude towards historical issues.

Reflection on Exhibit by Japan’s War and Women Museum: Comfort Women or Sexual Slave?. Dr Ga Wu (Yunnan Academy of Social Sciences). Based on these discussions, the paper believed that both the concept of “comfort women” and “sex slaves” should be kept in discussion but there should be a very distinctive division between the two definitions.

MUS08
Anti-Poverty County Museum Construction Project in Yunnan
Convenor: Dr Ga Wu (Yunnan Academy of Social Sciences)
Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: Alan Turing Building G108

Representatives from the Yunnan provincial Religious Research Center, the Yunnan Provincial Anti-Poverty office, the Yunnan Provincial Tourism Office and the Yunnan Provincial Museum, will discuss:
1) Current initiatives and efforts made by Yunnan’s local tourism, cultural, religious, and museum leadership offices from 128 counties, national autonomous areas, townships,
2) Major achievements and future plans
3) Anti-poverty tourism development and national minority heritage museum construction works,
4) Diversified ecological condition, land structure, ownership transformation scholarly research papers from different regions will be invited, so that both global and yunnan’s experience could be compared.

Chair: Yanyang Pan

The Female Scholars’ Perspective in African Historical Studies. Dr Jin Zhang. This paper collected cases respectively from China, U.S. and Africa. To analyze and compare these cases, the paper tries to show the unique concerns of female scholars of African studies in different cultural backgrounds and research interests.

A New Role for Yunnan minority women in a society in transition. Ms Yanyang Pan (Yunnan Provincial Women’s Association). Located in China’s southwest Yunnan Province, bordering Vietnam, Laos, Myanmar, among the population of more than 5,000 population of all ethnic groups of 25 national minority nationalities in Yunnan Province.

Plight and Breakthrough of the survival of regional TV program of culture forum. Ms Yali Xing (Dali TV Station). Under the geographical and cultural context of the popularity of cultural TV program, the birth of the regional TV program focusing on cultural forum is inevitable.

The Anthropology of Art Research on Li Brocade——Take the Li Brocade of Meifu ethnicity in Chonhe Basin for Example. Dr Jinlian Ou (Sun Yat-Sen University). Based on literature and field work, this paper aims to interpret the cultural meaning of Meifu Li’s traditional brocade in Chonghe Basin.
Panel and paper abstracts

The Sun of the Clan ——The Rights of the Yi Women viewed from the Epic Poetry, Mythology and Folklore of the Yi People. Dr Huihua Xiao (Chuxiong Academy of the Yi Culture). The Yi people are members of one of the most ancient ethnic groups in China. In the prolonged course of its development, Yi people has formed its traditions of female worship and feminism.

The Research of Feminine Workers in Regional Cultural Television Column. Ms Hongmei Yang (Dali TV Station). In all walks of life, whether in the policy-making of the Board or in the Commission or Council, women always encounter with difficulties.

Critque of Tourism ceremony Theory. Prof Min Tian (Ethnology, Central South University for Nationalities in Wuhan). Ritual study is one of the classic anthropological theories, also the one of the most successful and influential academic area where shows the care and responsibility about human culture as an anthropologist should be.

Analysis of Nakhi Females from Past to Present. Dr Yue He (Yunnan Normal University). This paper focuses on the importance from past to present of the presence of women of the Nakhi ethnic minority group in Yunnan, China. Including a detailed analysis of traditional dress, Dongba pictographs, as well as the latest changes of Nakhi female’s dress and etiquette will be conducted.

the Old Women in the Rural Areas of West China: Scarce of Knowledge of Reproductive Health. Dr Qunxia Mao (National Research Institute for Family Planning). The knowledge of reproductive health among the old women living in the rural areas of West China is very scarce.

Yunnan’s tourism constructing project for the 21st century. Dr Ga Wu (Yunnan Academy of Social Sciences). Yunnan tourism in the 21st century needs the sustainable development both in tourist exploitation and regional protection of environmental resources.

PE01
Emerging humanity in the conservation of biosphere reserve, national parks and sanctuaries
Convenor: Dr Samit Ghosal

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Schuster Lab Moseley

Global resurgence of environmental protectionism in the 1980s triggered widespread declaration of protected areas (PAs). As a result people living there much before the declaration of protected areas got displaced. At present 98,4000 Protected Areas covering approximately 20 million square kilometres of the globe and only nine percent of the terrestrial PAs are devoid of human habitation, rest of the PAs have people living inside them.

Countries in Africa ,Asia and Latin America , where human demands on land are great, could no longer follow the ‘Yellowstone’ model of conservation where local people are relocated outside the protected areas. We need an approach that accommodates both biodiversity conservation and livelihood needs of the local people by involving them in decision making. The point of debate here is not the goal but the path to achieve it.

Biosphere Reserves(BRs) are internationally recognised areas of terrestrial and coastal ecosystem promoting the conservation of biodiversity with its sustainable use, could address the problem. BRs recognise local communities as an integral part of ecosystem and present an ecologically sustainable conservation model presupposing ecology and economy as an inseparable whole by integrating the interface between natures’ domain ‘ecology’ and humans’ domain ‘economies’. The human dimension of the BRs make them special from other protected areas with ‘place-based’ conservation approach as an alternative to the ‘displacement-based’ absolute protectionism . The panel welcomes papers on all aspects of the management and conservation of BRs and other protected areas appraising the situation without abridging the humane angle.
Toto Primitive Tribe in Conserving Jaldapara Wildlife Sanctuary. Mr Ashok Das Gupta (University of North Bengal). This paper is about Primitive tribal Group Toto in Indo-Bhutan foothills with only a few more that 1000 population living in Totopara village and their contribution in Jaldapara Wildlife Sanctuary of West Bengal, India.

Socio-economic issues and Management of development in Similipal Biosphere Reserve in India. Dr Debashis Debnath (Indian Institute of Forest Management). The paper will discuss the socio-economic problems and issues in three zones and the delopmental pragrammes in Similipal Biosphere Reserve in India.

Futuristic approach to protected area management with special reference to the biosphere reserve situation in India. Dr Samit Ghosal. An inclusive conservation model involving local people is to be adopted as per UNESCO’s Man and Biosphere Programme. Sustainable agriculture practised within the core area of the BRs could prevent depletion of plant and animal biodiversity in the forest and preserves agricultural biodiversity.

The role of Kanikars in the conservation of biodiversity of Agasthyamalai in India. Dr Alexis John de Britto (St.Xavier’s College). The ethno botanical and medicinal knowledge of Kanikkar tribals play a significant role in the conservation of biodiversity of Agasthyamalai. These should be documented and strengthened. Tribal women could contribute considerably in conservation aspects.

Global Conservation Methods and the Cultural Politics of Forest Grazing in Bhutan. Dr Mari Miyamoto (National Museum of Ethnology). This study examines the cultural politics of forest grazing in a protected nature reserve of Bhutan. It investigates how global conservation methods and paradigms are mediated by traditional value systems and practices of rural communities.

Socio-economy Issues and Cultural tradition of the Sherpa in the Kanchenjunga Biosphere Reserve on India. Dr Palash Coomar (office of the registrar general). The paper will focus on the role of ecology in shaping the economy in their natural resource management.

Simlipal BR and community rights. Mr Bijaylal Mohanta (CREFTDA). The emerging scopes for establishing an inclusive and right based conservation framework for management of the Simlipal BR.

Governance - key to the success of landscape conservation through biosphere reserve. Ms Neema Pathak Broome (Kalpavriksh). Biosphere Reserves (BRs) are theoretically one of the best approaches towards landscape conservation. However, largely not successful in practice, mainly because of a lack of focus on the governance mechanism and institutions.

Fostering regional adaptive capacity: collaboration and learning in Canadian biosphere reserves. Ms Sharmalene Mendis-Millard (Canadian Man and Biosphere Committee (CanadaMAB) of the Canadian Commission for UNESCO). What roles might biosphere reserve organizations play in helping rural communities adapt to change? I propose a framework of adaptive capacity, which hinges on 1. focused collaboration and 2. learning that accounts for multiple knowledges and builds on opportunities for critical reflection.

Wildlife Management, Detribalisation And Urbanisation: Lessons From Similipal. Dr Lala Aswini Kumar Singh (Government of Orissa). Demand for urbanization threatens biodiversity conservation in Similipal. Primitive traits of Khadias need protection. Families relocated from core need after-care. Limited urban amenities may reach people of transitional zone and border of buffer. Others can grow with and relocate for academics.

Who are the people of a sacred landscape?. Dr Will Tuladhar-Douglas (University of Aberdeen). Nonhuman people in sacred areas: escaping the gaol of religion.
Panel and paper abstracts

**PE02**
The changing nature of political economy and development in South Asian societies: readings from the fields and its publics  
Convenor: Dr Eswarappa Kasi (National Institute of Rural Development)

**Fri 9th Aug, 14:30-16:00, 16:30-18:00**  
**Location: University Place 3.205**

21st Century south Asian societies witnessed innumerable number of activities, events, risks and shocks. It is argued further by different anthropologists that political economy and development in south Asia experienced phenomenal changes in the family economies of the people in the south due to forces of globalization and corporatisation of state machinery. In order to look at the changing scenario of south Asian society’s political economy and development, our panel major thrust revolves around the themes such as political economy and development, livelihood question of the poor, women and the marginalized, poverty and its related theoretical and empirical debates, changing nature of caste, tribal culture and situation of women and consequences of developmental projects on all the sections of the south Asian societies. Our panel also stresses overarching theme of the IUAES world congress in order to achieve our own sub-themes.

**The role of the state and economic development: how far South Asian states have worked responsibly?**. Prof Tikiri Nimal Herath (University of Sri Jayawardenepura). At present, South Asian people have many socio-economic and political problems. Poverty is one. This study examines whether the South Asian countries have played proper role of the state as accepted by the economists. The study analyzes state related variables.

**Identity Movement and Urbanization.** Mr Ashok Das Gupta (University of North Bengal). If there is any interlink between identity movement and urbanization is the key theme of this paper. Case study is taken from India.

**Changing framework conditions and local responses of marginalized women in Andhra Pradesh, India.** Ms Julia Guenther. From a feminist perspective, starting from Dalits and tribes to upper caste and class, globalisation has been the centre of interest for various women groups since the opening of the Indian economic market in the early 1990s. This paper focuses on writings and alternative modes of expression of marginalized women in Andhra Pradesh in which they underline their views on the postive and negatives impacts of globalisation on their lives. This paper is embedded in a feminist and “post”-colonial theoretical perspectives as it argues that the era of globalisation is yet another form of colonialism.

**Role of emerging Women leaders in the Rural Areas: A Profile of Three Cases from Rural south India.** Dr Eswarappa Kasi (National Institute of Rural Development). The present paper tries to explain how the members of groups have emerged as leaders in their respective areas and enhanced the lives and livelihoods of the people in general and women in particular.

**PE03**
Food and environmental security: the imperatives of indigenous knowledge systems  
Convenor: Dr Apurba R Ghosh (The University of Burdwan)

**Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30**  
**Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00**  
**Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30**  
**Location: Roscoe 2.3**

Our organized farming is the cause of the start of the current civilization. Simultaneously, this organized farming is viewed as the beginning of the threatened earth. The IPCC has emphatically
confirmed the gravity of the problem. The biggest impact of global warming on humans is obviously through the effect of changed climate patterns on farm and forestry. History at different phases has reiterated that only after intervention of S & T the very question of security in farm and environmental front has been alarming. As a result the world has already entered into an era of scarcity. Water, food, energy and environment (forming quadrilateral conundrum) have got interwoven in a spiral of decline and degradation. The concomitted consequences of food crisis and environmental degradation go beyond simple economics. Such crisis will deepen over time, and until action is taken, the risk of a “NO FUTURE” future will become alarmingly real. The cost of our inertia/lethargy/inaction in dealing with environmental issues is becoming increasingly higher. The capitalistic approach towards exploitation of biodiversity and indigenous knowledge (IK) and unequal benefit sharing have raised issues of ownership of knowledge and questioning of IPR, the principal legal mechanism for protection of IK, innovations and practices. The aims and scope of the Panel would obviously include (a) threats in biodiversity, bio-piracy and gene fragility; (b) common people’s rights vis-à-vis globalization issues; (c) common people’s participation with their wisdom and experience

**Discussant: A.M. Puste**

*Indigenous people and wild food: perspectives of an ethnobotanical study from Indian desert.* Prof S.S. Katewa (Mohanlal Sukhadia University). Food security, Indigenous people, Wild food, Ethnobotany, Indian desert, Tribal people, Famine food, Nutritive value, Traditional knowledge, Rajasthan, Tribal diet, Folk wisdom, Deciduous forests, Aravalli and Vindhyan hills.

*Indigenous Technology for food processing by the tribes of Dima Hasao (North Cachar Hills) district of Assam for Social Security.* Dr Jayasree Chakrabarty (Cotton College). This paper highlighted Indigenous technology for preparation of ethnic fermented foods and alcoholic beverages used by different tribes of Dima Hasao district, Assam, India on few selected samples and detailed study of microbiology and nutritional value.

*Documenting indigenous technical knowledge to meet the agricultural sustainability.* Dr Pravat Kumar Sarangi (College of Agriculture, o.u.a.t). In this paper it is discussed that the indigenous knowledge is the way which will lead to food and environmental security on a sustainable mode by documenting agricultural indigenous knowledge towards achieving sustainable food security in an eco-friendly manner.

*Efficacy of biopesticides against white fly (Bemisia tabaci Genn.) infesting ladysfinger (Abelmoschus esculentus L.).* Dr Sunil Ghosh (UBKV (Ag. University)). Satisfactory white fly control (> 50% mortality) in ladysfinger field was achieved with extract of Polygonum plants and spinosad. Polygonum was effective achieving more than 60% mortality at 3 and 7 days after spraying. Bio-pesticides, safer to environment can be incorporated in organic farming.

*Devising knowledge-based systems for pro-poor agricultural production system.* Dr Debasis Patnaik (BITS-pilani-K K Birla Goa Campus). This paper attempts to integrate high yielding high research PPP oriented research activity in India into a location specific indigenous knowledge based system for developing pro-poor agricultural production system.

*Indigenous knowledge for sustainable farming.* Dr Manashi Mohanty (College of Home Science). Traditional knowledge is constantly evolving to support lives and livelihoods which supports food security and food sovereignty for peoples and communities across the world and it is the very foundation of our food supply.

*Indigenous knowledge in agriculture and allied fields: a strategic tool for sustaining food security and ecological balance.* Dr Pritishri Parhi (College of Home Science). We need to get food security and ecological balance through ITK which has been by a research for ways to make agriculture sustainable and methodology for finding the sustainability. The indigenous people still stick to traditional technology and those technologies will maintain ecological balance.
Panel and paper abstracts

Altitude extension: the differential knowledge management in hill ecosystem of north-east India. Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). With a change of altitude and slope, panorama of biology and sociology keeps transforming and in deciding on strategy of extension for a synergy of geography with sociology. An empirical study has been conducted to estimate the factors in agriculture vis-à-vis social ecology of hill ecosystem.

Indigenous knowledge, farming, market pressures and food security in S.E. Asia. Prof Ian Douglas (University of Manchester). S.E. Asian shifting cultivators are changing farming practices as access to markets improves, abandoning some fields and cultivating others. Their vulnerability to market prices, fertiliser costs and soil degradation is increasing. Conservation schemes requiring additional labour.

Harnessing water from perennial source for farm and non-farm use: an indigenous creativity in eastern ghat high land zone of Odisha. Dr Bibudha Parasar (O.U.A.T.). Water harvesting technique followed by the farmers of Koraput district under eastern ghat high land zone, reflected the engineering mind of the local people who constructed stone bedded bench terrace for raising paddy, and other vegetables over and above its use for domestic purpose.

Food Processing by Rajbanshi Indigenous People of North Bengal, India. Mr Ashok Das Gupta (University of North Bengal). This paper is going to focus on Food Processing by Rajbanshi Indigenous People of North Bengal, India.

Indigenous food production system and the impact of population growth: community-based examples with anthropological evidences. Prof A.H.M. Zehadul Karim (International Islamic University Malaysia). We must find out some preventive mechanisms to keep our population at a replacement level. This will eventually allow us to revert back to our indigenous food production system, which seems to be essential for making the world more natural and habitable for future.

Imperatives of indigenous knowledge in a traditional society: documentation of some indigenous production techniques. Prof Ashis Kumar Singha Roy (Faculty of Agriculture, UBKV (North Bengal Agricultural University)); Dr Prabhat Kumar Pal (Uttar Banga Krishi Viswavidyalaya (North Bengal Agricultural University)). The present paper documented a number of indigenous knowledge in a traditional society and studied their rationality in respect of that society as well as from the universal perspectives.

Nutritional security in Sikkim hills - imperatives of documentation of traditional foods. Dr Prodyut Kumar Paul (National Institute of Food Technology Entrepreneurship and Management); Dr Prabhat Kumar Pal (Uttar Banga Krishi Viswavidyalaya (North Bengal Agricultural University)). Sikkim is an Indian state in the Eastern Himalayas and a conservatory of indigenous knowledge of preparation of foods and medicines from the highly diversified fauna and flora. Present paper documented some indigenous food in relation to their cultural heritage, food and medicinal values.


Documentation of Fish Farmers Traditional Knowledge and Analyse the Knowledge Gap in Scientific Fish Production Practices in Tripura. Dr Biswarup Saha (College of Fisheries, Central Agricultural University, Lembucherra, Tripura). The study was conducted out using ex-post facto research design in the purposively selected districts of Tripura. Maximum knowledge gap was found in water exchange and quality monitoring. Accordingly, the study has documented some unique indigenous technical knowledge related to fisheries.
Putting Vedic wisdom in practice: validation of Panchagavya as biostimulant in agriculture. Dr Md. Nasim Ali (Ramakrishna Mission Vivekananda University). Use of Panchagavya in Agriculture, an indigenous knowledge specified in Vrikshayurveda, was evaluated in Greengram-Paddy-Mustard cropping system. The findings validated the basis of using Panchagavya as an enormous source of beneficial microbes and organic carbon.

Indigenous fishing knowledge of fishing community along east-coast near bay of Bengal: an approach for sustainable food security: a case study in Odisha. Mrs Rojalin Pani (OUAT). By random interview with those fishing community of Paradip port area of jagatsinghpur district to know their indigenous knowledge regarding fishing, weather forecasting, fixing the direction of motion, fish storage, processing etc.

Livelihood pattern of tribals: A study on transition from tradition to modernity. Dr Sujit Kumar Paul (Visva-Bharati (A Central University)). Economic development lies at the very root of a society. Tribal people are too unorganized and powerless to be individually able to better their lot in societies. Self help group is one of the effective strategies for livelihood development and security.

Indigenous knowledge in eco-safe plant protection and sustainable agriculture and biodiversity in West Bengal, India. Dr Bholanath Mondal (Visva-Bharati University). Key words: appropriate integrated pest management, indigenous knowledge, sustainable agriculture.

Ethnomycological knowledge base for food security: A study on Santal tribes of Sriniketan-Santiniketan area, Birbhum, West Bengal, India. Mrs Soma Bhattacharjee Biswas (Institute of Agriculture, Visva Bharati, Santiniketan, W.B., India); Dr Mohan Kumar Biswas (Institute of Agriculture). Macro-fungi used by the Santal tribes of Sriniketan-Santiniketan areas were identified and their traditional knowledge were documented. These ethnomycological knowledge about the utilization and evaluation of its scientific basis may become a potential tool to ensure food security.

Lifelong learning for farmers on oyster mushroom cultivation: implications of interventions. Dr Mohan Kumar Biswas (Institute of Agriculture); Mrs Soma Bhattacharjee Biswas (Institute of Agriculture, Visva Bharati, Santiniketan, W.B., India). A Lifelong Learning for Farmers (L3F) programme-“Grow more mushroom to enhance food security” was implemented among the poor farmers to uplift their living standards. The impact of (L3F) programme was significant in terms of number of growers, consumption of mushroom/day and extra income.

Ecofriendly technology for pisciculture in abandoned OCP Lakes at RCF areas, West Bengal, India. Dr Apurba R Ghosh (The University of Burdwan); Dr Sandipan Pal (The University of Burdwan); Mr Aloke K Mukherjee (The University of Burdwan); Mr Tarakeshwar Senapati (The University of Burdwan). Standard ecofriendly technology, the cage culture, for pisciculture in abandoned OCP-lakes provides an incredible protein source and environmental security.

Indigenous knowledge on selection and sustainable utilization of local flora and fauna for food by aborigines: a potential resource for food and environmental security. Dr Tribhubana Panda (Kalahandi Institute for Tribology and Ethnobiology(KITE)). The indigenous knowledge of the aborigine on selection and sustainable harvesting of food items from wild flora and fauna is important for sustaining their livelihood and would play an important role for food security of the present and future generations without causing any harm to the environment.

Rural People’s Knowledge and Practices: A Pathway to Sustainable Agriculture. Dr Santosh Kumar Rout (Orissa University of Agriculture and Technology). Agricultural development is committed to maintain and preserve the natural resources to retain its capacity to feed safe and sufficient food. Negligence of rural people’s knowledge and practices has adversely affected for which the study has been conducted.
Panel and paper abstracts

Indigenous Knowledge and its Effects on Ethnopedology: a Soil Science Perspective. Dr Somsubhra Chakraborty (Ramakrishna Mission Vivekananda University). There is a clear lack of using ethnopedology in soil mapping and environmental impact monitoring which can be enhanced by the establishment of a participatory appraisal aimed to tie local stakeholders and researchers, especially in developing countries with limited research scope.

Indigenous knowledge in ensuring rural food security: a case study of Angul district, Odisha. Dr Bineeta Satpathy (Orissa University of Agriculture and Technology). The district though predominantly an agricultural belt but the value of indigenous knowledge in the context of food security has not been given desired attention.

Utilization of indigenous knowledge - imperative to save our environment. Prof Pradip Kumar Chattopadhyay (Bidhan Chandra Krishi Viswavidyalaya); Ms Vanlalremruati Hnamte; Prof Ranabir Chatterjee (Bidhan Chandra Krishiviswavidyalaya). Indigenous knowledge is still pertinent in modern scientific horticulture. To save our earth our farms need more organic methods. Planting trees helps the environment because tree filters pollutants. Environmental security thus can be ensured with the use of indigenous knowledge.

Potential of indigenous knowledge for achieving a sustainable food security system. Prof Ranabir Chatterjee (Bidhan Chandra Krishiviswavidyalaya); Prof Pradip Kumar Chattopadhyay (Bidhan Chandra Krishi Viswavidyalaya); Ms Vanlalremruati Hnamte. The productivity has increased many fold. Industrial agriculture has resulted degradation of land, global water crisis, water pollution, nutritional deficiency etc. Indigenous knowledge related to horticulture can therefore play a vital role in sustenance of food security system.

Indigenous knowledge system: an instrument in sustained food and environmental security. Dr Arup Sarkar (Uttar Banga Krishi Viswavidyalaya). With growing demand for food the environmental resources have been exploited to the possible extent. But it has called for maintaining environmental ambience on a sustained manner. Indigenous knowledge system can well be an instrument in not only ensuring food security but also environmental one.

Indigenous knowledge: an important determinant of food security. Prof Sarthak Chowdhury (Institute of Agriculture); Mrs Susmita Chowdhury (BITM, SRINEKETAN, INDIA). Poverty is significantly reduced, the goal of having the number of undernourished in the world will remain a distant dream. The role of indigenous and local communities in conserving, collecting, improving and sustainability using plant genetic resources for food and agriculture be acknowledged.

Sustainable horticultural development. Dr Anindita Saha (Institute of Agriculture Visva-Bharati); Dr Pijush Kanti Pramanick (Government of West Bengal). Most of the introduced technologies were inappropriate for rain-fed farming under marginal conditions such as dry or mountainous areas. The study has been conducted in Darjeeling hills. Nineteen indigenous knowledge related to hill horticulture have been documented with rationality.

Securing food and environment by organic horticulture. Dr Pijush Kanti Pramanick (Government of West Bengal); Dr Anindita Saha (Institute of Agriculture Visva-Bharati). Organic farming was practiced in India since thousands of years. Organic farming is a holistic production system keeping harmony with nature using organic inputs and avoiding chemical inputs. Most efforts from Govt. institutions aim at production but not marketing.

Indigenous knowledge, traditional livelihood practices and market force: some reflections. Dr Saroj Arora (LBS National Academy of Administration, Mussoorie). Indigenous Knowledge (IK) is a social capital for the poor and constitutes their main asset in their efforts to gain control of their own lives hence, its preservation is important particularly to ensure food security.
Indigenous knowledge for sustainable farming: some practices from northeast India. Dr Chandan Kumar Panda (College of Agriculture, Tripura); Prof Sarthak Chowdhury (Institute of Agriculture). Considering indigenous knowledge systems as not performing, primitive, outdated is no longer a useful attitude, rather farm scientists should grasp the potentiality of local or indigenous knowledge like tribes of North-East India.

IKS in Agriculture and Environmental security”. Dr Biplab Lohachoudhury (Visva-Bharati). Through IKS case studies from India, a functionality model for utilising IKS for ensuring food security and environmental security is presented. It’s implication for the plan process with reference to food security and environmental security is also discussed.

Climate change adaptation of agriculture and farmers’ knowledge: evidences from selected areas of Indian Sunderbans. Dr Rupak Goswami (Ramakrishna Mission Vivekananda University); Mr Amitava Dutta (Ramakrishna Mission Vivekananda University); Dr Md. Nasim Ali (Ramakrishna Mission Vivekananda University); Mr Kaustuv Roy (Development Research Communication and Services Centre, Bosepukur, Kolkata). The farmers of Indian Sunderbans region have precisely observed climate change and climate variability, noticed its impact on their farming practices, and have developed and used indigenous knowledge to cope up against such vulnerabilities.

Practice of Indigenous Knowledge System in Maintaining Ecosystem and Food Security in Bangladesh. Dr Md. Mostafizur Rahman (University of Rajshahi, Bangladesh). Through an empirical study in Bangladesh recommendations were forwarded for the extension specialists, researchers and administrators to take desk and experimental research concerning indigenous knowledge systems.

Harnessing the indigenous knowledge base for combating the adverse effect of climate change on agriculture and food security. Dr Kausik Pradhan (Uttar Banga Krishi Viswavidyalaya). The qualitative, communal, and place-based character of indigenous knowledge may be the key to overcoming the current stalemate between scientists and climate skeptics.

Analysis of indigenous knowledge base in coastal agro-ecosystem of Sunderbans, India. Mr Amitava Dutta (Ramakrishna Mission Vivekananda University); Dr Rupak Goswami (Ramakrishna Mission Vivekananda University). Farmers of Sunderbans have developed sound indigenous knowledge system (IKS) over years to cope up with stressed ecosystem. Understanding this IKS with all aspects of agricultural management, their documentation and validation can lead to sustainable and informed natural resource management.

Social metabolism: the kinetics of entropy and osmosis in transforming farming system. Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Creation, growth and decay of any social system, retaining myriads of life and life forms, have basically concerns & exposition of energy. Social metabolism envisages a natural connectivity amongst physical, biological and social systems and transforming present social process into social outcome.

Achieving food and livelihood security through agri-horti-silviculture systems under aberrant weather condition. Dr Hirak Banerjee (Bidhan Chandra Krishi Viswavidyalaya, West Bengal, India). An experiment was carried out during 2005-07 at BCKV, India. Growth and yield of Acacia were increased with the increasing age under AFS especially in agri-horti-silvi systems. The higher NR as well as B:C ratio were recorded when bottle gourd was intercropped with Acacia+fruit crop.

Decline in the availability of traditional food sources in indigenous Australia. Dr Judy Fisher (Fisher Research/University of Western Australia). Indigenous Australians’ traditional food sources and knowledge systems have declined significantly since the 1800’s. The continued loss of naturally occurring traditional food resources through land clearing and resource acquisition removes a significant future food resource.
**Indigenous Knowledge For Managing Land And Water Resources.** Dr Souvik Ghosh *(Directorate Of Water Management (Icar), Bhubaneswar, Odisha, India).* India’s growing water shortage has reached alarming proportions. India has a rich legacy of indigenous water harvesting technologies, those combined with modern science, could lead to a permanent solution to water problem giving high agricultural returns, cost effectiveness and sustainability.

**Economic synthesis of agricultural indigenous technologies.** Prof Debashis Sarkar *(Visva-Bharati).* Technological interventions with respect to agroforestry must be based on the principles of ethno-botany, agro-ecology, and farmers’ experiments. Attempt is made to make an economic synthesis of the indigenous technologies.

**The social ecology of water management: the technology and entitlement.** Prof Anandamoy Puste *(Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University));* Dr Sankar Acharya *(Bidhan Chandra Krishi Viswavidyalaya).* The myriads of wetlands vis-à-vis water bodies support water based economy, livelihoods, serves as ‘Nature’s kidney’ and ecological development. The project have been operated >15 years have yielded tiny ecological models on fish and crop integration, livelihoods are tested, refined & standardized.

**Indian agricultural sector in crisis: how long before food insecurity and access to food threaten foundations of democracy and degenerate into anarchy?** Mrs Rachna Bollu *(NALSAR, University of Law).* This paper seeks to critically discuss the controversial Right to adequate food and food security, which is quickly heading towards a global disaster.

**People-centred advocacy: a tool for community participation.** Dr Debotosh Sinha *(University of Visva-Bharati, Sriniketan).* In the last decade, the explosion in population, accelerated urbanization and income growth have become unsustainable. They are generating growing and competing demands on food and on natural resources such as soil and water as well as the wider environment.

**Use of Traditional Environmental Knowledge for Environmental Sovereignty and Security.** Mr Rajesh Das *(University Of Burdwan).* The intention of this paper is to give a brief review of the concerns of indigenous peoples in relation to indigenous traditional knowledge and, to look at how that knowledge is used and protected the issues of environmental awareness among the rural dweller in specific.

**Indian judiciary and the right to food - the issues and challenges.** Prof Manik Chakraborty *(University of Burdwan).* This paper deals with the role of the judiciary in implementing the right to food in India.

**Food security and the law: an Indian perspective.** Prof Shachi Chakrabarty *(Calcutta University).* This paper deals with food security issues in India and also the existing legislative framework to implement the right to food.

**Who Owns the Chilli?: Discourses of Traditional Biodiversity based knowledge systems across national “borders” in the Eastern Himalayas.** Mr Joy Dasgupta *(Ministry of Agriculture, Irrigation and Livestock, Govt of Afghanistan).* Short Abstract:This paper outlines the dichotomy between the national notions of ownership of biological resources and the borderlessness of the associated knowledge systems. The paper argues that there is an urgent need for the development of regulatory regimes that would address this issue.

**Indigenous knowledge and Its Role in Sustainable Livestock and Fish Production in India.** Prof Shyamsundar Dana *(West Bengal University of Animal and Fishery Sciences).* Most of the indigenous knowledge of India is undocumented. It is continuously evolving based on years of experience. It needs careful documentation and analysis for developing sustainable farming systems, otherwise it would be lost, not regained at any cost in the future.
Panel and paper abstracts

Integrated Farming towards Food Safety. Dr Siddhartha Mukhopadhyay (PSB (Institute of Agriculture), Visva-Bharati). Collective wisdom, decision and action by the farmers are prerequisite for integrated farming. An executive blue print for application of the concepts of integrated farming is necessary that consists of formation of farmers’ group, orientation training and promote actions at the field levels.

PE04
Enquiring into the urban form through governing practices and social organisation (IUAES Commission on Urban Anthropology )
Convenors: Mr Marc Morell (Universitat de les Illes Balears/Universitat de Barcelona); Dr Corine Vedrine (National School of Architecture of Lyon/ CMW-CNRS)
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G207

In recent years, social sciences have paid wide attention to accruing governing practices that enmesh the economic and the political in their attempts to catch on the urban.

The statist/static seizure of the urban often translates into stipulations of what this urban is about and regulations on how it should be managed within the logic contemporary capitalist societies “ought to” follow (neoliberalisation of space, urban marketing and competition...). Meanwhile, a range of centralising dominating and exploitative class strategies has sprawled unevenly allocating affluence and poverty. Programmes of urban renewal that aim at improving social cohesion in spite of social conditions, commoditisation of social space through tourism, processes of gentrification in which to capture rent gaps, the extreme securitisation of habitat (e.g. gated communities), and the financialization of everyday life contribute to segment further the urban form as well as the urban.

However, no matter how severed, the urban still thrives with striking imagination. There are new spaces of representation, and room is produced for urban appropriation, network spasms, unexpected mobility, attainable urban cultures... Distinct social actors are generating original initiatives in social organisation with fresh ways of contending, when not contributing to, governing practices.

This panel enquires into the shape the urban takes and the ways in which social actors set it free anew, against or beyond social exclusion, marginalisation, segregation and profit-gaining. It does so by discussing social experiences and representations in the context of the current ongoing crisis. Both theoretical and field-grounded contributions are welcome.

Discussant: Dr Giuliana Prato
(Un)governing strangeness in a poor neighborhood: boxing between social disqualification and resistance. Dr Jerome Beauchez (Centre Max Weber). From ethnography of a boxers’ group living and training in a poor neighborhood of an eastern French town, this article questions pugilism as an experience of confrontation with the Other whose reasons and effects are to be found beyond the ring. Explaining gestures with boxers' words, it seeks to describe fighting figures by placing them in the thickness of biographical career paths. Sharing the experience of immigration, these boxers’ stories have all been marked by their confrontation with strangeness, understood as a social disqualification of otherness which causes private wounds.

Neoliberal urbanism, governing practices and migrant labour in India. Prof Kalpagam Umamaheswaran (G.B.Pant Social Science Institute). Neoliberal urbanism resulting in restructuring and the creation of new urban spaces are conducive to the motives and aspirations of global capital, and it also entices migrant workers to these urban centres. Facets of neoliberal governmentality of migrants and their social organization are explored.
Panel and paper abstracts

Between Survivalism, Resistance and Fatalism: The Use of Space in a Urban Historical Food Market, Catania, Sicily. Ms Brigida Marovelli (Brunel University). Through the analysis of the urban space use and its significance, this paper aims to address how a historical market in Sicily faced the intervention of local and international authorities.

Duality between urban strategy and territorial reappropriation in the new down-town of Beirut. Miss Hélène Balhawan (CLERSE - CNRS). Since its creation, the notion of gentrification is used in the social, political and urban studies to describe transformations of city centers. The aim of this communication is to question gentrification paradigm through the case of the Beirut downtown reconstruction.

“Back to the roots”: the socio-political organization of urban indigenous communities in Chiapas, México. Ms Marie Hermanova (Charles University Prague). The paper is based on a one-year long fieldwork in San Cristóbal de Las Casas, Chiapas, México and it aims to show how the indigenous inhabitants of a marginalized suburban areas are organizing themselves, exploring and creating new ways of inhabiting the urban space.

PE06
Food security and rural development
Convenor: Dr Prabhat K Singh (Ranchi University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.209

The government in developing countries claims that they have attained self sufficiency in food grain production. What is the measure of Self Sufficiency, whether it is Quality or Quantity? The claim of record breaking food grain production will not feed the hungry stomach of starving million.

The reports of large quantity of food grains getting rotted present a dismal picture in the backdrop of hungry people. Doing simple effective measures like improving the storage facilities of food grains, so that wastage food grains can be avoided, prompt movement to places of need will go a long way in reducing food shortage to some extent. Proper distribution through public distribution system must be strengthen to achieve food security in developing world.

Discussant: Dr Vijay Prakash Sharma

Peoples participation and food security in India. Dr Vijay Prakash Sharma (National Institute of Rural Development). India is a moving example of how food sufficiency at the aggregate level has not translated into food security at the household level.

One of the worst droughts in all times in the Horn of Africa. Mr Vicente Javier Arias Gomez (Universidad Nacional de Educación a Distancia UNED). I’m going to introduce an anthropological study based on what is happening in the Horn of Africa which is suffering the consequences of a terrible drought causing tragedies and suffering of this population.

Food Security and Structural Formation: A Case of India. Dr Madan Chand Sarkar (ASSEFA, Eastern Region). Socio-economic transformation taken place in India on the base of traditional structural formation that has pushed India’s rural labour force into informal sector. Structural transformation in favour of rural working population would be the real answer to end poverty and food insecurity in India.

Mindless land acquisition will imperil food security. Ms Rupali Mahata (Jharkhand Science Forum). Land acquisition from farmers by state administrative apparatus is rampant in India. The administrative apparatus of the state did not make enough investment in rural areas and those who have been doing agriculture have not been educated and empowered to adopt alternative sources of livelihood. The prime land must be conserved for agriculture or else food availability will suffer in a country where 70% still depend on agriculture.
Status of Food Security Schemes among the Bedia tribe of Jharkhand. Mr Jagdeep Oraon (Sidho Kanho Birsha University, Purulia, W. Bengal). Jharkhand is one of the very rich state in terms of its natural resources, land, forest and minerals but on the other hand incidence of poverty is also very high.

Mahatma Gandhi National Rural Employment Guarantee Act and Food Security in Jharkhand. Dr Jyoti Lal Oraon (Jharkhand Public Service Commission, Ranchi). Mahatma Gandhi National Rural Employment Guarantee Act is a milestone for providing employment to the rural areas. This is the biggest programme of the world ensuring the right of employment for eliminating the poverty and malnutrition.

Agriculture, food security and rural development in Bastar, Chhattisgarh. Dr Vijay Kumar (Anthropological Survey of India); Mr Rajesh Roshan (Anthropological Survey of India). This paper is scrutinized on the traditional agricultural practices in the Bastar region. For ensuring food security and improving the nutritional status is a challenge for the Bastar District of Chhattisgarh as a whole.

Rural development and Panchayati Raj in Jharkhand. Dr Minakshi Devi (Marwari College). There are several programmes for rural development by the Central government as well as by the state governments. Many programme are coming down since independence in the Five year Plans in different names in different time periods. All these programmes had a Top- Down approach in implementation till early 1990s. It was observed that the only 15 percent of the allocated fund was reaching to the people or to the beneficiaries. Then it was decided to change the implementation approach from top- Down to Down- up approach.

Food Security and other livelihood Matters of the Forest Centered Migrant Tribal Communities of Duarse, West Bengal. Mr Suman Kalyan Samanta (Mahishadal Girls’ College). There is very strong relationship between the socioeconomic conditions of various forest centered migrant tribal communities and income from forest based common property resources specially in the forest centered areas of Duarse in northern West Bengal. Most of these forest centered tribal communities are very poor and completely depending on forest resources.

Nutritional security a major need in tribal areas. Mr Ashis Sinha (The Pioneer). The problems of tribes are manifold. Malnutrition is one of the major ones. The risk is increasing with extensive deforestation, frequent climatic calamities and the change in traditional economy. Malnutrition and starvation death are important reasons behind the high mortality rate among tribes.

Food Insecurity in Mahalis: an Artisan Tribe of India. Ms Rapti Pan (Anthropological Survey of India, Eastern Regional Centre, Kolkata). The Mahalis, an aborigine artisan tribe of eastern India, with occupational specialization in bamboo craft have been operating as a case-like group within the broad framework of the agrarian economic structure of the caste-based Hindu peasantry in rural India. In the changing context of modernization, many of the bamboo-craft that the Mahalis produce are replaced by industrial products in the market. The Mahalis thus have to adopt diverse occupational strategies to earn their day-to-day livelihood and lead a life peripheral both to the peasant economy and the industrial economy.

Insecure primitive tribes in India: measure to food security. Ms Divya Bharti (Ranchi University). There are 75 Primitive Tribes in India out of the Scheduled Tribe list on the basis of their backwardness. They were grouped out in 1975. But, with state-wise variation in the list of Primitive Tribes, those listed as Primitive Tribal Group (PTG) in one state are not necessarily primitive tribe in another state. These primitive tribal groups are the most vulnerable groups and often termed as Vulnerable Tribal Groups.
Food Securing Processes From A Forest Village Of North Bengal. Miss Aheri Das (Anthropological Survey of India). Oraons are a widely migrated tribe of Chotanagpur plateau. After a long migration, a group of this tribal community is finally settled down as agriculturist tribe in the different forest villages of North-Bengal. Paddy cultivation is the main way to ensure their two ends meals. They use very simple tool and technology to produce their food. The main objective of the present study is to make an account of the traditional food securing process of Oraon tribal community from a forest village of North Bengal.

Secured Food but Starving Population: A Peep into Developing Rural India. Mr Shiv Kumar (University of Allahabad). It is anomalous that on the one hand the government data suggest that there is ample food production in the country, on the other hand, cases of starvation death, malnutrition, and undernourishment increase day by day. The panel would discuss the reasons behind this anomaly.

Impact of Jharkhand Tribal Development Programme on socio-economic Development of schedule Tribe of Jharkhand, India. Dr Sabir Hussain (Jharkhand Tribal Welfare Research Institute). In this paper an attempt is made to analysed the impact of JYDP on schedule tribes, with special reference, Agriculture, Farming, Nursery management, livestock sectors in west singhbhum and Ranchi district of Jharkhand state. A structure schedule was used randomly. Besides administering schedule to 100 beneficiaries of JDP, five focus group discussion and observation was made to collect comprehensive information from target group pertaining to impact of JTDP on their socio-economic development.

Maize Cultivation In Sikkim: Food Security and Strategy. Dr Sumitabha Chakraborty (Anthropological Survey of India). Maize is the major cereal crop of Sikkim and has been the mainstay of the farming community, principally the Lepcha, then Nepalese and the Bhutia. Productivity of 1500kg/ha under rainfed conditions is only possible with organic vermicompost manure and nominal application of chemical fertilizers. The maize yields decrease with increasing altitude, which can be attributed to absence of location specific varieties, low use of chemical fertilizers and unfavourable climatic conditions particularly during the pre-Kharif seasons.

Food Insecurity and Rural Development: An Anthropological Study in Sundarban. Mr Amitava Dinda (Anthropological Survey Of India). Food insecurity is burning problem in Sundarban in India. Agriculture, fishing not generate resources to meet basic needs resulting food insecurity.

Persistence of exploitations of women in the rural areas of Hazaribag District (Jharkhand, India). Dr Alok Kumar (V.B.U. Hazaribag); Dr Raj Kumar Mahto (V.B.U. Hazaribag). This paper aims at to elaborate the persistence of inhuman activities of women in the five rural Blocks of Hazaribag district. A comparision has also been made with the tribal women of the study block. Among the non-tribal people it has been found that the female itself is while responsible for doing inhuman work while the males are comparatively less indulged in doing so.

Food security among the Santhal of Jharkhand. Mr Manish Chandra Tudu (Ranchi University, Ranchi, India). Santhal is the largest tribal group of Jharkhand and third largest group of India. According to 2001 Census their population in Jharkhand is 2410509. Santhal Pargana is the highly concentrated area of Santals in Jharkhand. Santhal is Proto-Austroloid racial stock and linguistically they are of Austro- Asiatic family. Their culture and tradition are very rich. This paper will deal with the ground reality of the food security of the Santhal tribe and the existing PDS system in the contemporary situation.
Panel and paper abstracts

Public Distribution System in Purulia District of West Bengal. Mr Mayank Prakash (Ranchi University). Public Distribution System has been considered as the most important food based safety net. The basic objective of the Public Distribution System (PDS) in India is to provide essential consumer goods at cheap and subsidized price to the public. In addition to food grains, PDS has also been used in India for the distribution of edible oils, sugar, kerosene and cloth. The most important covered under PDS in India have been rice, wheat, sugar and kerosene. Besides these four items which constitute about 86 percent of PDS sale, there are other items too but having fewer shares in PDS sale.

Food And Livelihood Security Of The Marginalised Communities In India Vis-Ã-Vis Implementation Of Mnrega. Dr Madan Chand Sarkar (ASSEFA, Eastern Region).

Food security and Rural Development in Khunti area of Jharkhand. Miss Kumari Vibhuti Nayak (Ranchi University). Food insecurity is getting high with increase pressure on land, rapid empowerment degradation, frequent natural calamities and inequitable distribution of resources. This situation is particularly serious in Khunti area of Jharkhand which is most insecure in terms of food and nutritional security.

PE07

Modern urban utopias and sustainable cities (IUAES Commission on Urban Anthropology)
Convenors: Prof Michel Rautenberg (Université Jean Monnet); Dr Marie Hocquet (Université Jean Monnet)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: Alan Turing Building G207

The urban utopias proceed from inhabitants, from institutions, from professionals, from philosophers. They stand at the crossroad between the long history of the city, of philosophical and political proposals for a « good life ». Several forms cohabit, however most of the time they share a common idea : the city is supposed to resolve most of the problems of the modern life. Nowadays, utopias have left global visions of the city they often had until the end of the 20th century, and are applied to more peculiar spaces: a district, a street, an apartment building. Abstract projections have given way to more pragmatic approaches, more attentive to the inhabitants’ practices, as are, for example, the Ecodistricts, the Berliner Hausprojekt or many others projects all over the world. Most of these projects seem to apply Henri Lefèbvre’s proposal to privilege inhabitants’ everyday life and wishes when conceiving new buildings. However, we also have to take into account that local democracy is becoming a new way of managing cities.

A lot has been written about all these subjects. But few researches have been realized about the social framing and effects of urban utopias : who are the people living in those places? how do people deal with blending dream and reality? This panel aims to propose international comparison based on ethnographical presentations in order urban anthropology to invest the important question of mutual trust and collective aspirations.

Discussant: Manos Spiridakis

What remains of the utopias conveyed by the squatting movement in Berlin, more than 20 years after the wall came down. Dr Marie Hocquet (Université Jean Monnet). In this paper, we will first come back to the imaginary conveyed by Berliner squatting movement. Then, we will question the way in which the local government manages this urban heritage. We will finally determine what remains of these utopias in an urban space which is constantly modified.

Panel and paper abstracts

Could Urban Development in North Bengal influence an Identity Movement?. Mr Ashok Das Gupta (University of North Bengal). This paper actually deals with the query: Could Urban Development in North Bengal influence an Identity Movement? North Bengal is a part of India and hence, case study is taken from India.

Modern urban utopias and sustainable of Ranchi, Jharkhand, India: A Study in Anthropology of evolving humanity, emerging worlds. Dr Satya Narayan Munda (Ranchi College, Ranchi University). "Modern urban utopias and sustainable of Ranchi, Jharkhand, India: A Study in Anthropology of evolving humanity, emerging worlds" This topic highlights tribals way of life.

Pedagogical City For A Humane Utopia. Mr Kerem Ekinci (Yıldız Technical University). This paper deals with the "city phenomenon" through a critical vision (look) to "civilisation" in general, whereby city is considered, hence an utopia will be tried that can/may reverse such a situation; and that utopia will be called "pedagogical city".

PE08
Communities of practice in global sustainability
Convenor: Dr Carl Maida (University of California, Los Angeles)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.211

The need to promote participatory approaches to sustainability literacy in the broader public is clear, however few community-based approaches have been developed to date that integrate disciplines into a holistic perspective of Earth’s natural and human systems. Cultivating sustainability literacy and public engagement on its behalf requires embracing diverse cultural perspectives, trans-generational timeframes, and local-to-global connectedness. The complex environmental challenges brought about by rapid development and growth of human populations, together with the current technological revolution that has changed both lifestyles and social norms, call for a new approach to learning that facilitates interdisciplinary action on behalf of sustainability. A need for integrative science and education has shifted the emphasis toward actively using what learners know to explore, negotiate, interpret, and create through collaborative activities across disciplines. As a potentially disruptive innovation, interdisciplinary collaborative learning challenges researchers, students and the public to acknowledge their roles as participants engaged in producing knowledge that integrates and synthesizes data from diverse fields into a whole-systems perspective. The panel focuses on theoretical and case-based papers and discussions of communities of practice to illustrate how researchers, students, policy and community leaders, and the broader public, come to engage in community-based transformational sustainability research and practice. Panelists discuss how networks of researchers, educational practitioners and experts communicate with a wider audience to translate sustainability concepts into terms broadly understood by the public, and on how emergent communities of practice ensure greater engagement on behalf of sustainability by the public, as citizen scientists, locally, nationally, and globally.

Cultivating Sustainability Literacy and Public Engagement in Intag, Ecuador. Dr Linda D’Amico (Winona State University). Intag in northwest Ecuador represents a microcosm of the planet’s most salient problems having to do with development, governance, and climate justice. The region offers lessons about sustainability, civic participation, biodiversity and climate change for the future of life all over the globe.
Panel and paper abstracts

Spaces for Trans-disciplinary Dialogues on the Relationship between Local Communities and their Environment: The Case of a Rural Community in the Calchaqui Valley (Salta, Argentina). Dr Marta Crivos (CONICET-UNLP). We present an intersectoral reflection to identify those issues related to the changes the natural and social environments are suffering, and to search for ways of fostering the sustainable development of practices and resources at the local and global levels.

“We are the police of our own fields”: Vigilantes of Sustainability and Justice at the Margins of a Global Economy. Dr Debarati Sen (Kennesaw State University). In this paper I show how the idea and practice of Fair Trade informs women’s situated empowerment sensibilities in Darjeeling as they participate in their own community’s Fair Trade certification through internal community inspections.

(Re)Creating a Sustainable Resource Base: Advocating for Housing and Neighborhood Sustainability in North Brooklyn. Dr Sam Beck (Cornell University). This paper focuses on sustaining a self-identifying Latino group in North Brooklyn whose life ways are at a stage of disintegration and whose residential presence in a Brooklyn “neighborhood” is increasingly vulnerable due to factors usually glossed as “gentrification and displacement.”.

Knowing sustainability: building communities of practice through project-based learning in urban ecology at high tech high. Dr Carl Maida (University of California, Los Angeles). This paper focuses on a community of practice of students and adult mentors, with the goal of “knowing” sustainability based upon socially defined competence and habits of mind developed through urban ecology projects that integrate a holistic perspective of Earth’s natural and human systems.

“We must cultivate our gardens”: Urban agriculture, civic ecology, and global crisis in Lisbon, Portugal. Prof Krista Harper (University of Massachusetts Amherst). This research project explores how people in Lisbon, Portugal, are transforming urban space through gardening, and how gardeners interpret their own practice. I present the history and contemporary terrain of Lisbon’s urban gardens and then discuss the cultural values that gardeners attach to the practice of growing food in interstitial urban spaces.

A Synergistic Approach to Building Community around Sustainability. Dr Sandy Smith-Nonini (University of North Carolina). This paper will discuss lessons learned from a self-supporting co-op in Durham, North Carolina (USA) that combines environmental education with a workshop and marketplace for upcyclers. The question driving the Recyclique co-op has been how to promote sustainability education to a broad public while addressing the need to make green lifestyles accessible for underemployed people. We chose a synergistic social enterprise approach rather than a traditional non-profit model.

Local Exchange and Trading Systems (LETS) in Future Sustainable Economies. Dr Richard Westra (Nagoya University). Green notions of LETS which hark back to writings of Adam Smith on market operations conflate two different meanings of the term “market”. To understand the role LETS may play in future economies demands treatment of this problem.

PE10
The dynamics of changing rural livelihood: culture and cultivation
Convenor: Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University))

Thursday 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Friday 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe 2.2

Indian agriculture in the continent of Asia is undergoing all kinds of experiments and dispositions; fast, swashbuckling. The brunt of global warming and climate change is going to over shadow the prospect of economic prosperity. With one degree centigrade change in night temperature,
would tell upon a loss of 25 per cent productivity in wheat and 12 per cent productivity in rice. A deleterious change in farming system and an erosion in production will amount to a huge loss in livelihood and fertility of micro-economy. Over decades, Indian rural economy has been experiencing a sharp change in livelihood pattern and texture. The spectrum of livelihood transformation is being characterized with migration, urbanization, industrialization, and settlement pattern, invasion of global communication and erosion of bio-diversity. The dynamics of livelihood change, thus would be highlighting the spatial distribution and patterning of livelihood, time series dent of livelihood, agronomic issues amounting to livelihood transformation, and neo culture change through an osmosis of livelihood mix, the gender issues and serious policy implications for such a humongous farming populations all over India and beyond. The aspects of higher production have already been compromised with loss of natural resources, contamination, and depletion of ground water and deletion of indigenous knowledge out of its fabrics of local culture and praxis. On the other hand, it is to be answered whether the dynamic of livelihoods have undergone a socialization process to generate, however complex, an apparent stability to its economy so far.

**Discussant: Prof Sankar Kumar Acharya**

**Changing livelihoods with geo-spatial distribution in West Bengal, India.** Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Sustainable livelihood is both a concept and an application. It has got temporal as well as spatial distribution. Indian farming is being heavily impacted by livelihood issues as well as farming characters like Cropping Intensity, irrigation status and wage leading to a spatial modeling.

**Community ownership and community entitlement to wetlands for transforming livelihoods.** Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Community ownership of wetland is right way progress for the mentoring and monitoring of these natural resources. It would help generation of livelihood and economic protection of wetland with ecological concern. These has been experimented it wet land having an interaction with paddy enterprise.

**Social metabolism: the kinetics of entropy and osmosis in transforming farming system.** Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Social metabolism is the scientific study of energy flow that connects nature and society, human behaviour and social system. It has been studied both to estimate the entropy as to configure the energy flow process for attaining in neo equilibrium with reference to farming system operation.

**The transforming coastal ecosystem: the brunt of climate change on life and livelihood.** Dr Kaushik Brahmachari (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Gautam Saha (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Dipankar Saha (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Coastal areas specially having natural mangrove cultivation and social system operating based on marginal economy are extremely vulnerable to climate change. Both plant and ichthyoafaunal biodiversity are the major concerns while we keep thinking on the factor production of performing cropping system.

**Indigenous technical knowledge, the basic of farming system operation.** Dr Debabrata Basu (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Tapan Kumar Maity (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). For every farming system across the World, indigenous knowledge performs as the foundation of the entire system functioning. The time is on to isolate, customize and catalogue this knowledge component to make the system resilient and surviving over bites of cryptic modernization.
Drought and Depletion of Forests Drive Tribal People to a Dreary Future: Livelihood Rights unknown to them. Dr Mahua Ghosh Sengupta (Society for Action and Reflection (SPAR)).

Tribal communities of rural Odisha still lack health & quality education. They have limited means of livelihood with improper implementation of Government schemes. Hunger and poverty apart, drought situation has driven most of agricultural labours to migrate elsewhere, requires investigations.

Ethnomedicinal properties of traditional vegetables: the present status and future journey. Dr Tapan Kumar Maity (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Some vegetables of West Bengal, India, is possessing tremendous medicinal property. These are grown both descript and on-descript lands endeavour is needed to go on cataloging them and keep on harvesting the blessed properties for deriving alternative medicine and approach to health care.

Organic farming: at the turning point of changing soil fertility. Prof Dipankar Saha (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Gautam Saha (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Kaushik Brahmachari (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Indian agriculture by default is organic. The unplanned modernization along with indiscriminate use of agro-chemicals has distorted its natural function. Organic farming, given socially accepted, can heal up the losses and place the production process on proper gear of functioning.

Energy auditing in traditional farming and its comparability with modernizing agriculture. Dr Gautam Saha (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Kaushik Brahmachari (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Energy auditing is an inextricable process for attaining sustainable development in agriculture. Energy balances is the key word to maintain equilibrium in any farming system. The energy metabolism of a farm thus focuses on energy inflow and energy outflow.

The crop biodiversity and its impact on changing agro-ecosystem in West Bengal, India. Dr Asit Kumar Basu (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Erosion of soil and biodiversity has created a binary problem to the performing cropping system. Fertility status and fecundity of soil and biodiversity need to be corrected and restored for retrofitting the dilapidated cropping system for a belligerent system functioning at a desired level.

Modeling of cropping system: a different vision for alternative livelihood. Dr Pradip Kumar Sahu (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Tapan Kumar Maity (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Asit Kumar Basu (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Farming system operations as well as functioning is a complex display of contributing factors like productivity, cost, input, meteorology and so on. Modeling of cropping system shall help a better structural support for estimating optimal functioning as well as maxima of profitability.

Conflict and coalition of intrinsic and exotic knowledge: a reality of modernism. Mr Narendra Kumar Sharma (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Conflict between exotic and traditional knowledge is universal. It is both the prospect and challenge of technology socialization. The osmotic pressure of intrinsic knowledge and the viscosity of exotic knowledge together form the dialectic of knowledge management for a sustainable development.
Panel and paper abstracts

The social entropy: the text and texture of knowledge osmosis. Dr Kausik Pradhan (Uttar Banga Krishi Viswavidyalaya); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Social entropy is the estimate of social disorder leading to a disequilibrium and creation of impediments for socialization of technology. The increasing gap between motivation unleashed and achievement made are contributing to the premium of entropy. A social osmosis can be an alternative here.

KVK in India: the light house for illuminating modern knowledge and better life. Dr Bijoy Kumar Mohanty (Orissa University of Agriculture and Technology); Dr Santosh Kumar Rout (Orissa University of Agriculture and Technology); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). The impact of Krishi Vigyan Kendra here has been studied to elicit the facts of economic return, technological compatibility and change in cropping intensity. The spill over effect can also be measure between adopted and non adopted village under the same canopy of KVK.

The altitude extension: an innovative approach for social transformation. Dr Anupam Mishra (Indian Council of Agricultural Research); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Altitude extension is the innovative research approach to estimate the spatial variability of both farming and rural system in congruence to its slope ad dent. The meteorological and institutional variables have been studied alongside the technological feasibility for an appropriate intervention.

The problem of transferring biotechnology: a social and economic consideration. Dr Nirmal Mandal (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Arup Kumar Bandyopadhyay (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Asit Kumar Basu (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Biotechnology in agriculture is transforming faster into a profitable enterprise but proper supply chain, technical feasibility in certain cases, lack of data bank and poor level of awareness are some the banes impairing its proper socialization. These need to be corrected and attended properly.

Nutrition and calorie intake: the suffering children in poverty domain. Mr L Sophie (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Low calorie intakes as well as poor food intake are responsible for sagacious malnutrition for the school children of North East India. It is sagacious because it is overlooked and over done. Training, education, motivation, perception can solve the problem.

The non-descript cattle of India: the bliss or bane. Dr Nilotpal Ghosh (Bidhan Chandra Krishi Viswavidyalaya); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). The non-descript cattle are both resource and liability. The proper inventorization of these cattle, the rich source of bio-generic treasures, would help effective biodiversity management for an integrated farming system in function and operation.

The poverty of food, knowledge, and voice: the subalterns dictum. Ms Victoria Devi (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). The poverty, hunger and silence are inextricable tuned to each other. The poverty of knowledge leads to silence and silence leads to deprivation. The poor people are poor because they are silent. Voices need to be articulated to the poor to make them socially entitled.
Sending technology to peripheral farming communities: a challenge ahead. Dr Santosh Kumar Rout (Orissa University of Agriculture and Technology); Dr Bijoy Kumar Mohanty (Orissa University of Agriculture and Technology); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Ensuring technology flow to drench the need of outreach people is a challenge. The Subalterns are crippled with abject poverty of both means and knowledge. The socialization of technology for this people has to consider the following barriers like poverty, attitudinal impediments.

Socialization of cropping system overtime: the curve and meanders. Prof Arup Kumar Bandyopadhyay (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Cropping system, beyond its structural composition, goes dynamic and evolving with the splash of time. The productivity of farming system has been a subject of socialization of techniques and methods. This would go ultimately framing a temporal variability and functional dispersions.

PE12
Micro-financing and rural poverty reduction
Convenor: Prof A.H.M. Zehadul Karim (International Islamic University Malaysia)

Micro financing is a well accepted strategy for reducing poverty in the world especially in Asian Region. Some factors have long been constraining the productive capacities of the hard-core poor, who do not have any access to the economic opportunities of the market system and to the means of production. In the place of failure of many development programs, however, micro-financing has been suggested as an alternative strategy to address the issues of rural poverty. It is noteworthy that such credit should be interest-free and only the capital should be paid back with easily payable installment, or the rate of interest should be negligible in some cases. Micro-credit is made available to the rural poor directly, and thus to enable them to capitalize their skills and opportunities, and thus help them building their efficiency.

Grameen Bank Credit Discipline for Proper Microfinancing System: Empirical Evidences from Bangladesh and Malaysia. Prof A.H.M. Zehadul Karim (International Islamic University Malaysia). It describes the Grameen Bank credit discipline for proper microfinancing system.

Neoliberalism, Microcredit and Rural Women in India. Prof Kalpagam Umamaheswaran (G.B.Pant Social Science Institute). In this paper we will examine the growth of microfinancing in India as well as the changes that neoliberalism has brought in this sector. We will examine the impact of micro credit lending on rural women in India.

Sericulture as livelihood support and micro financing for sericulture development in India. Dr Nirmala Johnson (Sarah Tucker College, Tirunelveli).

Rajbanshi People of northern West Bengal: Access to Micro-Credit. Mr Ashok Das Gupta (University of North Bengal). This paper is on Rajbanshi People of northern West Bengal: Access to Micro-Credit. This is a case study from North Bengal region, India.

Role of micro finance in poverty reduction: a case of regional rural banks in Himachal Pradesh, India. Dr Ashwani Kumar; Dr Mohinder Kumar Slariya (Govt PG College, Chamba). Poverty is the biggest problem of developing countries and India is not an exception. The paper will examine the role of govt owned banking micro finance institutions in poverty reduction.
Ecological resource management is a valuable endeavor to indicate the status and condition of people who use ecological resources in meeting their multifarious needs. We often mistakenly formulate policies for conserving and restoring the ecological sites by ignoring the local people’s skills and traditional conservation techniques. This knowledge is learned by themselves through their practical experiences and very often it is transmitted from one generation to the next through unwritten and oral communication. Being the real descendants of their habitats since long past, and nonetheless, in many places around the world, the indigenous people possess valuable traditional environmental knowledge through interacting with their proximate ecosystem. Unfortunately, however, many of such people are now repressed and exterminated by formulating discriminatory laws and policies in the name of development. For that purpose what we require that we should integrate the indigenous knowledge with that of scientific venture to make sustainable development through the utilization of ecological resources. The social scientists should work with natural scientists, policy makers and development practitioners to help evolving a sustainable model for ecological resource management. Accordingly, this session invites proposals from the academicians of different disciplines, and also people from different regions of the globe, to have the diversities in ecological resource management initiatives. This session is wedded to receive qualitative and/or quantitative and/or mixed approaches of finalizing the ecological essays aptly dealt with the indigenous knowledge the people usually utilize in ecological resource management.

Indigenous technologies for management of insect pests in vegetable field in different communities of India. Dr Sunil Ghosh (UBKV (Ag. University)). Insecticides, used in vegetable cultivation are causing harm to the environment by poisoning men and animals and by killing beneficial insects. Traditional methods which have been used for hundred of years are still of effective in pest control. They do not at all normally pose any pollution hazard.

Socialization of bio-neem for conserving soil health and generating sustainable livelihood for rural people in India. Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Consequent to the exploitation of land water and bio-diversity for ushering a green revolution in India, the yield potential of all these natural resources has been dwindling. Neem kernel bio-fertilizer can revamp the fertility status of soil and create varied livelihood across the farming class.

Ethnobotanical promotion of ecorestoration of forests in Burdwan District, West Bengal, India. Dr Ambarish Mukherjee (Burdwan University). The present authors successfully applied indigenous knowledge and promoted socio-cultural activities of concerned tribals in restoration of some forests in Burdwan District of West Bengal State in India The nature seemed to allow a harmony of manipulation with self designing capacity of the nature.

Rajbanshi Indigenous Knowledge for Ecological Resource Management. Mr Ashok Das Gupta (University of North Bengal). This paper deals with Rajbanshi Indigenous Knowledge for ecological resource management.


IKS and changing agro-ecosystem of the Apatanis of Arunachal Pradesh: a study on a frontier tribe in transition. Prof Sarit Kumar Chaudhuri (Rajiv Gandhi University). to follow.
The Role of indigenous knowledge in effective forestry, bio-diversity management and livelihood securities in three tribal communities of Madhya Pradesh, India. Dr Debashis Debnath (Indian Institute of Forest Management). The paper attempts to discuss on the application of Indigenous knowledge system in contemporary forest management, bio-diversity management and livelihood securities in indigenous lands.

The Importance of Indigenous Knowledge to Effective Public Participation in Environmental Impact Assessments. Ms G’Nece Jones. Since indigenous and traditional communities are the principal environmental stewards of their land, they are in the best position to provide EIA practitioners with valuable empirical data regarding environmental patterns and nuances.

Hydroelectric power projects as a threat to existing traditional knowledge: a study of power projects in Ravi basin in Chamba district of Himachal Pradesh, India. Dr Mohinder Kumar Slariya (Govt PG College, Chamba); Dr Ashwani Kumar. Dams are threatening the existing traditional knowledge in Himalayan region. in this case study 117 dams of different magnitude have put the traditional professions of people at stake.

Indigenous knowledge about use of macrophytes of Wetlands in Nadia District, West Bengal (India). Dr Goutam Bala (Narayanpur High School (H.S.)); Dr Ambarish Mukherjee (Burdwan University). The preset study documents the indigenous knowledge about use of macrophytes of Wetlands in Nadia District, West Bengal (India) and envisages their sustainable use to ensure ecological welfare and economic development of the associated people.

PE14
The urban poor and their struggle for survival: search for an alternative in livelihood (IUAES Commission on Urban Anthropology)
Convenor: Dr Sumita Chaudhuri (Calcutta University)

Tuesday 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 3.213

Population of a city grows through birth as well as migration. Not only migration accounts for a significant demographic growth, it also contributes largely to the economy of towns or cities. Slums, squatters and other forms of settlements are being formed at faster rate than the increase in households. Urban poverty, scarcities of housing and services for the poor have been enormous. The economy has not been able to provide employment and income, and the supply of the housing and services have been limited. It is not merely a matter of matching supplies with demands, as a vast majority of the urban poor is unable to pay.

Significantly, a large number of urban poor work in the informal sector where entry is easy, requiring less skills, less education and less capital. Regarding rural migrants, it should be also noted that this urban poor continue to be linked with the rural world through visit, remittances of money and the continuity of social, cultural and economic networks, including recruitments of people from their rural areas.

This Panel invites papers from different countries to promote a comparative understanding of urban poverty, focusing on job and living conditions and their effect of people’s health, as well as on rural migrants and their social, cultural and economic integration in the urban environment.

Chair: Prof. Talbot Rogers

Discussant: Prof. Buddhadeb Chaudhuri
Economically distressed Migrant population to Kolkata in search of livelihood for survival. Mr Manabendra Nath Mandal (University of Calcutta). Urban population produce very little for their consumption but the migrant people are trying to produce and engage in various work and looking for opportunities to survive.
Panel and paper abstracts

Seeing Poverty Globally at Work and at Home. Dr Jerome Krase (Brooklyn College of The City University of New York). This paper seeks to help promote a comparative understanding of urban poverty by offering a visual focus on the work and residential conditions of the urban poor and working classes.

Survival in Uncertainty: A Study of the Hawkers in an Urban Situation. Mr Sovan Chakraborty (Calcutta University). In the present day context each and every human being struggles for his survivability. Urban poor is also searching for new economic option for betterment of their life condition. Hawking, vending, rickshaw pulling etc are the main option for their survival in any urban conglomeration.

Child worker and their struggle for survival: another feature of urban poverty. Mrs Raka Bhattacharjee Roy (University of North Bengal); Mr Somenath Bhattacharjee (Assam University). Poverty has become one of the major social problem in the Indian society. Along with the rapid influx of urbanization, urban poverty is also increasing rapidly. In this context, the children of the concerned families become a worst victim. From their early childhood, they get involved into the mainstream of earning for their families. Ultimately it creates an adverse impact upon their entire socialization process.

The Urban Poor and the Struggle for Survival: The Case of Detroit. Dr Joe Darden (Michigan State University).

Rural migrants in a city: new mode of life and old kinship relations. Dr Viatcheslav Rudnev (Institute of Ethnology and Anthropology). Rural migrants in cities are under the double pressure of innovation and traditions. This fact actively works toward the growing of urban poor among migrants. In this paper I intend to discuss the possibility of a cross-cultural focus of the problem.

The urban poor in Mexico City: work precariousness and mutual organization in the struggle for survival. Prof Angela Giglia (Universidad Autónoma Metropolitana). Based of several years of fieldwork, the paper examines different forms of solidarity and resistance taking place among poor and precarious workers in Mexico City.

Poverty Alleviation and the Art of Government: A Case of the Urban Poor Community in Metro Manila, Philippines. Dr Koki Seki (Hiroshima University). The paper deals with social policies for urban poverty alleviation in the Philippines, and discusses the art of governing slum community. It particularly aims to discuss the characteristic of power, subjectivity, and community mobilized in the process of implementing such policies.

Human rights, identities and disputes over space: Indigenous migrant women in three cities in Mexico. Dr Laura Valladares (Universidad Autónoma Metropolitana-Iztapalapa). I am interested in discussing two dimensions of the experience of indigenous women: the first, related to their human rights situation, and the second on their daily struggles for survival.

The Temple Beggars at Kalighat: The Struggle for Survival. Ms Saonli Roy (University of North Bengal); Dr Pinak Tarafdar (University of North Bengal). The study of beggars or the study of urban poor gives the opportunity to understand the new adaptive norms of this people, which they adapted with the issue of survival in a situation of marginal existence.

The Disparity of Water Access in Delhi, India. Ms Heather OLeary (University of Minnesota). Domestic workers in Delhi cross thresholds between both water scarcity and abundance. By exploring the flows of water—it’s physical paths as well as its value and meanings—their testimony provides new insight on urban development, disparity, and conservation.

The slum: a study on Kolkata metropolis. Mr Samik Roy (West Bengal State University). A large number of urban poor work in the informal sector where entry is easy, requiring less skills, less education and less capital. The urban agriculture will be examined in this context.
PE15
Anthropology of family business (IUAES Commission on Enterprise Anthropology)
Convenor: Dr Tomoko Connolly (College of William and Mary)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 3.214

This is part of the Symposium on Enterprise Anthropology organized by the IUAES Commission on Enterprise Anthropology.

This session examines anthropology of family business cross-culturally. Family business is broadly defined as a business firm where two or more extended family members influence the direction of the business through the exercise of kinship-based ties, management roles, or ownership rights. It is estimated, that about 90% of American firms, 95% of Italian firms, 80% of Mexican firms are family-owned. Many of these firms are built and managed by families with specific characteristics in terms of kinship and non-kinship-based network and management styles. The firm's publicly professed values and priorities interact with societal values, community structure and power relations at large. Family firms often involve such issues as the founder legacy, the maintenance of the organizational “tradition”, succession struggle, and resource allocation among kin and non-kin stakeholders. The proposed session aims at delineating these and other seminal issues of family firms globally, by soliciting papers that will discuss: multiple definitions of family business; ethnographic and comparative analyses of family businesses; studies of relationship between family business and community; and the current state and future direction of scholarship concerning family business.

Chair: Tomoko Connolly

Family as Ideology of Business. Dr Tomoko Connolly (College of William and Mary). This paper examines diverse concepts of “family” that are used as part of ideology and legitimization of business firms.

Why Chinese Family Business Always Cannot Last More Than Three Generations?. Dr Dixon Heung Wah Wong (University of Hong Kong). This paper discusses the concept of ‘chi’ that underlines the traditional Chinese family system, and examines how the principles of traditional Chinese family system governs the ways how Chinese family business is run. The paper argues that one of the main cultural reasons why Chinese family business cannot last for more than three generations is the emphasis on genealogical rather than economic aspect of their families. The paper outlines the possible contribution of anthropology to the study of Chinese family business.

An Insight into Inheritance of Women in Family Enterprises—a comparative study of China and Japan. Prof Wuyun Wang (Gifu City Women’s College). Based on the data analysis, this paper will attempt to make a comparative study on the examination of how women are regarded in the succession process of family business in China and Japan.

Family owned chartered account/audit firms: a case study from Chennai, India. Mr Shriram Venkatraman (University of Madras); Dr P. Govinda Reddy (University of Madras). This paper explores and records a medium scale typical family owned Chartered Accountant firm in the city of Chennai, TN, India.

The founder legacy and globalization of a Japanese apparel firm. Miss Yi Zhu (University of Hong Kong); Dr Tomoko Connolly (College of William and Mary). This ethnographic case study examines a Japanese apparel company, Unique Clothing Warehouse (Uniqlo) that has been aggressively expanding its retail operations in European, Asian, American and Russian markets.
A Case Study of the Customer Relationships of Japanese Family Retail Stores. Dr Hiromi Sakata (University of Toyama). How have small retail shops (family businesses) survived in Japan? I acted as a long-term participant observer of merchants and customers at four small retail shops. In order for the shops to continue in business, both families and customers are important.

The changing orientation of the family farm in a Leonese village. Providing for the children in different ways over time. Dr Nancy Anne Konvalinka (UNED, Universidad Nacional de Educacion a Distancia). One orientation of family businesses is to provide a future for the next generation. Based on fieldwork in a Spanish village, I have identified three different projections of the family farm regarding its role in providing for the children's future over the 20th century and into the beginning of the 21st century.

PE17
Anthropology of arts business (IUAES Commission on Enterprise Anthropology)
Convenors: Dr Hirochika Nakamaki (Suita City Museum); Prof Koichiro Hioki

Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 6.210

Arts management is defined as “In search for better relationship between art/ culture and modern society, and by liberating artistic potential to wider society, a totality of knowledge, methods and activities in order to realize full-grown society” (Yoshio MIYAMA). There is a basic understanding that arts also depend on management, not only on the imagination and creativity of each artist, in order to draw their potentiality. Actually, there are a variety of people and organizations which are associated with arts. It may be roughly classified as artists and their cooperation, educational institutions for arts, art museums, arts business, public offices and NPOs.

This panel tries to analyse arts from anthropological perspective; that is to seek meaning for human life, while paying attention to the above mentioned categories which support arts business. First, there is a paper which picks up daily life of artists. Second, there follow presentations which seek for mutual relationship between artistic masterpieces/merchandises and customs of people. Third, some papers seek to find relation between art and technique/technology in order to sustain human lives.

In contemporary industries, merchandizing not only requires functional elements, but also beautiful and attractive design. Modern merchandises are copied artistic products. If ordinary life is mainly composed of these products, arts play an important role of interaction between producer side and consumer side. Art does not confine itself to design. New contents such as music and literature are recruited to new products in digital world.

Physical Representation and Corporate Culture: A Case Study of the Business Etiquette Training in Japanese Companies. Dr Keiko Yamaki (Hiroshima University). The business etiquette training is one of the basic educations for the newly hired employees in Japanese companies. It is rites of passage because of the gateway for them to the business society. Japanese companies evaluate that the well trained businessmen themselves are the additional value.

Calendar Business in Japan: From Egoyomi to Art Calendar. Dr Hirochika Nakamaki (Suita City Museum). In Edo Era there was a genre called egoyomi (picture calendar, or daishoureki) which informed ‘big month’ (30 days) and ‘small month’ (29 days) of lunisolar calendar. In Meiji Era hikihuda goyomi (commercial calendar) and ryakureki (simple calendar) became popular. Calendars made and distributed by companies flourished during the so-called period of rapid economic growth. I would like to examine calendar art from the perspectives of business and daily life.
Change and Innovation in the Balinese Fine Arts in Ubud in the Context of Cultural Tourism. Dr Yusri Abdillah (Brawijaya University). This paper examines the process of innovation in the Balinese fine art products that flourish in Ubud, one of the tourist spots in Bali, in the context of cultural tourism. Particularly, the paper takes a closer look to the orientation of art development and its education in Ubud.

New Perspectives of Business Anthropology on Fine Arts. Prof Fumihiko Ichikawa (Kwansei Gakuin University). This paper focuses on several aspects of relations between fine arts and human nexus through an anthropological approach of business. 1) Institutionalisation process of fine arts as “State’s Treasures”; 2) Promotion process of Oriental “exotic cultures” into the world of fine arts in modern Paris: This paper examines organizing process of modern art galleries and art merchants groups, and that of their human nexus functions and commercialization of art pieces through case studies of the 19th-20th century French fine arts world.

Selling lifestyles: reading credit card advertisements in contemporary Korea. Dr Seung-Mi Han (Yonsei University); Dr Heejin Kim (Yonsei University). This paper analyzes credit card advertisements in contemporary Korea which reflect as well as shape the new consumption patterns of Koreans.

Small manufactures and their missionary systems of succession: an anthropological reconsideration on business ethos and creed in Japan. Prof Kazunori Sunagawa (Chuo University). The purpose of this paper is to examine the hidden mechanism of “passing on from generation to generation” at the long-survived successful small manufacturing companies in Japan during 1930-1990s in special reference to “Business Creed” of them from business anthropology perspective.

Cinematographic journeys: Chilean films and the European international film festival circuit. Miss Maria Paz Peirano (University of Kent). This paper examines how Chilean film industry is developed through transnational exchanges. It explores the circulation of films and the articulation of overlapping social meanings at the international film festival circuit, following the journeys of Chilean films and films professionals across European festivals.

PE18
Anthropology of knowledge business (IUAES Commission on Enterprise Anthropology)
Convenors: Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Dr Tomoko Connolly (College of William and Mary)

Fri 9th Aug, 14:30-16:00, 16:30-18:00
Location: Roscoe 2.4

This panel invites papers that treat dilemmas of Knowledge Business, including modes of bridging diverse ways of thinking and acting in such contexts, ways of accommodating economic profitability with environmental and social sustainability and how these relate to local understandings of Business, as well as various other issues related to the conduct and conceptualization (knowledge) and conduct (value) of enterprises in our globalizing world.

We are also interested in papers that deal with the problematics of conducting ethnography (as Anthropology’s signature method) in such business/enterprise contexts.

Discussant: Hugo Valenzuela García, Sergey Rychkov
“The rising of human-based enterprises in Spain, and the selling of “intangibles””. Dr Hugo Valenzuela García (Universidad Autónoma de Barcelona). The paper discusses the emergence of new post-executive enterprises where the human and social factor are the most valued capital, and discusses whether these “new” type of enterprises are either a challenge or a continuity of the flexible productive system in the Spanish context.
Panel and paper abstracts

Obtaining new knowledge about the business environment: methodological aspects. Dr Sergey Rychkov (Kazan National Research Technological University). The report examines methodical aspects of competitiveness of territory researching (in the Republic of Tatarstan, Russia). Particular attention is drawn to SWOT-analysis as a tool for studying the environment of business. (With financial support of RFH, project № 12-01-00018).

Technological Transfer from the East to the Midwest, China. Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences). The technological transfer from the East to the Midwest in China will be a huge process of industrialization and urbanization in the Midwest.

From Bay Of Bengal To Hill Tracts Of Eastern Ghats: Fish Migration through Gender and Social Networks. Prof Peethala Vijaya Prakash (Andhra University). Fishing in India, to a large extent, is a peasant economy organized on caste groups. Men at sea in harvest and women on-shore in trade of fish are two important gender divide maritime activities. The fish migrate outside the marine environment up to the hill tracts of Eastern Ghats (the tribal communities’ domain) and beyond through the peasant agrarian multi-caste landscape on conventional socio-economic networks, which are crucial in process and distribution of protein among the masses at affordable price.

Food and cooking. Prof Dardo Arbide (Universidad de Concepción del Uruguay, Argentina); Dr Marta Crivos (CONICET-UNLP). It is the aim of our approach to draw attention to the study of everyday domestic practice of cooking and eating in order to contribute to the development of proposals applicable to decision making in various areas relevant to planning and policy implementation.

PE19
Urban development, business operation and social responsibility (Social Responsibility) (IUAES Commission on Enterprise Anthropology)
Convenors: Prof Bernard Wong (San Francisco State University); Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

Tue 6th Aug, 11:00-12:30, 14:00-15:30
Location: Roscoe 2.5

For the Commission on Enterprise Anthropology (CEA), Corporate Social Responsibility (CSR) is one of the most important topics in Enterprise studies. In the past years, CEA has organized/co-organized several conferences on “Corporate Social Responsibility (CSR)”, in Kunming (2009), in Antalya (2010), in Hongkong (2010), and in Beijing (2008, 2011) respectively.

Since 1990s, Corporate Social Responsibility (CSR) is not only a concept but also an important issue as it emerged in Europe, North America, South America, and Asia-Pacific Region. There is as yet, no widely agreed definition of CSR. On 1 November 2010, ISO 26000 was launched, and it provides guidance to all types of organizations, regardless of their size or location, on:
- concepts, terms and definitions related to social responsibility;
- the background, trends and characteristics of social responsibility;
- principles and practices relating to social responsibility;
- the core subjects and issues of social responsibility;
- integrating, implementing and promoting socially responsible behaviour throughout the organization and, through its policies and practices, within its sphere of influence;
- identifying and engaging with stakeholders; and
- communicating commitments, performance and other information related to social responsibility.

Anthropologists value the economic sustainability of organizations as well as their environmental and social sustainability. So, in this panel, we would like to share our research on Social Responsibility, and its relationship with Business Operation & Urban Development.

**Discussant: Tomoko Hamada Connolly**

**Risky Business: Clean Tech and the Entrepreneurial Imagination.** *Dr June Anne English-Lueck (San Jose State University).* Clean Tech is viewed among the entrepreneurs of Silicon Valley as the next evolutionary step. Countercultural beliefs merge with business pitches to create a cultural narrative about clean technology’s role in shaping particular cultural futures. This paper uses fieldwork with entrepreneurs to explore how risk is understood and managed.

**Changes in Addressing Corporate Social Responsibility by Chinese Entrepreneurs: A Comparison of the World Chinese Entrepreneur Congresses in 1997 (Vancouver) and 2011 (Singapore).** *Dr Karl Froschauer (Simon Fraser University).* To be completed.

**What urban change changes? Urban transformation in a typical neighborhood in Lisbon’s historical center.** *Dr Bruno Gomes.* This text will discuss the implications of urban change in a small traditional neighborhood. It will attempt to give an insight on how spatial transformations in a small historical neighborhood have strong impacts in the local everyday life, its social networks and, therefore, local identities.

**Urban Redevelopment in the Context of Chungking Mansions.** *Dr Gordon Mathews (The Chinese University of Hong Kong).* Chungking Mansions, Hong Kong, is a world hub of developing-world globalization located on some of the most expensive real estate on earth. How does this building survive? Will it be torn down to become a new shopping mall, or will it become “a Disneyland of the developing world”?

**Ethnic Entrepreneurship and Community Responsibility.** *Prof Bernard Wong (San Francisco State University).* The paper compares and contrasts the Chinese American entrepreneurs in Chinatown with those in Silicon Valley’s high-tech businesses. Their definitions of social responsibility and cultural-specific business practices will be examined.

**CSR Development in China: From the Perspective of CSR Reporting.** *Dr Peng Yin (Chinese Academy of Social Sciences).* This paper gives a brief introduction to the recent development of CSR in China and proposes some suggestions to its future developments, from the perspective of CSR reporting.

**The Bureaucratic Management of Adult Videos Censorship in Japan.** *Ms Ka Yan Clara Yip (University of Hong Kong).* Drawing on field research in a self-regulatory adult videos censorship organization in Japan, this paper examines how Japanese adult videos are censored to enforce corporate social responsibility as well as presents empirical evidence which shows that bureaucratic management practice is employed to maintain efficiency and effectiveness of adult videos censorship.
Panel and paper abstracts

PE20
Globalization, emerging markets and social changes in the BRIC countries (IUAES Commission on Enterprise Anthropology)
Convenors: Dr Gustavo Lins Ribeiro (University of Brasilia); Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

Thu 8th Aug, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30
Location: Roscoe Theatre B

Brazil, Russia, India, China and South Africa make up the new and much praised global entity named BRICS. While government officials and businessmen of these countries have intensified contacts and exchanges in order to build their own geopolitical conceptions and alliances, in the academic milieu, especially in the social sciences, we still have to make efforts to establish closer relations and to share visions. This panel is a step in that direction. A good starting point would be to debate the intense changes caused by globalization processes in these five countries, also called “emerging markets”. Embedded in different locations within the world system, each one of these countries represent different histories, ethnic segmentations and possibilities of intervening in global processes. Scholars will debate the insertion of the BRICS in new global flows of people, information, capital and goods, as well as consider the ensuing social changes. Which are the new exchanges and scenarios that are shaping different social, economic, cultural and political realities within the BRICS? Which would be their role in a new and differently organized world system? What are the opportunities and problems created by the strengthening of the BRICS to different kinds of citizens in these countries? How can the social sciences, especially anthropology, contribute to these processes? Participants will consider these and other issues in what we expect to be a stimulating exchange of ideas and the beginning of a conversation that will allow for comparative studies to unfold in the future.

Being the ‘R’ in BRICS: Russia’s solidarities and anomalies. Dr Patty Gray (National University of Ireland Maynooth). This paper grapples with Russia’s position as the only BRICS country that is not part of the South but is a member of the G8, focusing on Russia’s [re-]emerging role as a provider of international development aid. It explores experiences of various players navigating this changing global terrain.

Cultural commodities in a new world system. Dr Juliana Braz Dias (Universidade de Brasilia). This paper addresses the insertion of the BRICS in the global market for cultural commodities, both as producers and consumers. Focusing on tourism and cultural villages in South Africa, it discusses whether intensified south-south exchanges are transforming old patterns in this market.

Sunshades Wars: Indian economic enclave and local conflict in the Catalan coast. Dr Hugo Valenzuela Garcia (Universidad Autónoma de Barcelona). The paper discusses the composition and local relevance of the emergence of newly settled Indian ethnic enclave economies in the coastal area of Gerona.

Indians and South African Indians on BRICS. Dr Mallika Shakya (South Asian University). This paper looks into the everyday meaning of BRICS for South African Indians and the newly arrived Indians in South Africa. The paper draws on the ethnographic fieldwork done in the Vanderbijlpark industrial cluster in Gauteng province where Arcelor Mittal steel plant is located.
Home Coming?: the new mobility of emigrant Brazilian Football Players. Dr Carmen Rial (Federal University of Santa Catarina). The economic expansion of emerging countries has consequences in unexpected market segments. Using data from a multi-sited ethnography, this paper analyzes changes in the flow of football "celebrities," i.e. the increased flow from global clubs to Brazilian-clubs in recent years, as well as the growth in transactions of Brazilian footballers in the BRIC countries, involving celebrity players in Russia as well lesser known players in China and India. The main interest is in understanding the players' perspective on the meaning of this two-directional mobility for themselves and their entourages. The majority of these payers come from low income families and attend evangelical churches. I also found that these immigrant athletes are increasingly younger. I conclude that the constant change of employer (club or global club), countries and the large number of 'repatriates' characterise this migratory movement as a circulation. It is what the players call 'rodar', cast positively as an opportunity for amassing experience. This circulation takes place in protected zones, where a banal nationalism (Billig, 1995) is constantly activated. Even after obtaining legal citizenship, they continue to be seen and to perceive themselves as foreigners. In this case, therefore, nationalisation has a strategic purpose (Sassen, 2008). I conclude that these players cross geographic borders without really entering the countries, because their borders are not national but those of the clubs.

“Pattern of Pluralistic Unity of the Chinese Nation” in Chinese Modern Nation-Building Process and its Significance. Dr Yanzhong Wang (Chinese Academy of Social Sciences). This paper describes how the theory of “pattern of pluralistic unity of the Chinese nation” came into being and its basic content. By making comparative analysis with western nation-state theory, it points out not only an inclusive, realistic and scientific theory, but also rooms for further improvement.

Globalization and Stratification in India. Dr Soumyadeb Chaudhuri (TCS - TATA). The BRIC countries are realizing their unique potential and collective standing in the global marketplace. The importance of ICT and social capital is increasing and India is having a significant role to play in it. This has resulted into stratification of society and change in the social structure.

Social responsibility of Chinese business vs Sinofobia in Kazakhstan. Dr Yelena Sadovskaya. The paper explores in-depth the Corporate Social Responsibility strategies of Chinese companies in Kazakhstan, as well as the the gap between the official policy and popular attitudes towards Chinese businesses and migrants; it concludes with recommendations on the ways to overcome such gap.

De/re/construction of Shikumen “Houses with Stone Gate” as an emerging heritage industry in Shanghai. Dr Ho Hon Leung (SUNY College at Oneonta). This paper examines the large scale of displacement of Shikumen residents in Shanghai in the last twenty years in relation to the challenges of maintaining and reconstructing the people and place identity.

PE21
Human life, enterprise and market (IUAES Commission on Enterprise Anthropology)
Convenors: Ms Yujun Li (Institute of Urban Development and Environment, Chinese Academy of Social Sciences); Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

Tue 6th Aug, 09:00-10:30
Location: Roscoe 2.5

It is very difficult for anthropologists to understand society and culture without economy. At the same time, it is also very difficult for anthropologists to understand Human Life without Enterprise and Market in the modern era.
In order to have a better understanding on our life, society and culture, we should pay more attention to our economic activities, especially the activities of enterprise and market. However, enterprise and market are not the issue of economy, which need more explanation in the perspectives of social and cultural research.

In this panel, welcome the papers from anthropology and other relevant disciplines. We are waiting for a communication and discussion of multi-discipline.

**Discussant: Tyler Rooker**

**Global tools enhance local exchange through Community Currency in a Complementary “Gift” Economy. Ms Liezl Coetzee.** The Internet has long stimulated discussion around the idea of an alternative economy based on reciprocal exchange. The paper proposes that web-based community currencies can provide an alternative economic system, allowing for a relationship-centred approach to exchange.

**Ethnic Entrepreneurs in Indonesia: The Interplay of Identity, Entrepreneurialism and Urban Culture. Dr Nursyirwan Effendi (Faculty of Social and Political Sciences, Andalas University, Padang-West Sumatra, INDONESIA).** The paper will discuss on an issue of economies of ethnicity arisen by anthropologist, Eriksen (in Carrier, 2005). One phenomenon of such issue in Indonesia is ethnic entrepreneurs in the way in which ethnic identity is articulated in doing business in the context of urban culture.

**Traditionally oriented consumers in regional markets in a globalized economy. Dr Nadezhda Rychkova (Kazan National Research Technological University).** The report examines the consumer behavior of Russian and Tatar of the city Kazan (the Republic of Tatarstan). Particular attention is paid to the relation of tradition and innovation in a consumer culture, consumer response to marketing activities of entrepreneurs.(With financial support of RFH, project № 12-01-00018).

**Anthropological perspectives on performance appraisal of workers in steel industry: A case study of Erol Exports Ltd. in district Yamuna Nagar, Haryana (India). Mr Sarbjeet Singh (Panjab University).** Small scale industrial units often overlook this important factor and promote employees using informal procedures. This small study is an attempt in the context of anthropology of management to comprehend dynamics of this process and its challenges in a steel export unit in India.

**Cultural identity, market strategy and the food brand choice: an ethnographic case study on how dove occupying the magpie’s nest in China. Dr Jingyu Liang (Minzu University of China).** This ethnographic study examines how the Hui Muslim peasants from Qinghai province achieve their business successes in eastern coastal cities of China by using the regional food brand of neighboring province to running Hand-pulled Beef Noodles restaurants.

**PE22**

Forest degradation and human health: opportunities and challenges of traditional wisdom and knowledge (IUAES Commission on Human Rights)  
Convenor: Prof Buddhadeb Chaudhuri (IUAES)

**Fri 9th Aug, 16:30-18:00**  
**Location: University Place 3.213**

Generally, when we talk or think about science, we refer to the western or industrial society. In the context of scientific development, we prefer to discuss more about the so called modern scientific innovations assuming that science is only there in those societies and quite often implying that scientific rigour or interest is absent in other societies. People have developed their own science and technologies based on the demands of the concerned societies, but quite often these are ignored. There is a need to look at indigenous science and technology particularly when an exiting
body of knowledge is available.

The prevailing health and medical system, the western system, has unfortunately failed to meet the need of the world’s majority. In most countries less and less emphasis is given to the social and welfare sectors. As such the financial allocation for health is going down and the condition of the poor, particularly the rural poor and indigenous people has become more critical and difficult.

The indigenous people mostly depend on forest resources to get food, nutrition and medicine. Naturally, forest degradation has affected their health and survival. Again, when commercial afforestation is promoted, in most cases, it has also not helped the indigenous people to get food or medicine. In this session, all these issues will be examined with cross cultural data.

**Forest degradation, Traditional Knowledge and Health: A Study among the Santal Tribes in West Bengal, India. Mr Sovan Chakraborty (Calcutta University).** Tribals are the children of the forest. Their traditional knowledge especially in the areas of health is centered on their ecological niche. Due to forest degradation and deforestation traditional knowledge especially in the areas of health, disease and treatment are disappear day by day. For the survival of this knowledge it is better to understand the situation and chalk out a proper programme.

**Forest degradation and health rights. Miss Atrayee Banerjee (University of Calcutta); Miss Madhurima Chowdhury (Calcutta University).** Systematic evidence on the patterns of health deprivation among indigenous peoples remains scant in developing countries. Socioeconomic status differentials substantially account for the health inequalities between indigenous and non-indigenous groups in India.

**Health care and therapeutic agencying among traditional people in the Island of Itaparica, Brazil. Prof Fátima Tavares (Universidade Federal da Bahia); Prof Carlos Caroso (Universidade Federal da Bahia); Dr Francesca Bassi (Universidade Federal da Bahia).** The diversity of therapeutic agencying among traditional people in the Island of Itaparica, in the Bay of Todos os Santos, Bahia, Brazil, involves, in one hand, a heterogeneity of mediators from public health system and religious therapeutic care, and in another hand, the high vulnerability of population segments who face the risks posed by partial insertion in processes of modernization and globalization.

**Tribal health tradition and non-destructive sustainable harvesting of herbal medicines: an anthropological study in sustainable development in the Baigas and Bhariyas of Madhya Pradesh, India. Dr Sushil Upadhyay (Freelancing); Dr Debashis Debnath (Indian Institute of Forest Management).** The paper will focus on status of tribal health and problems of the Baigas and Bhariyas of Madhya Pradesh in India with their ethno-medicinal practices.

**Forest Degradation and Indigenous People: Emerging Problems. Ms Synchita Roy (Rabindra Bharati University).** Environment are degrading day-by-day due to the replacement of forest by agricultural field, fruit orchards, industry and specifically the people’s indiscriminate habitat zone. Commercial Afforestation is also affecting the local people by destroying their cultural heritage.

**PE23**

**Social anthropology and natural resources**

Convenors: Dr Debashis Debnath (Indian Institute of Forest Management); Dr Abhik Ghosh (Panjab University)

**Social Anthropology deals with human culture, livelihood, diversities, system and aesthetic matters. In the colonial countries in the third world the indigenous peoples have the symbiotic relationship with forests and natural resources as they are the primary stakeholder as their culture, ways of**
Panel and paper abstracts

Life, religion, habitat are centered round the forest. Both Anthropology and forestry were introduced in south-asian countries during colonial rule for their own requirement of administration, revenue and timber-harvesting. After attainment of independence the same colonial legacy was followed till 1992, from the Rio conference, when the sustainable development was principally focused, then at the policy level in the forests and natural resources viz. water, land, soil, non-wood forest products including medicinal plants the change was brought, that was subsequently followed in the application of forest management. Thus, the centralized, custodial, controlled timber harvesting forestry was transformed into participatory, decentralized, equitable and sustainable forest management. This has given importance of values in research and investigations in human attitudes, community organization, and knowledge on bio-diversity management, cultural practices on conservation, gender sensitivity, application of community institution, livelihood system and so on. This has been found significance in decision-making process, participatory rural appraisal, protection mechanism, benefit-sharing, monitoring and evaluation etc which are major focuses in the postmodernism social anthropological research and studies.

This panel aims to discuss in holistic manner to make inter-linkage between the importance of social anthropology and management and development of the natural resources in which the socio-economic problems and issues of indigenous peoples will be focused.

Nuaulu ritual protection of forest in the context of the recent history of forestry practices in eastern Indonesia. Prof Roy Ellen (University of Kent). A comparison of two kinds of ritual regulation in the context of deforestation, social change and the recent history of state forest management practices on Seram, eastern Indonesia.

The environmental governance in Sri Lanka: a case study of nature conservation projects in Southern communities. Miss Caroline Rosillon (University of Liège). For the purpose of this paper, I will analyze the current stakes of environmental governance in southern rural societies, exemplified by a case study of nature conservation projects in southern Sri Lanka.

Ethno-medicinal Plants of Madhya Pradesh: A micro-study in Gond and Baiga Villages of Madhya Pradesh. Dr Sushil Upadhyay (Freelancing); Dr Debashis Debnath (Indian Institute of Forest Management). The paper aims to discuss the tribals of Eastern Satpura, who are conserving the medicinal plants in plantation, preservation and protections for the cure of various diseases.

Resource Management Among The Apatanis Of Arunachal Pradesh: A Study Of Continuity And Change. Prof Sarit Kumar Chaudhuri (Rajiv Gandhi University). This paper makes an attempt to understand the nature of continuity and change in management of land systems among the Apatanis of Arunachal Pradesh with special reference to their rice-fish cultivation and how they are negotiating with the market economy when the society is as such passing through the phase of transition.

The significance of IKs in natural resource management: A participatory GIS approach in frontier anthropology. Ms Anindita Bhattacharyya (Regional Centre National Afforestation and Eco development Board, MOEF, GOI). Use of Participatory GIS tool to study the indigenous knowledge system among Onges in Little Andaman.

The Role Of Community Participation In Forest And Natural Resources Management. Dr Joshua Okello (Kenya Forest Service). Keywords: Mukogodo Forest; Community Participation; Indigenous Knowledge; Forest and Natural Resources.

Tribal Politics And Public Forests: A Case For The Hardin Model Versus Local Management Among The Mundas Of Jharkhand. Dr Abhik Ghosh (Panjab University). Forest lands have always been contested by the tribals with others. Now common forest lands are being contested with other tribals who have vested interests. Should we then use Hardin’s laws or should we allow the use of alternative indigenous models? Both have had doubtful successes in the past. These issues will be discussed using anthropological data from the Mundas of Jharkhand.
Emerging Patterns of Forest - Tribe relationship: Conservation, Livelihood and Poverty in a Central Indian Tribal community. Dr R. P Mitra (University of Delhi). The close associations between tribes and forest and decline in the quality of forest cover in India have raised number of issues pertaining to relationship between them. Most of the tribal communities in central India are forest based and are dependent upon them for their food, fodder, fuel and cash income. However there has been a substantial decline in forest produce in the recent years. The impact of new market economy and the changing demands and aspirations of tribal communities have put a tremendous pressure on what was a sustainable and symbiotic relationship. The paper examines the changing patterns of forest-tribe relationship in Central India taking the case of a forest based tribal community called Bharias of Madhya Pradesh.

Culture and Religious belief of the Santhal community: A micro study in Santhal village of Birbhum district, West Bengal, India. Ms Nabashree Sarkar (Anthropological Survey of India). The paper will discuss on the intrinsic relationship of the religion with the economy in the Santal tribal community of West Bengal in India in the socio-economic changes within the changing modernized and globalized system and reveals the ethnocentrism and ethnic identity.

“Amalgamation of traditional and modern forestry practices” - Dr Reetu Sogani (Community Awareness Centre). Economic, ecological, cultural dimensions of traditional forest institutions, practices and impact of policies etc., in Middle Himalayan ranges in India.

Reproducing The Forest In Khasi Culture. Dr Sharmila Ghosh (Panjab University Chandigarh). Traditionally the matrilineal Khasi tribe of Meghalaya felt a very close affinity with forests. Today other elements from their own and a globalized world are being incorporated to give new ideologies to play with in the search for cultural identity.

Water Management of Western Ghats (India) tribal and practices of their age-old wisdom. Dr Joseph Paimpillil (Center for Earth Research and Environment Management). The Western Ghats tribes developed practices to adapt to climate. They react to climate by their traditional knowledge. They ensured food security even in the years of heavy rain and in years of drought. They had diversified adaptation strategies suitable to every land and region.

Traditional practices of sustainable land use and paddy-fish cultivation of Apatani people in Arunachal Pradesh, North East India. Dr Chandra Prakash Kala (Indian Institute of Forest Management). The paper will discuss on the sustainability of the paddy-fish cultivation, land-use management via well designed traditional institution the traditional irrigation technology and techniques for maintaining soil fertility and storing grain among the Apatanis of Arunachal Pradesh.

Changing Livelihood Strategies of Scheduled Tribes in Mumbai, India. Dr Geeta Nair (H.R. College of Commerce & Economics). The specific focus is on vulnerable segments of scheduled tribes and women who continue to be marginalized and form the ‘subaltern population’ of ‘Shining India’ in the commercial capital of Mumbai. Key words: Globalization, gender, scheduled tribes, subaltern population.

Communities and Conservation: Changes in Time and Space. Dr Ujjal Sarma (Indian Institute of Forest Management). Though some societies have closer ties with nature than others, factors like money, market, break down of the traditional institutions, fading away of customary forest governance, government policies etc. are making an impact.

Conservation and Cultural practices in Non-timber Forest Products Management in the Baigas of Dindori District of Madhya Pradesh in India. Dr Manish Mishra (Indian Institute of Forest Management). The paper will discuss the Conservation and Cultural practices in the productivity of non-timber forest products in the Baigas of Madhya Pradesh.
In the long journey of human race lasting almost a million years, the human beings have been creating and recreating multiple and diversified ways of life in the process of their continuous interaction with natural resources and ecological setting. While this interaction had been symbiotically sustained for a major span of time in human history, the last few centuries, which constitute only a fraction in the long history of mankind have severely affected this symbiosis to the extent of even threatening the very human existence itself. This has also resulted in keeping a majority of humanity at the level of a vulnerable existence. Sustainable livelihood is concerned with the capacity of the people, in making a living by surviving the shocks and stresses, and improving their material conditions without disturbing the sustainability of the livelihood options of others, either now or in future. The sustainable livelihood approach emerged as an alternative to the current unsustainable patterns of production and consumption, both in the developing and in the developed worlds.

The present panel invites papers that attempt to develop appropriate parameters and identify concrete indicators to understand and assess the levels of livelihood, based on the ground-level realities, within a sustainable development framework.

**Levels of Livelihood, Human Security and Sustainable Development Applying BCOPS Framework in a Micro Context of Kerala.** Prof Gregory Savarimuthu (Kannur University); Ms Jancy Francis (Kannur University). In a world of unsustainable ways of life, sustainable livelihood and human security and development becomes a serious concern of modern society. The present paper attempts to develop appropriate parameters and identify concrete indicators to understand and assess the levels of livelihood, based on the ground-level realities, using the BCOPS levels of livelihood within a sustainable development framework.

**Questions of Resources, Livelihoods and the Development Interventions among Adivasis of Andhra Pradesh.** Dr Eswarappa Kasi (National Institute of Rural Development). This paper tries to address the interface between the livelihoods and sustainable development of natural resource base among the Adivasis of Andhra Pradesh. Further, it also tries to address the role of donor agencies in bridging the gap between the haves and have nots, which is drastically increasing year by year without any change.

**Sustainable development through human resource management.** Dr Diwakar Singh Rajput (Dr H S Gour Central University India). to follow.

**Livelihoods, Life-courses, and Life-styles among the Sugali of Anantapur District in Rural Andhra Pradesh, India.** Dr Rajesh Kundargi (Pondicherry Central University). The Sugali of Anantapur District in rural Andhra Pradesh have traditionally been associated with cattle herding as accentuated by their nomadic way of life. Forced out migration, lack of natural resources in their habitat, a strong sense of self identity and a near alienation from the ambit of development policies, have forced the Sugali to take up lower-end menial jobs.

**Policy implications of Ethnographic studies: Lessons from Midnapore, West Bengal.** Dr Abhijit Guha (Vidyasagar University). Majority of the Anthropologists pay little attention to the policy implications of their surveys and ethnographic reports. It is high time that they should. This paper makes an attempt to bring into focus the policy implications of some case studies conducted by the author and his students of the Department of Anthropology at Vidyasagar University over a period of fifteen years.
PE26
Plants utility by ethnic communities of eastern India for nutritional and health security, past-present and future
Convenor: Dr Heem Bachan Sahu (Ranchi University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe Theatre A

Human beings are dependent on plants & plant products from time immemorial as forest were their homelands. In addition, food & medicine plants are main source of livelihood & subsistence for the ethnic people, which constitutes the major chunk of population in Eastern India. This mass, also called the Forest Dependent Population, are very expert in utilizing wild plants for all sorts of needs in ways that are no longer known to urban people. Ethnic communities have their own very old traditionally established self managed health care system where crude forms of herbal drugs are used to alleviate/cure the sufferings. There are large number of wild plants being consumed by ethnic people in general and the tribes in particular to meet their dietary, therapeutic, nutritional, agricultural and various items used for their domestic needs. These plants are very rich in dietary nutrients such as proteins, carbohydrates, fats, oils, vitamins, amino-acids and minerals. Eastern India is very rich in ethnobotanical and medical anthropology. Such value based plants are depleting day by day due to various anthropogenic activities in the name of developmental projects and knowledge rich persons are being compelled to migrate from their homelands. There is an urgent need for protection, restoration, conservation of such plants and documentation of traditional knowledge of plants utilities before it is too late.

Discussant: Dr Hanuman Prasad Sharma
Plants utility by ethnic communities of eastern India for nutritional and health security, past-present and future. Dr Heem Bachan Sahu (Ranchi University). Different anthropogenic activities have led to depletion of valuable plant resources which are used as food, medicine & main source of livelihood for ethnic communities that constitutes major chunk of population in Eastern India and needs to be protected, restored, conserved & documented.

Indigenous Plants For Fertility Regulation: A Stuy On The Santals Tribe Of Santal Pargana, Jharkhand, India. Dr Sutanu Lal Bondya (Sido-Kanhu Murmu University, India). The study reveals that 21 plant species are being use as traditional medicines for cure of different fertility problems of the study area. Various plant-parts are being used for the preparation of medicines. There is an urgent need to protecting such rich indigenous knowledge from complete desertion.

Documentation of medicinal uses of some plants in vogue among the tribals in Ayodhya Hills, Purulia District of west Bengal State (India). Dr Soma Chanda (BURDWAN UNIVERSITY); Dr Ambarish Mukherjee (Burdwan University). This ethnobotanical work undertaken since 2008 in different seasons in tribal dominated forested areas of Ayodhya hills in Purulia district of West Bengal State (India) documents ethnomedicinal uses of as many as 75 species of 51 angiospermic families against 56 human and four veterinary diseases.

Ethno-veterinary medicinal plants in Jharkhand (India). Mr Ratnesh Kumar (National Institute Of Foundry And Forge Technology, Hatia,ranchi). The old age traditional phytotherapy of the animals, once happened to be very cheap and popular in Jharkhand is presently fighting for it’s survival due to introduction of modern veterinary medicines & deforestation in the name of developmental projects. It needs immediate steps for its protection & continuity.

Plant Human Interaction In Ethnic Communities Of Jharkhand , India. Prof Sushma Das Guru (Ranchi Womens College). The sacred relation of ethnical people and surrounding plants is well documented. Measures like introduction of protein rich soyabeans, mushrooms etc. in their food, Identification and standardization of therapeutic elements of the medicinal plants will enhance their health care system and nutritional status.
Neutraceutical Plants Consumed By Ethnic Tribes Of Jharkhand, India. Dr Rameshwar Mahto (St Paul's College Ranchi). Ethnic tribes of Jharkhand are very expertise in consuming many wild plants of very high neutraceutical properties since past hundreds of years, which were not known by the common people of urban society. Such plants protect them from many diseases. Such plants needs protection, cultivation & popularization.

PE28
Anthropology of food and nutrition in the globalized economy
Convenors: Dr Bhat Krishna Hillemane (University of Mysore); Prof Gangadhar Mysore Rajagopal (University of Mysore)

Thu 8th Aug, 11:00-12:30, 14:00-15:30
Location: University Place 2.217

All animals require adequate nutrition to survive. Their consumption is guided by instinct. In the case of human beings intake of nutrients is guided by the cultural factors. Each culture has its own way of defining what food is and what is non-food, what is nutrient and what is non-nutrient. Traditional societies were able to maintain a balance in their ecology and economy until recently. Almost every members of the society had access to food. Starvation was unheard of in traditional societies. However, globalization of economy had deleterious impact on the supply of food in all societies. It has affected landholding pattern, agricultural practices, sharing of food etc. buying and selling of food items is guided by the market forces. In the market economy food is a mere commodity on the other hand; in traditional societies food has many symbolic functions. It is a medium of communication in inter-personal relations. It is a commodity which finds people in the society.

In the globalized economy, food crops are replaced by commercial non-food crops, agricultural land is converted to industrial land etc. hence, and the following issues may be addressed while conducting research on nutritional anthropology in traditional societies.

a. Status of production of food crops.
b. Availability of land for food production.
c. Organizational problems of food production.
d. Inequitable distribution of food items.
e. Nutritional deficiency in diet
f. Impact of the market forces on traditional methods of food production.
g. Symbolic uses of food.

Anthropologists became interested in tourism as a relevant subject of anthropology. Mr M C Mallikarjun (Karnatak Arts College of Karnatak University, Dharwad). Conceptually into two halves, the first half of the paper seeks to understand the relation between tourism with socio-cultural anthropology and second in food, tourism and health.

Bioethics, Medical Pluralism And Health Seeking Behaviour In Developing Countries: A Need For A New Paradigm. Dr Rajesh Kundargi (Pondicherry Central University). The paper tries to bring into focus the ability and the efficacy of the public health care in the wake of the changing priorities of the people in the developing world especially when they have been practicing medical pluralism for quite a long time now. Under these circumstances what are the problems faced by both the providers and the recipients of healthcare? How do they deal with it? Can our healthcare systems, public or otherwise, take care of all the health problems of the people singlehandedly? What does the situation entail?.

The Ethiopian Buna (Coffee) Ceremony: Exploring the Impact of Exile and the Construction of Identity through Narratives with Ethiopian Forced Migrants in London. Mr David Palmer (University of Kent). This paper reports on oral history interviews undertaken with Ethiopian forced migrants in London, about the traditional Buna (coffee) ceremony. The PhD study indicates that the Buna ceremony plays a significant role in the construction of identity and in determining well-being in exile.

Food habit and food beliefs among the Kamars of Central India. Dr Nilanjan Khatua (Anthropological Survey of India). The food and nutrition appears very simple phenomenon in our life, but for anthropologists, it is a cultural phenomenon. The anthropology of food focuses on the cultural and social significance of food and eating. This paper reveals the food habits and associated food beliefs among the Kamar, of Madhya Pradesh in Central India.

Nutritional Status of Bhovi, Madiga and Parayar Scheduled Castes of South India. Dr Raviprasad B V (Anthropological Survey Of India). Hundreds of millions are malnourished and undernourished. Hunger stands as the greatest of all barriers of health and malnutrition lowers the body’s ability to resist infection, it leads to chronic illnesses. In this paper nutritional deficiency in diet of Bhovi of Karnataka, Madiga of Andhra pradesh and Parayar of Taminadu is discussed.

PE29
Dialectical Anthropology Panel A: producing political positions and political futures
Convenor: Dr Kathy Powell (NUI Galway)

This panel considers the intellectual and empirical challenges facing radical political positionality and political futures: with the invasion of the social sciences by economism and critical theory increasingly dominated by post-structuralism and its neglect of the political subject, the field of political normativity has been left open to colonization by liberal abjections, cynical ‘wisdoms’ and revanchist forms of conservatism which marginalize and silence radical politics. In such a context there are strong arguments for the analytical ‘recovery’ of political positionality, organization and mobilization grounded in commitment to ideas and to political and material longings which seek to exceed a violently configured present.

Chair: Winnie Lem

Radical assertions and anthropological practice: re-framing the migration question. Dr Winnie Lem (Trent University). This paper explores the conjunctures that have produced different political positionalities in anthropology. It examines the political and ideological formations that inform such conjunctures and which condition the demise of radical analytical paradigms and the rise of unreflective liberalism in the anthropology of migration as a case in point.

Human rights and the (de)-politicisation of development’s futures? : Critical development after the MDGs. Dr Su-ming Khoo (National University of Ireland, Galway). This paper considers the project of ‘development’ and the futures of critical development theory after the MDGs. It explores a central dilemma of rights, the tension between the collective politics of developmentalism and (de/re)-politicising normative and performative forms of humanitarianism.

Where does violence fit in ANT?. Dr Ananthakrishnan Aiyer (University of Michigan - Flint). ANT and marxism – continuing the debate.
Panel and paper abstracts

**Boundaries of democracy in Mexico: the ‘dull maximums and infernal minimums’ of political futurity. Dr Kathy Powell (NUI Galway).** This paper considers how democratization in Mexico has been harnessed to the exclusion of the left and the continued effectiveness of coercive forms of rule; representative democracy nonetheless provides an ideological framework which shapes political positionality and sites of political struggle.

**PE30**

**Dialectical Anthropology Panel B: producing labour and the earth**

*Convenor: Dr Kathy Powell (NUI Galway)*

**Fri 9th Aug, 16:30-18:00**

**Location: University Place 6.212**

This panel examines the status and future prospects of the sociocultural meanings and material conditions of labour and of working lives in a context of chronic global underemployment, in which the relation between wages and the cost of the social reproduction of labour is increasingly meaningless, while at the same time working populations are coercively subjected to the extraction of tribute to sustain accumulation within financial regimes. As the integrity of labor, livelihoods and social reproduction is to an increasing extent threatened, venerable questions about the self evident logic of accumulation and the limits to exploitation can be usefully revisited, and questions about the overbearing imperatives of wage earning in the production of human life(timess) can be usefully reintroduced.

“Fever,” “Mania,” and Social Ill: English Education and Social Anxiety in Neoliberal South Korea. *Dr George Baca (Dong-A University).* This paper analyzes the relationship between neoliberal economic policies and the massive expansion of English language programs in South Korea. It will explain these connections ethnographically by describing and analyzing the educational regimen that has emerged since the 1997 IMF “crisis.”

That was Then...: Changes in the Meanings of Work at Key Moments of Capitalist Transformation. *Dr Chandana Mathur (National University of Ireland, Maynooth).* Using ethnographic fieldwork in the American heartland in the late 20th century, this paper considers the changing nature of work as experienced in traditional manufacturing jobs to understand how capitalist transformations settle into the subjectivities of those who must bear their consequences.

**PE32**

**The hunger, poverty and silence: the invisible bond in social ecology**

*Convenors: Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University))*

**Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00**

**Location: Roscoe 2.3**

More than one billion people in the world are reeling under the social venom of hunger and against each of 3.4 second, we are losing one hungry child forever. This been the world scenario, the challenges of food security have been turned into a struggle for social existence food security. While describing food security, it is the contribution of polymorphic factors like access to food, quality of food, cost of food and then food free of social and gender discrimination. The panel focuses on examining the trifoliate disposition of the threat that refrain a hungry bowl from getting food. The combination of three social decad viz. hunger, poverty and silence has been inextricably tuned. It is found that when people go silent or kept silent, poverty goes up and then hunger has become the worse and coercive consequence to poverty. Silence in this study has been conceived as a situation of getting ‘uninformed’, ‘unvoiced’ and ‘non-verbal’. The neo-information divide as a resultant of explicit globalization has vitiates the situation further. The section of the population remaining un-tuned to the sources of information and impact of being selectively uninformed are
Panel and paper abstracts

invariably getting complex in social economic and cultural terms in present India.

Discussant: Prof D Das Gupta

Poverty, hunger and voicelessness: the simmering entropy of civilization. Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Ms Sophie Lalnunpuii (Bidhan Chandra Krishi Viswavidyalaya). Hunger and poverty add social entropy. Silence gone imbibed with poverty and hunger do the menaces to prospect of a happy civilization. The trifoliate combination of these three are the invisible barrier to the progress. Voicelessness is both crime and deprivation.

Sustainable rural livelihood: the path to fight poverty. Ms Sophie Lalnunpuii (Bidhan Chandra Krishi Viswavidyalaya); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). The sustainable livelihoods idea was first introduced by the Brundt land Commission on Environment and Development. For ten years, governments have assaulted the livelihoods and food security of the poor.

Calorie Intake by the School Girls and the Socio-economic and Cultural Factors: The Interactions of Social Entropy in North East Hill Areas of India. Ms Sophie Lalnunpuii (Bidhan Chandra Krishi Viswavidyalaya). The study was conducted in Champhai District of Mizoram. 80 respondents were selected randomly. The respondents were mostly elementary school students of age group 6-14. The level of nutrition figures up mental alertness, physical fitness and motivational preparedness of a child in a teaching learning environment.

Girls' drop-out in poor farm families in India: the agony and destiny. Dr Prasenjit Deb (Kalyani University); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Education is becoming tougher proposition for the girls' of poverty striken farm families in India. Drop-out, a stigmatic consequence to millions of girls in primary education, has been attributed to a score of agro-economic and socio personal factors.

Food intake by the school girls and the socio-economic and cultural factors: the interactions of social entropy in north east hill areas of India. Ms Sophie Lalnunpuii (Bidhan Chandra Krishi Viswavidyalaya); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)). Study was conducted in Champhai District of Mizoram of 80 respondents. They were mostly elementary school students of age group 6-14. Nutritional level figures up mental alertness, physical fitness and motivational preparedness.

Income, livelihood and productivity in fishery: the interaction and synergy. Dr Debasis Mazumdar (BCKV); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Fishery enterprise is the provider of income, livelihood and cheap protein to 90% of Indians. The synergy and interaction amongst these components are spearheading the rural economy in India in a unique way.

Joint liability groups: a community organ to combat poverty and hunger in north-east India. Dr Sagar Mondal (BCKV); Ms Victoria Devi (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Prof Manas Mohan Adhikary (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Joint Liability Group, a community organ in North-East India, is spearheading a unique social transformation for empowerment of rural women through income-generating enterprises and using local resources and indigenous knowledge.

The Dynamics of Rural Livelihood of Tribals: The Dent and Directions in India. Prof Anandamoy Puste (Bidhan Chandra Krishi Viswavidyalaya (State Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). The modernization of agriculture in the Purulia district of West Bengal, India has yielded impact on livelihood generation and economic stability. The migration and accessing alternative wages are coming up as invitable consequences.
Introducing Pulse Crops in the Existing Cropping System: A Step to Fight Poverty in India. 
Dr Kalal Sengupta (BCKV (Agricultural University)). Malnutrition across gender and economic category is a menace to Indian economy. Pulse crops despite of its tremendous economical and ecological importance, remains neglected. Inclusion of this crop in cropping sequence can help ensure nutritional security, especially for the poor people.

Seed production in Non-Descript Land in Fighting Poverty and Hunger in Indian Sub-Continent. Dr Amit Sharangi (BCKV (Agricultural University)); Dr Sankar Acharya (Bidhan Chandra Krishi Viswavidyalaya). Lands that are kept out of conventional use of economic productivity, overlooked for a protractile period, having high level of biological diversity is typified as non-descript land. These lands are effectively utilized for seed production of several horticultural crops like spices and vegetables.

Capacity building of dairy farmers towards fighting poverty. Dr Manoj Sharma (Pau, Ludhiana, Punjab, India). Dairy enterprise supports economy and livelihood of both the rich and poor farm entrepreneurs. They need capacity building. The empirical study shows training had impacted on the change of knowledge, income and livelihood in a positive across the differential scales of farmers.

Technological feeding options to increase margin of profit from dairy animals. Dr Manoj Sharma (Pau, Ludhiana, Punjab, India). Lack of green fodder throughout the year, lack of availability of good quality feed from market and poor knowledge of the farmers about the balanced feeding results in number of problems related to reproduction, diseases and milk yield. These deficiencies reduce the margin of profit from the dairy animals and thus there is an urgent need to disseminate the latest knowledge amongst the users so that their family income can be enhanced.

PE33
Indigenous charity, philanthropy and development
Convenor: Dr Tom Widger (University of Sussex)
Fri 9th Aug, 09:00-10:30
Location: University Place 4.210

Interest in the role of international philanthropic foundations in development has grown in recent years. But as yet, there has been little interest in the developmental role of indigenous philanthropists and charitable institutions in the developing world. Yet local charities and philanthropists are increasingly being recognised as making – and likely to make – significant contributions to development in the coming decades. As well as posing important questions regarding the nature and future of development and global capitalism, studies of indigenous philanthropy also intersect with classic problems in the anthropology of religion, the person, the economy, and the gift, amongst others. This panel invites ethnographically-informed papers that seek to understand the processes which give rise to indigenous forms of charity, of how the philanthropic impulse is manifest, and the role that indigenous philanthropy plays and can play in the development process.

Chair: Professor John Clammer

Desiring the other’s salvation: Islamic philanthropy, entrepreneurship, and the poor in Indonesia. Dr Konstantinos Retsikas (SOAS). The paper inquires into the actualisation of the religious desire to lift others out of poverty through the promotion of entrepreneurial values and the cultivation of entrepreneurial capacities amongst the poor in Indonesia.
When Neoliberalism meets Islamic Charity: Almsgiving amidst India's Deregulation. Mr Christopher Taylor (Boston University). Islamic charity is an ancient ritual tradition which serves new modern functions of local development and social mobility in north India. This paper, based on current fieldwork, invites reconsideration of socioeconomic development as neither solely government-led nor a uniquely secular enterprise.

The Practice of Humanitarianism: a village birthing clinic in Palestine. Dr Livia Wick (American University of Beirut). This paper explores the history of Palestinian non-governmental organizations (NGOs) and focuses on a village clinic in the Palestinian Occupied Territories. Using this case study, it shows how indigenous NGOs are often structurally fluid and can be sites for networking and solidarity.

Charity, philanthropy and development in Colombo, Sri Lanka. Dr Tom Widger (University of Sussex); Dr Filippo Osella (School of Social Sciences and Cultural Studies). This paper explores how different kinds of charitable and philanthropic giving – from forms of family support through religious charity to CSR – are transforming popular concepts of development and its practice in Colombo, Sri Lanka.

Reproducing disorder energetically: oil, capitalism & crisis
Convenors: Dr Andrea Behrends (Martin-Luther University, Halle); Prof Stephen Reyna; Prof Nikolaus Schareika (Georg August University)

Oil is observed to cause disorder (as well as order) wherever it is produced. It raises hopes for revenues that better livelihoods of the poor, but fails to deliver what is expected of it. Instead, immense gains resulting from oil extraction go to big investors: state governments, national oil companies and the major oil multi-nationals. Thus, a particular conjuncture provides the rationale for this panel. First, it is a moment of Great Recession, when globally there is economic tribulation, especially in advanced centers of capitalism in the West. Second, it is a moment when both Global Warming and Peak Oil are being, or are about to be, experienced; both of which promise extreme economic and ecological distress. On a theoretical level, we observe a regrounding in materiality, as for example in the materiality of resources. Oil, and other petroleum products, are central to current, interrelated crises. Oil is the sine qua non of capitalist enterprise. Analysis of oil within an anthropological context, exemplified by the recent volume, Crude Domination: An Anthropology of Oil (2011), has begun to flourish. Given that an anthropology of oil has been proposed as a distinct subfield of a broader anthropology of resources, it is high time to organize a gathering to review what is known anthropologically about oil and to formulate theoretical approaches both to account for existing knowledge, and to stimulate research into what is unknown and needs to be known to address tribulations of the current conjuncture.

Living with a president’s incentive: Oil’s curse as a lived experience in Uganda. Dr Eleanor Allegra Lucie Beevor (UCL). Uganda’s nascent oil sector has the makings for political disaster already, on top of which the theory of “Oil’s Curse” has entered public narrative, and is affecting the way people understand, and act on, their situation. This work examines the relationship between population and state in the oil producing region of Hoima.

Suburban energy transition in France: reality or myth. Dr Nathalie Ortar (ENTPE). For an interdisciplinary research lead in France about scenarios of energy transition, low middle classes families living in suburban areas were interviewed: some already owned a house while others were in the process of becoming home-owner. In this paper we will discuss the everyday “bricolage” in order to keep the bill down, the role of public policies and the immovibility of cars.
Panel and paper abstracts

**Energy transitions in Uruguay. Environmental conflicts in the making of renewable and fossil energy territories.** Dr Javier Taks (Universidad de la República - Uruguay). Consensus to transit from a highly oil dependent society to a more sovereign energy matrix in Uruguay hides emergent environmental and territorial conflicts regarding the goals of energy production and use. This paper shows how energy is alienated from lay understandings, real settings and social power in the name of a “First world” national horizon.

**PE35**

**Current challenges of anthropology of work**

Convenor: Dr Rosangela Correa (University of Brasilia)

*Tue 6th Aug, 11:00-12:30, 14:00-15:30, 09:00-10:30*  
*Location: Roscoe 1.003*

In recent decades there have been major changes in production structures in the world, centrally involving the application of different modes of labor flexibility and precariousness. These changes, which extended to both the urban and the rural, redefined the terms of employment, labor relations and business strategies, and the methods of protest and resistance of workers, resulting in forms of mobilization, strategies collective production and employment, recovery, innovation and diffusion of union strategies.

We invite contemporary approaches that are presented to describe the complexity of daily work (industrial, service, trade, informal) exerted in urban contexts, involving the challenges of skills, the uses of technology, tensions represented by phenomena such as instability, unemployment and risks faced by workers. We want to understand the changes occurring in rural areas related to agribusiness activities, whether in farming or ranching, paying attention to changes made in the field worker’s identity and way of life.

We believe that an ethnographic eye and an approach through field work can grasp the multiplicity of meanings that these processes take. This working group aims to bring together research from a socio-anthropological perspective, contrast observations, explanations and interpretations.

**Discussant: Patricia Torres Mejia**

*El debate acerca del modelo sindical actual. Problemas, prácticas y percepciones de los trabajadores en la República Argentina.* Prof Gloria Beatriz Rodríguez (Universidad Nacional de Rosario (Argentina)). El modelo sindical actual se ha posicionado con fuerza como objeto de debate en el mundo del trabajo, como consecuencia de las transformaciones desarrolladas en las últimas décadas. Esta cuestión, es vivida concretamente en el día a día del trabajador, siendo expresión a la vez, aunque no mecánicamente, de los cambios en el denominado modelo económico. Es nuestro propósito analizar y comprender tanto la historicidad de las formas de organización, como la percepción que los trabajadores tienen de las mismas.

**Territorializando el trabajo. La venta ambulante en trenes de la ciudad de Buenos Aires, Argentina.** Dr Mariano Perelman (Universidad de Buenos Aires- CONICET). En este trabajo se propone abordar el modo en que se construyen las relaciones laborales de los vendedores ambulantes en una línea de trenes de la ciudad de Buenos Aires. El análisis está centrado en cómo para poder desarrollar la actividad los actores construyen relaciones territorializadas.

**Relaciones de trabajo en el espacio de oficina. Análisis de un episodio laboral.** Mrs Patricia Andreu (Universidad Nacional de Rosario). Resumen corto: A partir del análisis de un episodio laboral concreto, intentará acercar algunas reflexiones en torno a las relaciones de trabajo que se gestan en el espacio de oficina, y cómo estas modelan y permean de manera específica la cotidianeidad laboral y el propio proceso de trabajo.

**“Family and Work. Cultural Contradictions among Mexican Corporate Executives”**. Dr Marisol Pérez Lizaur (Universidad Iberoamericana).
The Part-Timing of Work in a U.S. Superstore. Dr Laura Jordan (Ludwig-Maximilians-Universität Munich). As employers cut labor costs by making their workforces more “flexible”, the part-timing of retail work has serious consequences for those who depend on the job for their livelihoods. This paper will examine the way in which part-timing has affected workers' lives and the social world at work.

A regime of disciplined agency?: value, language and call centre labour. Dr Patrícia Alves de Matos (CRIA (http://cria.org.pt/site/)). This paper explores the nature of value-creation within call centres through an examination of the computer-based techniques of labour quantification and surveillance enacted in the labour process, and the critical role of workers' deployment of language and communicative skills in terms of productive output leading to profit creation.

Clientelism and paternalism on logging camp in Gabon. Mr Etienne Bourel (University Lyon 2). Based on a colonial history marked by conceding logic, the social relations of the Gabonese logging camps are still marked by strong hierarchical logic. Concepts as paternalism and clientelism are central in the companies' modulation of social links.

Quotidian Scripts - Power and Work-Family-gender rights among Women Garment Workers of Delhi, India. Dr Surekha Garimella.

Trabalho e abastecimento urbano: pesquisa etnográfica sobre o trabalho no comércio de alimentos na CEASA/RS. Dr Viviane Vedana (UFRGS). A pesquisa sobre trabalho e abastecimento urbano desenvolvida na CEASA/RS (Centrais de Abastecimento do Rio Grande do Sul S.A.) com pequenos agricultores que são também comerciantes tem revelado questões importantes, pertinentes ao campo de uma Antropologia do Trabalho, tendo em vista uma interface entre o rural e o urbano que se dá pela via do trabalho.

Cultura e identidad en ámbitos laborales: punto de encuentro de la antropología y la sociología. Dr Javier Melgoza Valdivia (Universidad Autónoma Metropolitana-IztapalapaJavier). Esta ponencia busca profundizar el intercambio teórico y empírico entre la antropología y la sociología a través de la reflexión sobre los estudios laborales mexicanos centrados en los temas de la cultura e identidad.

PE37
Reconfiguring capitalism, reconfiguring industry, reconfiguring livelihoods
Convenors: Dr Carmen Bueno (Universidad Iberoamericana); Prof Susana Narotzky (Universitat de Barcelona)

In the wake of globalization where international flows of commodities, capital and people have intensified, industry has experienced crucial transformations based on new parameters of productivity and innovation. Industry has been re-localized, evolving as a central asset of emergent countries in a similar way as when it was a growth model (the ‘driving force’) of western national economies until the 1970s. In this panel we will focus on the industries that were considered ‘strategic’ or ‘key’ during the first part of the 20th century (Steel, shipyards, but also automobile, mining, energy, etc.) and we will analyze the transformations that have resulted from the demise of the economic-nation-building model that sustained the development of large, state supported industries and a vision of full employment. Such industries gave a means of stability and livelihood to many workers and their families, and they still do, but with the reconfigurations of the spaces of industrial capitalism, these workers' lives have also been reconfigured. We will address three issues in relation to these transformations: 1) The meaning of work stability vs. uncertainty in the new configurations of the industrial production structure, in particular its effects on solidarity. 2) The possibilities of creating meaningful links and projects across generations through the transmission
Panel and paper abstracts

of knowledge, skills, values and job opportunities, in particular the transformation of the patrimonial value of work experience. 3) The meanings and consequences of technological change for the work and livelihood of industrial workers.

Chair: Sharryn Kasmir

Global dynamics, local responses to industrial innovation and livelihood transformations. Dr Carmen Bueno (Universidad Iberoamericana). Innovation is a key issue in global firms. I will analyze how this has radically changed the training, performance and evaluation of engineers and technicians in the workplace and has a direct impact in their lifestyles in industrial Mexico.

Innovations and Institutions on the Peripheries of Technological Commons. Dr Allen Batteau (Wayne State University). Technological innovation creates new goods and resources and risks, the allocation of which is then subject to negotiation. Communities on the peripheries of innovation have limited ability to bargain over the allocations of risk and benefit. Examining innovations in transportation, information, and biological technologies, I demonstrate that technological innovation has the potential for magnifying inequities in the world system.

Socio-technical networks and livelihoods in Litvinov, Czech Republic. Dr Michal Tosner (University of West Bohemia). This paper reflects on the impact of the transformations within the mining and petrochemical industry on to the local population in Litvinov town in the post-socialist conditions of the Czech Republic, using actor-network theory and multi-sited ethnography.

Subaltern economies. Dr Peter Simonič (Faculty of Arts, University of Ljubljana). Paper will examine conceptual resemblances and differences between various forms of communal, self governing and small scale economies from the past and present, which can be perceived as alternative or additional models to current globalised, centralised and financialised forms of reproduction.

Generational change and the meaning of work - reflections from the steel industry. Prof Victoria Goddard (Goldsmiths College, University of London). This paper is concerned with the implications of local, national and global domains in relation to production, with special reference to the steel industry. Drawing on the findings of a collaborative and interdisciplinary research project on the effects of economic models on local contexts with special reference to the steel industry, the paper discusses the implications of place in relation to transmissions of knowledge, conditions of work and the status of workers.

Mexican, Chilean and Catalonian family firms cope with great corporations. Dr Marisol Pérez Lizaur (Universidad Iberoamericana). Organizations, such as corporations, represent modern society and are concatenate decisions systems, that tend to organize everything around. Certain environments induce family firms to transform into organizations, but in others, they organize around patron/client relations.

Reconfiguring “global capitalism” beyond the regulationist approach: The emergence of the global regime of export processing zones and special economic zones after 1945. Dr Patrick Neveling (University of Bern). Based on examples from the large-scale relocation of industries from the US-northeast to Puerto Rico after 1945 that triggered the worldwide spread of export processing zones, I develop a multipolar approach to the global relocation of industry that explains changes in capitalist accumulation.

Spain is the problem, Europe the solution: economic models, the state, labor organization and the hope for a better future. Prof Susana Narotzky (Universitat de Barcelona). The paper addresses the long re-structuring process in the heavy industry in Spain and its impact on working class identity by exploring 1) the effects of different models and policies, 2) future expectations of social wellbeing and 3) practical capabilities of organization.
**PE38**

**The development of modern ethnology and ecological civilization**

Convenor: Dr Kanglong Luo (Jishou University)

**Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30**

**Location:** University Place 3.211

The relationship between human social, cultural and ecological problems, is an important part of modern ethnology. Human society has experienced a primitive civilization, agricultural civilization and industrial civilization, is to build an ecological civilization. The topic mainly focuses on the ecological environment of the national culture; environmental governance and the development of national culture; ecological environment and language; the inheritance and development of the primitive civilization of the world nation today, the agricultural civilization inheritance and development, industrial civilization inheritance and development of research; backward case study of the construction of ecological civilization of the ethnic areas, mountain areas of ecological civilization construction case studies; the ecological branch disciplines of ethnology building.

Modern ethnology and national traditional culture and modernization of the nation and nationalism as the research object is to build national harmony society, national development and prosperity, national unity and progress of services should be further development of modern ethnology.

**Ethnic Culture in the Field of Ecological Safety.** Dr Kanglong Luo (Jishou University); Mrs Ruiqing Fan (Jishou University). This paper proposes that the eco-anthropology must be analyzed from culture, and the human constructs his own culture in the ecosystem, which the human culture not only deviates in the natural system, but also in the returning to natural system.

**On the Change of Ruyuan Yao nationality’s economic development pattern from the aspect of man-land relationship evolution.** Mr Ming Chen. This paper takes the economic development pattern change of Ruyuan Yao Autonomous County in Guangdong for example, inquiring into how local Yao nationality response to regional man-land relationship evolution through changing economic development pattern by fieldwork method.

**About Establishing “World Human Beings’ Day” - Thinking over the Advanced Culture, Education and Harmony of Being a Human.** Prof Bu He (Bureau of Education). Establish the World Human Beings’ Day on October 9 each year for an advanced culture and education system, which is an platform for connection between the excellent traditional cultural education and the advanced cultural education of being humans.

**On State Power and the Transition of the Means of Livelihood of Local Society.** Dr Aimin Ji (Jishou University). In this thesis the author explores in the case the impression which the nationality has played to the Dong in YangLan village of TongDao autonomous county in HuNan. We can see that state power strongly penetrate and intervene the change of the means of living of local society.

**On the Value of Ethnic Yi’s Traditional Culture in Ecological Maintenance.** Dr Zhoulian Qu (Jishou University). Ethnic Yi created their own traditional culture, which includes the lineage system, produce and living customs, village rules and etc. The traditional culture stipulates and adjusts the relation between human being and nature. It is an important resource in maintaining the balance of nature.

**Traditional Tibetan Livelihood and the Ecological Security in the Source Area of the Yellow River ——Based on the Field Work in Maduo County, Qinghai Province.** Dr Kan Shao (Jishou University); Dr Zhaokui Shang. Based on the case study of Maduo in the source area of Yellow River, the paper studies the ecological environment and livelihood of the Tibetan. It is found out that the traditional Tibetan livelihood could not only make the efficient use of the ecosystem, but also carefully protect the environment.
Panel and paper abstracts

Having a restricted view about the different living methods in Gui ZHou implicated by the school-owned land rent in Ming dynasty: basing on the research of Qian Ji •A Record of schools. Dr Nana Qin (Jishou University). QIAN JI Xue Xiao Zhi records the school-owned land in detail which could reflect the conference of living method and environmental background between ethnic groups in Gui Zhou Ming dynasty.

From Subsistence Agriculture to Profitable Agriculture: Cultural Changes of Zhuang in Na Village in Guang Xi. Dr Lingxia Li (Jishou University). According to a Guangxi village, this paper attempt to explain the change Na Cun Zhuang livelihoods from subsistence agriculture to commercial agriculture ,which is a part of globalization.

The Positive Influence of Ethnical Culture on the Environment. Mrs Chunxia Ma (Jishou University); Mr Chixia Zhang. Every ethnic can change the environment by utilizing their culture. Once the environment in which the ethnic lives is in good circulation, the ethnic will live in harmony with environment.

Business Immigration, Rural Market and the Evolving Society in Qingshuijiang Area of Southwest China since Qing Dynasty. Dr Qingqing Zhu. This thesis explores the community's internal relations and the changing process of social structure through the process of establishing rural market by business immigration of Southwest China from Qing dynasty.

PE39
Capitalism and global anthropology: Marxism resurgent
Convenors: Dr Patrick Neveling (University of Bern); Dr Luisa Steur (University of Copenhagen)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Thu 8th Aug, 09:00-10:30, 14:00-15:30, 16:00-17:30
Location: Schuster Lab Rutherford

Recent turmoil in the capitalist world system – signalled as the “crisis” - confronts us with the shortcomings of mainstream anthropology. Following the “globalisation” debate of the 1990s and its flat ontology of global versus local, many anthropologists already lost sight of the elementary structures of capitalism and their cyclical seismic changes. This briefly changed with an interest in “neoliberalism”, which ironically however soon became yet another way of not speaking of capitalism. In response to the “crisis”, then, we now see an even more defensive move toward “ethnographic theory” and “ethnographies of hope”, sheltering behind the totems of fieldwork, the cultural, and the experiential. The lack of historically and geographically engaged theorizing in this move will lead to another dead-end in understanding the social in the context of capitalist change.

In this panel we hence seek to engage instead with the renewed interest in Marxian and related Polanyian, Braudelian, and other analyses of social dynamics as structured over time and place in the larger context of global capitalism. We look towards an anthropology that allies itself with history, sociology, and geography and can become a dynamic contributor to the social sciences by focusing on anthropology’s strengths in studying the lived entanglements and critical junctions of past and present dynamics of capitalist integration and exclusion. We invite contributors to this endeavour to be explicit about their theoretical and/or methodological approach, discuss how it is situated vis-à-vis or within Marxist anthropology, and relate it to their empirical research.

Chair: Susana Narotzky, Steve Reyna
Discussant: Jonathan Friedman

Introduction Part A: Marxism, anthropology, global capitalism. Dr Patrick Neveling (University of Bern). This is Part A of an introduction to the panel that sets out programmatic approaches for anthropology to center around Marxian and related analyses of social dynamics as structured over time and place in the context of global capitalism.
Introduction Part B: Marxism, anthropology, global capitalism. Dr Luisa Steur (University of Copenhagen). This is Part B of an introduction to the panel that sets out programmatic approaches for anthropology to center around Marxian and related analyses of social dynamics as structured over time and place in the context of global capitalism.

Looking for Gramsci in local resistances to capitalism: some reflections from the margins. Dr Riccardo Ciavolella (CNRS/EHESS). Relying on case studies from the South, this paper discusses some subaltern groups’ forms of resistance against local materialization of global capitalism in the Sahel. In a broader and theoretical perspective, this paper questions the emancipatory role that political theories give to tactical and marginal forms of resistance of dispersed subjectivities while refusing collective strategies. In Gramscian terms, the paper wonders whether and how margins may turn into the scene of an organic counter-hegemony in an uneven capitalist world.

Marxian Anthropologies, past and present: Two or Three Things I know. Prof Don Kalb (Central European University/Utrecht University). This paper looks back at the beginnings of Marxist anthropology in the 1970s, its temporary demise in the 1980s, its subversive continuation under the label of “political economy”, and its resurgence as a much broader program in the 1990s-2000s.

Capital flight, personal power and economic mystification in Central Africa. Mr Joseph Trapido (School of African and Oriental Studies). In Kinshasa an ideology of largesse means that politicians who have stored billions in off-shore accounts are proclaimed as wealth creators. I draw on Marx’s theories of alienation and fetishism, and on theories of underdevelopment.

Nationalist Transformation of the Globe: Japanese Colonialism and the birth of Korean Patriotism. Dr George Baca (Dong-A University). This paper analyzes relations between nationalist formation and development of capitalist markets in Northeast Asia. By focusing on the Japanese response to US imperialism, I will explore the role of nationalist precepts in reordering Japanese society and the Korean peninsula in economic terms of industrial capitalism.

Times have changed’: marriage as the ‘apolitical’ in the age of China’s Market Reform. Dr Roberta Zavoretti (Max Planck Institute for Social Anthropology). Drawing on Gramsci’s work on hegemony, this paper maintains that the Chinese state’s production of marriage as an ‘apolitical’ field contributes to the reproduction of the capitalist system. At the same time, informants’ talk on marriage destabilises the state’s claim to be the sole legitimate moral referent.

The leverage potential of popular sovereignty in an era of total(?) technical domination: an historical exploration. Dr Gavin Smith (University of Toronto). If power bloc dominance of liberal democracy makes popular demonstrations mere rituals and the technical apparatus of capital and the state delimits direct action, can history help us to find effective forms of leverage for a revolutionary future?.

Toward an Anthropological Theorization of Primitive Accumulation. Prof Don Nonini (University of North Carolina, Chapel Hill). At present capitalist financial crises lead to episodes of “primitive accumulation” in which wholesale dispossession of subaltern classes occurs. Anthropology, which up to now has failed to contribute to an understanding of capitalism, must develop a theorization of primitive accumulation.

Towards a Historical Sociology of Dispossession and Subordination in India’s Adivasi Heartlands: A Gramscian Approach. Dr Alf Gunvald Nilsen (University of Bergen). This paper articulates a historical sociology of the processes of dispossession and subordination through which Adivasis have been adversely incorporated into the political economy of postcolonial India. The paper draws on Gramscian perspectives on uneven development and modern state-making.
Panel and paper abstracts

Land grabbing and the financialisation of agriculture: the political economy of the current land rush. Dr Anne Visser (Institute of Social Studies (ISS)). This paper deals with the phenomenon of global large-scale land acquisitions, commonly known as 'land grabbing'. This process seems to be at odds with some dominant trends in global capitalism to date. The paper will present an analysis of land grabbing, in particular in post-socialist Eurasia, and intends to discuss some benefits and limitations of a political economy approach in explaining this phenomenon.

Valuing Land, Valorizing Life: Contentious Land Politics in Contemporary India. Dr Sarasij Majumder (Kennesaw State University). This paper explores politics of and around land acquisition for developmentalist projects through an analytical lens of anthropology of value. The central problem that this paper addresses is the persistence of a modernization narrative in provincial India despite popular protests.

Don’t Lefebvre and Harvey ever space out? On Majorcan Oeuvres and Production-as-a-Totality in the Global Tourism Industry. Mr Marc Morell (Universitat de les Illes Balears/Universitat de Barcelona). This paper looks at the appropriation and transformation by the global tourism industry of collectively laboured social spaces. Such labour contributes to the surplus extraction in tourism as the capitalist subsumption of its oeuvres leads to the conversion of social space into land-as-a-commodity.

Urban Transport and the Spatial Regulation of African Cities. Dr Robert Heinze (University of Berne). This paper explores and critiques recent Marxist theories of space in neoliberal global capitalism by looking at the history of regulation of traffic systems in post-colonial African cities.

Migration and geographies of dispossession. Dr Pauline Gardiner Barber (Dalhousie). As Marx describes, localized economic upheavals provide a vehicle for capital accumulation by multiple means, including the dispossession of rural (and more recently urban) populations and the mobilization of labour whose exits and entries into wage labour are calculated on terms beyond their control. Drawing on ethnographic research in the Philippines and in Canada’s deindustrialized hinterlands, this paper examines how “neoliberal” restructuring of Canada’s immigration policy further privileges capital through the delivery of migrant workers experiencing different modes of dispossession.

The anthropology of labor and the “political turn”. Dr Sharryn Kasmir (Hofstra University). This paper rethinks anthropology through the lens of labor, to encourage a critical engagement with important but marginalized anthropological forbearers and to imagine a “turn” in anthropology toward questions of labor, inequality and power.

The Trade Unions of Nepal and South Africa: The global contexts of the national movements resisting neoliberalism. Dr Mallika Shakya (South Asian University). Developing a more nuanced picture of the historical and materialist roots of the ‘new Left’, I situate how the trade union movements in Nepal and South Africa are embedded in their national histories of crypto-colonialism. Enlarging the scope of the embeddedness concept, I then juxtapose these findings with presumptions of anthropological studies of global neoliberalism.

Marxism and the anthropological investigation of working class memory: rethinking workers’ militance in the Spanish railway sector. Ms Natalia Buier (Central European University). This paper outlines the specific contribution marxist traditions can have to understanding the relationship between workers’ militance and the contexts of transmission of historical memory. This theoretical puzzle is adressed through the case of the history of workers’ militance in the Spanish railway sector from the last years of the Franco regime onwards.

A class analysis of the creation of the neoliberal subject: The case of Jordan. Dr Mayssun Soukarieh (American University of Cairo). The paper challenges the anthropological analysis of the creation of Neoliberal subjects and subjectivities. An alternative model for studying such subject creation is developed based on ethnographic studies of policy programs for Jordanian youth promoting entrepreneurship and micro-credit schemes.
Marxism, postmodernism and the cultural turn. Dr James G Carrier (Oxford Brookes). Interest in Marxist anthropology has been stimulated by the recent economic crisis, but it also reflects the limitations of important disciplinary orientations over the past few decades. This paper identifies those orientations and their limitations, and relates Marxist approaches to them.

Testing the Strength of the Last Instance: Political Economy and the Anthropology of the Built Environment. Mr Michał Murawski (University of Cambridge). “No measure will ever wrench from cities their fundamental irreducibility.” (Latour 2006) Against Latour’s foreclosure, this paper argues that structural Marxist ideas like ‘determination in the last instance’ by the economy can usefully be deployed by an urban anthropology which aspires to reduce urban complexity rather than to celebrate its irreducibility.

The anthropology of human-environment relations: Materiality with and without Marxism. Dr Penny McCall Howard (Maritime Union of Australia). Based on ethnographic study of human-environment relations at sea in Scotland, this paper considers what Marxist analysis can contribute to the anthropology of human-environment relations, and what anthropology can contribute to Marxist analysis of human-environment relations.

Marxism and the Migration Question. Dr Winnie Lem (Trent University). This paper explores how foundational concepts of Marxist inquiry may be applied to the analysis of migration. It argues that by drawing on the key precepts of Marxism, can conundrums in efforts to rethink migration theory be addressed both within and beyond the discipline of anthropology.

PE40
Tribal communities of India: problems, prospects & role of NGOs in their development
Convenors: Dr Anoop Kumar Singh (D.A.V.(P.G.) College, Kanpur); Dr Diwakar Singh Rajput (Dr H S Gour Central University India)

Tribal people over the years have become the most disadvantaged, exploited and the neglected lot in our society. Primarily they live in the forests and are considered as the most backward and undeveloped. Their identity is in grave danger, since the forest cover in the country has drastically been reduced causing unnatural damage to the Environment and forests they were living in. In connection with this, many of the Development Actors have tried and made efforts to do something substantially for the tribal development in their own way. Due to which some progress has been made but still a lot needs to be done. Non Governmental Organizations (NGOs) can play an important role in ensuring Sustainable Tribal Development. The panel will discuss the following.

• Prevailing Tribal situation in India and will focus on different development impacts in tribal life.
• Success and failures of tribal development efforts in the country.
• The Role of Non Governmental Organization (NGOs) in Tribal Development, their strengths, weakness and future thrust.

Finally, it will identify, analyze and accelerate a comprehensive and sustainable tribal development by formulating a perspective programme to address the key issues and development challenges the tribal community faces.

The political awareness among ‘Gond’ tribe in India. Dr Dr Bhawna (Mahila Mahavidyalaya P.G. College, Kidwai Nagar Kanpur). The aim of the present paper is to study the political awareness among the Gonds of Mandla, M.P. For this purpose I have selected Narayanganj and Bizadandi Vikas Khand. Through random sampling I have taken 50 respondents from Narayanganj and 50 from Bizadandi.
Panel and paper abstracts

Health Status of Tribal Women in Rajasthan. Dr Alok Kumar Meena (BSR Govt. Arts College, Alwar). In the present paper an attempt has been made to see the adverse affect on health status of tribal women in Rajasthan. The study reveals that Poverty, lack of nutritious food, safe drinking water, proper sanitation and hygienic accommodation creates problems of health in tribal women in the area.

Tribal life in base camps and structural change (with special reference to South Bastar of Chhattisgarh state). Dr Lukeshwar Singh Gajpal (Pt. ravishankar Shukla University, India). Short Abstract Present paper is based ongoing major research project. Study is based on impact of naxal movement on tribal people of baster region of Chhattisgarh state. Following the purposive sampling technique 300 respondents were selected as respondents. As a tool for the collection of data an interview-schedule was constructed.

Legal Aid to Tribal Communities and the role of Non-Government Organisations. Mr Ashish Yadav (Dr H S Gour University Sagar MP India). Keywords: Legal Aid, Tribal Communities, Tribes, Non-Government Organizations, land and forest rights, natural resource rights, Weaker section, social, economic and political justice, principle of equality.

Tribal Development through Vocational Education and Training. Dr Diwakar Singh Rajput (Dr H S Gour Central University India). Study is Based on- Higher Education and Human Resource Management Empowerment through Education and Awareness, Tribal Welfare in Modern Age. Community Polytechnic Yojana and Rural Development. Role of NGOs in Tribal Development. Panchayatiraj and Sustainable Tribal Development.

Tribal health and interventionist role of non governmental organisations (NGOs). Dr Anoop Kumar Singh (D.A.V.(P.G.) College, Kanpur). Anoop kumar Singh, Department of Sociology, D.A.V.(P.G.) College, Kanpur Short Abstract Health is vital indicators reflecting the quality of human life. WORLD Health Organization (W.H.O.) describes health as a state of complete physical, mental, social and spiritual well-being and not merely as absence of diseases or infirmity. Today majority of Indian indigenous people are facing various communicable and non-communicable diseases. Many reputed N.G.O.,s are working towards health issues of the indigenous people for quite some time.

Role Of Ngos In Tribal Development. Mr Rao Vikram Singh (CSJM University). We have to empathize with tribes to understand their pain. To help them we need to understand their culture & the problems faced by them. NGO’s can play a pivotal role in tribal development.

PE41
Conceptos y métodos para Re-conocer a los sujetos rurales, visiones desde México
Convenors: Mtra. Paola Velasco; Dr Hernan Salas-Quintanal (Universidad Nacional Autónoma de México)

En las últimas décadas, las fuerzas económicas y financieras han reconfigurado el poder en el ámbito mundial y han dejado la organización de la producción y del trabajo sujetos a las dinámicas del libre mercado. Como resultado de este proceso las poblaciones rurales se han transformado a un paso vertiginoso. El acceso de la fuerza de trabajo rural a múltiples tipos de empleo y mercados laborales (pluriactividad), la intensificación de la migración nacional e internacional, así como el cambio en el uso de suelo para fines habitacionales, de recreación y ocio, industrial y/o de servicios; el desplazamiento de cultivos básicos por cultivos de agroexportación o ilícitos; la forma e intensidad del consumo; y los problemas socioambientales, son algunos de los cambios que han cobrado mayor fuerza y vigor. En su conjunto, este reacomodo ha generado que los sujetos rurales tengan opciones reducidas en cuanto al manejo de sus recursos naturales y la
estructuración de sus formas de vida. No obstante, históricamente han reconfigurado sus arreglos socioeconómicos, culturales y ambientales de formas tan diversas que sería apropiado sugerir que la ruralidad ya no se puede entender o definir, si es que alguna vez esto fue posible, con límites rígidos o a partir de sus tradicionales opuestos. A la luz de casos mexicanos, el interés de esta propuesta es discutir las categorías conceptuales y metodológicas con las cuales se está dando cuenta de estas transformaciones, para re-conocer a los sujetos rurales en la actualidad.

El panel se conducirá en Español.

**Acumulación por desposesión: el caso de la Patagonia chilena.** *Dr Nicolás Gissi (U. de Concepción); Dr Juan Carlos Rodríguez (University of Valparaiso).* Se trata de una reflexión sobre a potencialidad de la biodiversidad, la riqueza minera, energética, hídrica, agrícola y acuícola, que permiten definir la región binacional de la patagonia (Chile + Argentina) como zona de conflicto social y ecoterritorial, en el marco de una estrategia de aseguramiento de los centros mundiales de consumo y acumulación, mediante el control, acceso y disposición de los recursos naturales para la reproducción del modelo, donde el Estado aparece como subsidiario. El análisis se realiza en términos sintagmáticos, pragmáticos y semánticos.

**Estrategias de la familia rural ante la transformación neoliberal.** *Dr Hernan Salas-Quintanal (Universidad Nacional Autónoma de México).* Este trabajo presenta los conceptos con los cuales hemos dado cuenta de las consecuencias del neoliberalismo en el campo mexicano: la importancia de la agricultura para la familia, el valor de la mano de obra rural y el acceso a los recursos tierra y agua.

**¿Qué te gusta de Oxkutzcab? Que Oxkutzcab ya es una ciudad.** *Dr Ana Bella Pérez Castro (Universidad Nacional Autónoma de México).* En este trabajo intento dar cuenta de las percepciones que alumnos de secundaria (entre 12 y 15 años) tienen respecto a los cambios que se han dado en la población de Oxkutzcab.

**El rol de la escuela y el maestro rural como constructores de la sociedad civil, la identidad, e informantes claves en el estudio de la colonización y re colonización de Chiloé continental.** *Dr Fernando Mandujano (Universidad de Playa Ancha); Dr Juan Carlos Rodríguez (University of Valparaiso).* Para los extensos y escasamente poblados territorios de la Patagonia de Chiloé continental, se propone y fundamenta el rol de la escuela y el maestro rural como agente invisible de construcción de la la sociedad civil y referente para rescatar las narraciones de las localidades y su rol en colonización del territorio.

**Política pública ambiental como medio de desposesión y mercantilización de la naturaleza en Puerto Morelos, Quintana Roo.** *Mr Adrian Vilchis; Dr Erika Cruz Coria (Universidad de Quintana Roo).* En esta investigación se analizaron las repercusiones de la instrumentación de políticas públicas ambientales para la comunidad de Puerto Morelos, Quintana Roo; que van desde el acceso y relación con los recursos naturales, hasta la mercantilización de éstos, mediante nuevas actividades económicas.

**La creación del Parque Natural Arrecifes de Puerto Morelos, Quintana Roo: la ficción de la participación comunitaria.** *Dr Erika Cruz Coria (Universidad de Quintana Roo); Mr Adrian Vilchis.* Con la creación del Parque Nacional Arrecifes de Puerto Morelos, los miembros de la cooperativa de pescadores vislumbraron la posibilidad de ser no sólo sujetos de desarrollo, sino los principales beneficiados por el aprovechamiento turístico del área; no obstante, estas intenciones se fueron diluyeron paulatinamente con la intervención estatal, quien abrió las puerta a actores externos (inversionistas, hoteleros, caciques, restauranteros), los cuales son quienes, actualmente, se benefician ampliamente por las actividades de snorkel y buCEO en el arrecife.

**El ser del campesino como problema teórico en el ámbito latinoamericano.** *Dr Eloy Gomez-Pellon (University of Cantabria).* Tras la larga discusión decimonónica en Europa sobre el concepto de campesino, el debate se trasladó a América en el primer cuarto del siglo XX, primero a Estados Unidos y luego a todo el Continente. El ser del campesino ha sido objeto preferido de las ciencias sociales en general y de la antropología en particular.
Panel and paper abstracts

**PE43**

**Averting a global environmental collapse: the role of anthropology and local knowledge (WCAA panel)**

Convenor: Prof Thomas Reuter (University of Melbourne)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00

Thu 8th Aug, 09:00-10:30

Location: University Place 3.204

Today’s overwhelming environmental challenges reflect the systemic failure of contemporary socio-political structures and processes to safeguard the common good. The failure to implement already available solutions reveals that this is not simply a technical problem. Social science knowledge is indispensable for delivering the incisive socio-cultural changes environmental challenges now demand of us. The IUAES and the WCAA thus are co-sponsoring this panel from a commitment to bring pressing global environmental concerns to the heart of the social sciences.

Anthropologists are well aware of the diversity of human cultures and societies, and the associated diversity of knowledge and practical skills, but also of the immense loss of such diversity in the wake of neo-liberal globalization. Demonstrating the survival value of cultural diversity has become an urgent task. Local research can illustrate strategies other societies have used to prevent vested interests from destroying their lives, how their agricultural traditions have managed to ensure sustainable production, or how they are applying today’s best available technology and their own innovative ideas to tackle environmental problems locally. We can also produce case studies of the consequences of social and environmental injustice, or demonstrate how socio-cultural factors impact on large-scale environmental projects such as carbon trading schemes (e.g. REDD+). We invite speakers to this panel who have conducted research in this field or who would like to develop new theoretical frameworks for getting to the heart of the practical environmental issues now threatening our survival.

**Negotiating ‘eco’ for ‘econ’: contradictions between participatory development and resource management in implementing social capital initiatives in eastern Indonesia.** Dr Gregory Acciaioli (University of Western Australia); Mr Dirk Steenbergen (Murdoch University); Ms Vivanti Rambe.

Participatory development programs based on the model of the World Bank’s Social Capital Initiative often conflict with customary forms of resource management in eastern Indonesia, resulting in dilemmas posed for women’s participation, village leadership, and local environmental transformations.

**Embodied experiences and the global gaze Conflicting perceptions of water in the Jequitinhonha Valley- Brazil.** Dr Andrea Zhouri (Federal University of Minas Gerais); Mrs Raquel Oliveira (UFMG). Dams are globally considered to be a sustainable source of energy and have a key place within climate change debate. The paper analyses the consequences of dam building for downstream dwellers in Brazil, with a especial focus on a socio-technical controversy between anthropologists and sanitation engineers raised by the Irapé dam.

**Exposing the Worldwide Neoliberal Quest to Undermine Sustainable Agriculture and Food Sovereignty: A Case Study From East Timor.** Prof Thomas Reuter (University of Melbourne).

The spread of corporate-controlled industrial agriculture is endangering food security around the world. This process is orchestrated by the “aid” and “development” industry and its corporate sponsors, using neoliberal strategies to dispossess rural people under the guise of “legal empowerment.” My example is East Timor.

**Sustainable Cultural And Heritage Tourism In Regional Development Of Southern Jalisco.** Dr José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara). This study aims to analyze the potential of cultural tourism in regional development. After reviewing the literature it is proposed to conduct an analysis of cultural tourism to discuss and establish the potential target market.
Socio-environmental vulnerability among traditional populations in the bay of Todos os Santos, Bahia, Brazil. Prof Carlos Caroso (Universidade Federal da Bahia); Prof Fátima Tavares (Universidade Federal da Bahia). This paper discusses how climate change, economic growth, urban expansion and modernization affect traditional populations, increasing socioenvironmental vulnerability and risk of various forms of territorial and sociocultural displacement.

Cities as semi-voluntary concentration camps. Prof Petr Skalník (University of Wroclaw, Poland). Urban space in most parts of the world expands rapidly and uncontrollably. The advantages of urban concentration are now outweighed by disadvantages. Residential inequalities are coupled with political and economic. City has become a place of dehumanization. The solutions are not in mega-cities but in promoting self-sustaining neo-rural deconcentrations.

Small Farmers, Food Security and Drastic Climate Change. Dr Joan P Mencher (Lehman Col. & CUNY GRad CTR.). Using new management techniques, few artificial inputs but incorporating weeds into plant roots, less water than traditional methods and releasing less CO2/ Methane into the atmosphere, I discuss how this affects small/medium size farmers and their social relations.

Natural resource management policy: a challenge in sustainable development. Mr Syaifudin Zakir (Sriwijaya University); Dr Restu Juniah (Faculty of Engineering Sriwijaya University). Natural resource management policy should be designed to accommodate the long term need of human beings and the sustainable use of natural resources.

East Kolkata wetland and urbanization: use of local knowledge in the purification of sewage by a single pond system. Mr Amlan Ray (Spectrum Clinic & ERI); Prof Prakash Mondal (University of Delhi). The paper critically analyses the role of local knowledge of the indigenous people in the purification of sewage and waste water and supplying the varieties of fish and agricultural produce to Kolkatans without damaging the rich biodiversity of the wetland.

Vested interests and environmental injustice: An ethnographic study of development programmes in South Italy. Dr Giuliana Prato (University of Kent). This paper draws on ethnographic material from the province of Brinsidi, in South Italy. It offers a diachronic analysis of the development programmes for South Italy focusing on the industrialization of the Brindisi area and its impact on local agriculture, natural resources and quality of life.

Environment impact assessment: the story of a failed project. Prof Paul Nchoji Nkwi (Catholic University of Cameroon). In the 1990s against the background of an endemic economic crisis that plagued Cameroon, the World Bank through Global Environmental Facility (GEF) embarked on a project designed to protect 12 pristine forest ecosystems with a high degree of biodiversity. A team of experts including two anthropologists examined the human and cultural components. After six months of intensive research, a report produced highlighted the potential depletion of vast natural resource. The need to design mitigation plans to address the negative effects was endorsed by the World Bank and strongly approved by the Cameroon government but 15 years later, each and every recommendation has been systematically ignored by logging companies whose unholy alliance with government officials have turn one of the biodiversity paradises into a free zone for all. The participatory approach designed to involve the Baka Pygmies that have known, used and exploited or manage it in accordance with their customs and traditions have been thrown out and logging companies have taken over. What a tragedy!

Climate change and local uncertainties: Perceptions and reactions in an Alpine community of South Tyrol. Dr Sophie Elixhauser (University of Augsburg). This paper explores the perceptions, discourses and activities connected to global climate change in an Alpine community of South Tyrol, and the insecurities this concept creates on the ground.

Male-female and humankind-nature balances. Mr Giorgio Sacco. The assumption of a new anthropological framework, based on parity between sexes, would facilitate restoring a balance between humankind and nature.
The introduction of reliably reticulated potable water, especially in urban areas, has, along with the provision of water-borne sewerage systems, long ago been demonstrated to have had a major positive impact on public health – as has efficient urban drainage systems. Yet in many parts of the early 21st century world, very rapid urban growth has massively outpaced local government’s capacity (where such exists) to ensure that such services are provided to city and town residents. A consequence is often poor public health alongside a range of attempts to introduce and/or implement various alternatives to tried and tested systems, especially as regards sanitation provision. Moreover, such alternatives often come in the wake of calls to establish so-called sustainable systems in the face of both climate change predictions and neo-liberal economic policy prescriptions.

The purpose of the panel is to bring together anthropologists and others concerned with the social and cultural aspects of contemporary urban water-supply and urban sanitation provision, especially but not only in contexts of rapid urban growth. The goal is twofold: to provide an opportunity for comparisons of detailed ethnographies, from various parts of the world, of the challenges of contemporary urban water-supply, sanitation provision and drainage systems; and to consider, again with an interest in comparison, how and where anthropologists have managed to engage in activities aimed at providing such services/facilities – the extent of their successes and the challenges they have faced.

Women in urban water ecosystems in Western Basin Province, Afghanistan. Miss Kaneez Hasna. Urban water supply is one of the crucial challenges in urban ecosystems for women farmers of Afghanistan. Their livelihood largely depends on canal-based water supply. Women’s water association can be an alternative to access to water and the agency of the water association can contribute to improved livelihood.

Water supply in Owerri City, Nigeria: who is gaining authority and who is losing it?. Dr Emmanuella Onyenechere (Imo State University). In Owerri, the private sector rather than the public sector leads in water provisioning. Efforts are underway for a public–private partnership. The paper ascertains the extent this new arrangement is influenced by political affiliations, social relationships and cultural representations.

Alternative Water Infrastructure Systems in Germany. Dr Birke Otto (HafenCity University); Dr Wolfgang Dickhaut (HafenCity University Hamburg). This paper presents an ethnographic study of two urban communities in Germany that have developed an alternative and decentralised water and sanitation system; it asks how these socio-material networks relate to questions of cost-saving, technology, and sustainability.

Co-operation and Partnerships in Urban Drainage and Sanitation Provision: Experiences in Cape Town's informal settlements. Prof Andrew ‘Mugsy’ Spiegel (University of Cape Town). Challenges arising during collaborations between researchers from diverse disciplines, local government officials and informal settlement residents.

Toilets for Africa: Reflections on humanitarian design, “the dignity toilet,” and sanitation activism in Khayelitsha, Cape Town. Prof Steven Robins (University of Stellenbosch). The paper focuses on contrasting logics between sanitation design solutions promoted by humanitarian agencies and the approach of a Cape Town-based sanitation activists concerned with redirecting state resources from the privileged enclaves of middle class suburbs to poor neighbourhoods.
PE46
Anthropology, philosophy, and political economy can address crises in globalization
Convenors: Dr Edward Sankowski (University of Oklahoma); Prof Betty Harris (University of Oklahoma)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Roscoe 1.009

“Political economy” may mean various types of activities. Among other possibilities, the phrase can signify an area mainly within anthropology, but open to interdisciplinary collaborations, as well as a “philosophical approach” (sometimes including but not limited to normative advocacy, or epistemological issues) about problems, even crises, concerning politics and economics. This panel explores the nature of and/or construction of political economy by discussing specific examples of research and interventions in the area (not restricted by geographical regions), and also by overall discussion of what some of the major dimensions are of the area. The panel should illuminate the question how political economy in the senses explored here can expand or supplement not only the study of economics but more broadly, humanity’s anthropological understanding of itself. Among other tasks, this panel takes up the issue why globalization appears to have generated large problems, even repeated crises, which existing academically based disciplines such as economics and finance have not coped with adequately. Current failures in an array of academic disciplines as well as in non-academic institutional arrangements appear to be expanding opportunities for further development of “political economy” in a sense that anthropology can significantly help re-configure. The panel invites contributions from anthropologists open to interdisciplinary cooperation, without restrictions by methodology, authors consulted or critiqued, or by geographical regions investigated.

Where’s the “fracking” activist anthropologist? The Marcellus Shale, Structural Violence, and the American Dream: An (auto)ethnography of a perfect storm of energy, environmental and economic crises. Dr Jennifer Randall (University East London). This paper frames fracking as a constellation of three mutually reinforcing crises: environment, economic and energy. Structural violence frames the analysis and the methods of ethnography and intimate ethnography explore how the American Dream is achieved or becomes a nightmare in the context of a rural Pennsylvania town.

Anthropology, global political economy crises, energy cultures: incorporating natural gas, shale, fracking. Dr Edward Sankowski (University of Oklahoma). Anthropology can with interdisciplinary collaboration critically examine the conflicts for public policy about crises in energy and environmental issues. This includes policies about fracking for natural gas both in the US and worldwide concerning property rights, tourism, and the political economy of the environment.

Bottom-up institutional approaches in dealing with Energy Issues in the Veneto Region (EU). Dr Valentina Bonifacio (University Ca Foscari of Venice). Over the last few years, the EU has created a number of tools aimed at promoting a change in energy production and consumption amongst its citizen. Local institutions and the civil society in the Veneto region (Italy) are working on how to appropriate these tools in order to change their “energy path”.

“The Johannesburg-Taipei Air Crash: South Africa-Asia Trade and Immigration”. Prof Betty Harris (University of Oklahoma). This paper analyzes South Africa-Asia economic relations through narration of episodes involving an air route with changing functions during the apartheid to post-apartheid transition, and coinciding with China’s emergence as a global economic power.
Panel and paper abstracts

Social and Cultural Dimensions of Financing for Development: New Paradigms for Change. Dr Eva Friedlander (Hunter College). The paper explores how the social and cultural dimensions of financing for development issues are addressed in the UN and related civil society activities. It touches on the possibilities and problems associated with broadening the accepted economic development discourse and the potential it creates for the emergence of new paradigms for change.

PE47
Impact of food habits on cultural pattern
Convenor: Prof Ajay Kumar Jha (A N Sinha Institute of Social Studies)
Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: Alan Turing Building G205

The food as it is available and as it is consumed in a given geographical area has a huge impact on the shaping of native culture of a particular region. Elements of cultural construct are directly built on the agricultural produce and the pattern of its consumptions there. In fact, the pattern of food habits of the natives determine the cultural nuances in both subtle and more profound ways. One can therefore argue that it eventually ends up constituting the critical mass of a culture. It is not surprising therefore that the locally available food which has been produced there for centuries gets neatly linked up with the cultural mores of the habitants there. Day to day eating’s apart, there are various ceremonial occasions in every culture where food gets huge priority. The cooking of food items and its style and way of presentation, they all get hooked up with the kind of availability food produce in the area.

Discussant: Dr Suresh Prasad Singh
Food and Culture of Bhojpur Region of Bihar and its impact on the native culture. Dr Suresh Prasad Singh (Chanakya National Law University). Culture and food, they are so invariably interconnected to each other that we cannot talk of any culture without referring to the food and food habits of the natives of that area. Bhojpur region in Bihar(India) presents a classic example of this premise. Local items of food-stuff such as Sattu- Goor and Litti-chokha, thakua, puri, etc. are the premier examples of native eatables representing the culture of the region. The importance of these food items are reflected on various occasions there.

Ecological effects on the food habit of Bhoksa tribal group of Uttrakhand, India. Dr Omkar Mishra (University of Lucknow); Dr Rashmi Mishra (Nari Shiksha Niketan P.G College). Bhoksa are famous for their eco-friendly culture. Their economy is based on their ecological system, because Bhoksa are habitat in Tarai area of Uttrakhand due to this area is rich for forests and many types of fauna or flora. Their food habits and culture are depends on forests. Bhoksa are also hunter or food gatherer and agriculturist. They use more meat in their food.

Culture and food habits of Sikh Religion. Dr Aishwarya Awasthi (Lucknow University). One of the most marked things about Indian society is the great diversity. This applies to religion, ethnicity and language as much as to the economic situation. The yawning gap between the rich and the poor is bridged by a large middle class of small businessmen, professionals, bureaucrats etc.

Role of food in binding a religious community. Dr Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University). Present paper explores that how Religion and dietary practices act as a binding force for a particular community. Various religious groups include food as a vital and inherent component of the expression of their faith.

Mundari cuisine of Jharkhand. Ms Anita Srivastava. In general, the food cooked in Jharkhand is considered to be very light on the stomach and easy to digest. This fact can very well be demonstrated by the nature of Jharkhand food habits that have been imbibed by the native folks. Litti and Chokha also form an important portion of Jharkhand food.
Nuakhai: the replica of food culture of Western Orissa tribal people - a case study. Dr Arpita Sobat (Govt. Women’s College). Nuakhai is the agricultural festival of the tribal people. It is culture of the tribal dominated area of Western of Orissa. It is a festival for the worship for food grain. It has its best celebration in Western Orissa. Nuakhai is observed to welcome the new rice of the season. It is observed a panchamitithi (the fifth day) of the lunar fortnight of the month of Bhadrapada or Bhaadara (Aug-Sep) the day after the Ganesh Chaturthi festival. It is a social festival of kosal tribe in Western Orissa.

The pestle-stone bride: Food in the myths and in everyday life of the Rai of Eastern Nepal. Ms Marion Wettstein (University of Vienna). Applying a detailed ethnographic approach, this paper examines the relation between the meaning of food in the everyday life of the Rai in Eastern Nepal and its relation to the meaning of food in their mythology.

Impact of food habits on cultural pattern: a case study of Mithila region of India. Prof Ajay Kumar Jha (A N Sinha Institute of Social Studies). The food items of Mithila region can be viewed as having a huge impact on the cultural pattern of this area. There are many items of food which are intricately associated with the local traditions, festivals, marriage and other rituals of day today life.

PE52
Observing the disaster and/or participating in the aftermath: Exploring the role of anthropologists and the potential of an anthropological perspective on the Great East Japan Earthquake and Tsunami
Convenor: Prof Hiroki Takakura (Tohoku University)

The Great East Japan Earthquake and Tsunami (GEJET) continues to have an impact on the world. The magnitude of the earthquake, the powerful sweep of the tsunami, and the desperate accident at the nuclear power plant in Fukushima created a disaster of massive scale. While the material reconstruction of the inner urban areas has been successfully implemented, the ties of many local communities in the rural coastal region even now remain ruptured. The nuclear plant disaster forced a tremendous number to relocate from their homes. Uncertainty about the future in the face of the radioactivity is psychologically damaging, and its economic and cultural effects are now increasing. The disruption caused by the GEJET has not abated but still continues. The purpose of this panel is to present some anthropological understandings of these extensive socio-cultural effects and to exchange views in order to evaluate the role of anthropologists in response to the disaster. Another important task is to provide an opportunity to meet the anthropologists who are engaged with or are observing the aftermath. Through the panel, I will explore the possibility of collaboration both in academic and practical senses.

Diversifying the Risk of Tsunami by Utilising the Varied Characters of the Local Sea: Reasoning the Victims’ Return to the Coast after the Great East Japan Earthquake and Tsunami (GEJET). Dr Kyoko Ueda (Tohoku Gakuin University). Why do people opt to continuously live where they are prone to natural disasters instead of living at a distance from the coastline? Especially for those who have just experienced the tsunami of the Great East Japan Earthquake, what motivates them to make the decision to go back to the coast? This paper quests for their reasoning by looking at how the fishing villagers diversify the risk of tsunami by utilising the varied characters of the local sea.
Panel and paper abstracts

Subsistence and religion in the Oshika Peninsula after the March 11 East Japan Earthquake and Tsunami disaster. Dr Mikako Yamaguchi (The University of Kitakyushu). After the Great East Japan Earthquake and Tsunami (GEJET), I have undertaken fieldwork in the Oshika Peninsula in Ishinomaki, Miyagi Prefecture. Here I have examined subsistence and religion in the Oshika Peninsula and have analyzed the association between 33 different villages in two districts.

To Continue or Not? : Dispersed Community and Ritual Revival after Great East Japan Earthquake and Tsunami. Dr Toshiaki Kimura (Tohoku University). What does the community ritual they used to hold mean for the people who lost their community by unimaginable power of disaster? In this paper, I try to examine ritual function and unfunction in post disaster society by exploring the process to revive a unique large-scale festival in a community located in pacific coastal area of Miyagi prefecture.

Lessons from anthropological projects related to the Great East Japan Earthquake and Tsunami: Reviewing what we did from afar, and some thoughts on social engagement. Prof Hiroki Takakura (Tohoku University). What effects do anthropological disaster projects have on affected communities? This paper addresses this question by focusing on my personal experience with the March 11th Japan Earthquake. In describing my three projects, I evaluate them in terms of methodology and consider the responsibility.

What is the"Public" in stricken area?: Differences between the Great Eastern Japan Earthquake and Tsunami(GEJET),and the Great Hanshin Earthquake(GHE). Prof Hiroki Okada (Kobe University). I discuss anthropological approaches to natural disaster. Based on a comparative view between the Great Eastern Japan Earthquake and Tsunami(GEJET)and, I examine the validity of fieldwork, which is a traditional way of Anthropological research, and the possibility of anthropological contribution to the aftermath survey of natural disaster.

PE53
Anthropology of crises and disasters
Convenors: Dr Franz Krause (Tallinn University); Dr Jonathan Skinner (Queen’s University Belfast)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 3.210

The contemporary world is frequently presented as one of constant crises and ubiquitous disasters. The combined processes of the political-economic developments of inequalities and a natural world increasingly seen as out of control have led to an awareness of growing vulnerabilities. This view resonates well with popular discourses of climate change, disease, economic crisis, political upheaval, violent conflict, peak oil, and unattainable development goals.

In-depth anthropological research, however, shows that crises and disasters are situated not only in these global discourses, but also in very specific historical contexts. Political ecological studies, for instance, have shown how vulnerabilities are created by powerful actors, and how environmental risks are unevenly distributed. Fieldwork on local knowledge, moreover, has revealed how affected people develop forecasting mechanisms, coping strategies and adaptive capacities to live with, or in spite of, crises. Attention to the minute details of how a disaster is played out in everyday lives, what it means to the affected people and how they enact it and defy it in its various temporal and spatial dimensions creates a much fuller picture than the one repeatedly broadcasted in the mass media.

This panel enables a discussion between various anthropological studies that question the inevitability of crises and disasters. They explore the intricate socio-cultural and material processes that come to cause different calamities, as well as the capacities, improvisations and resiliences of affected people in dealing with them. Thereby, they trace both the everyday-ness of crises and the disastrous-ness of 'normal' life.
Hunger and Reforestation: Environmental Dilemma of the Food Aid Project in Northern Ethiopia. *Dr Keiichiro Matsumura (Rikkyo University).* This paper analyzes food aid projects aiming at reforestation in Northern Ethiopia and clarifies that environmental degradation in the region has been envisaged as the reason for the “hunger”. Those discourses conceal the socio-political reasons of food insecurity and produce unsolved dilemmas.

Disaster vulnerability and its linkages to caste: A case study of Post-cyclone village of Motto in India. *Mr Sapam Ranabir Singh (Panjab Univeristy).* Vulnerability is socially determined and depends on many factors that include exposure, marginalization, physical susceptibility, socio-economic fragility and lack of resilience. It is made up of the characteristics of a person or group and their situation that influence their capacity to anticipate, to cope with, resist and recover from the impact of a natural hazard. In this research article an attempt is made to locate the term vulnerability and its association with caste in a hierarchical village setting in India.

Water Management and Conflict in the Chinese Countryside: an ethnography of a looming crisis. *Mr Andrea Enrico Pia (London School of Economics).* China is experiencing a dramatic pressure on its water resources. The introduction in the countryside of a new framework for water management has dwarfed the role of the state in the management of water and deteriorated its overall quality, thus heightening the hostilities among different users.

Where’s the “fracking” activist anthropologist? The Marcellus Shale, Structural Violence, and the American Dream: An (auto)ethnography of a perfect storm of energy, environmental and economic crises. *Dr Jennifer Randall (University East London).* This paper frames fracking as a constellation of three mutually reinforcing crises: environment, economic and energy. Structural violence frames the analysis and the methods of ethnography and intimate ethnography explore how the American Dream is achieved or becomes a nightmare in the context of a rural Pennsylvania town.

Management Of Crisis: Responding To Foot-And-Mouth Disease In Bulgaria In 2011. *Prof Elya Tzaneva (Institute for Ethnology and Folklore Studies, Bulgarian Academy of Sciences, Sofia).* This paper investigates the sudden outbreak of Foot-and-Mouth Disease (FMD) in South-East Bulgaria (area of Strandja Mountain) starting in late 2010 and early months of 2011, and the different ways the local population and officials coped with the outbreak.

**PE54**  
**Media, IT and New Technology**  
Convenor: Ms Piibe Kolka (Tallinn University)

*Wed 7th Aug, 09:00-10:30, 14:30-16:00*  
*Location: Roscoe 3.4*

Contemporary scholars of media and technology have largely acknowledged that media practices cannot be approached as cultural domains secluded from the larger social texture. What difference the increasing technological mediation makes to human life is a question hardly answered by simplifying generalizations.

This panel focuses on the implications using media and communication technologies present to anthropological subjects and researchers alike. Bringing together insights from diverse fields of study, united by the awareness of the ethical and political dimensions of media practices, we explore how ICT and new media are shaping social life as well as social research.
It is in the in-depth contextual analyses of different social situations that the effects of living with technology start to shed light on the question what it means to be a social being in this current moment. Transnational networks, made possible due to technological advancements, are constantly reshaping local worlds, affecting consciousness and enabling “communities of imagination”. People’s everyday lives have become more and more mediated as well as saturated by various types of media. Many social dynamics can be seen as created not just by human agents, but rather by various combinations of human-machine-media assemblages.

For the practice of ethnography this brings about new arenas of investigation but also new means of approaching cultural practices and fieldwork situations. As the medium and the message are interlinked in the social realities under study, so too are they reshaping the acquisition and expressions of anthropological knowledge.

Rural Women in Information Communication System: Problems and Prospects in View of Digital Bangladesh. Dr Abdullah Abusayed Khan (Khulna University). This is an endeavor refers efficient and effective use of modern ICT in all spheres of the society with a view of establishing good governance in respect of gender. The prospects and challenges of women particularly rural women in ICT have been revolutionary digital challenges of Bangladesh government.

“Eu vou sampear, eu vou te roubar”: tecnobrega and breaks in the music industry model. Miss Lorena Costa (Universidade Federal do Pará). Examine ways of production and distribution of tecnobrega from one of its main features: the renunciation of copyright law. Identify the relationships between individuals and elements involved in the processes to understand how they deal with the law of copyright.

The «Out Of Border»: Portraits of immigrants and refugees via documentaries. Ms Eleftheria Spandonidou; Mr Haris Salomidis (Aegean University). The central question of this paper concerns in the way with which these social realities that screened in the documentary, can be interpreted with theoretical and methodological tools of social science.

The power in your pocket; how could we or should we use the mobile phone in ethnography. Mr Jonathan Burrow (University of Oulu). The mobile phone has become an essential and ubiquitous tool in everyday life. This paper seeks to briefly review the current and possible future roles of mobile and ‘smart’ phones in ethnographic practice so as to stimulate discussion on alternative and ethical ways of utilization of this technology.

Mobility of embroidery: commoditization of an ethnic craft. Mrs Anu H Gupta (Panjab University). Traditional embroidery of Punjab in India has traversed from a non-commercial activity to a commercial connotation. Media has played an important role in highlighting the modification in traditional work and commoditization. This transformation has brought a change in craft and lives of craftswomen.

SE01
Legal features of cultural diversity: experiences from the African continent (IUAES Commission on Legal Pluralism)
Convenor: Prof Christa Rautenbach (North-West University)

The theme ‘legal features of cultural diversity’ is a broad and complex theme that has been experiencing a great deal of important global developments. Changes on the African continent are also evident. In South Africa, for example, culture used to be subsumed under the overarching title of ‘race relations’ in the legal sphere and the focus was on ‘race’ as a marker of difference. Although apartheid may at long last have been abolished, the fiber of South African society remains splintered along cultural lines. Race (as marker of difference) has been replaced by
Culture. Cultural differences are no longer seen as detrimental to one’s legal standing but rather as something which should be celebrated. Cultural diversity in all its forms has come to the fore as a powerful concept, both in the public and private sphere. While scholars from other academic disciplines, especially anthropology and sociology, have been struggling with the facets of ‘culture’, mainly as a social phenomenon, legal academics are increasingly joining in the quest to pin down a (legally) suitable understanding of ‘culture’. Culture and other areas of law are linked, for example culture and human rights, culture and sustainable development, culture and governance and culture and religion. Other countries in Africa are experiencing similar challenges regarding cultural diversity, for example Namibia (Southern Africa) and Cameroon (central Africa). This panel focuses on the practical implications of cultural diversity in Africa form a legal perspective.

**Application of “living customary law” in South African Courts: A fool’s errand?**. Prof Pieter Bakker (University of South Africa). The South African courts are under a constitutional obligation to apply customary law. There however exists a dichotomy between official and living customary law. The main element of differentiation between living and official customary law is that living customary law is regarded as flexible whereas official customary law is static. The paper investigates whether living customary law can still exist after official recognition of customary law.

**The cultural defence and cultural identity: friend or foe?**. Mr Jacques Matthee (North-West University (Vaal Triangle Campus)). This paper considers whether the formal recognition of a cultural defence in South African law will contribute to the protection of the cultural identity of minority groups in South Africa.

**Judicial recognition of legal pluralism in marriage law in South Africa: developmental function of the courts**. Prof Christa Rautenbach (North-West University). The question which will be looked at in this paper is whether the South African judiciary’s found constitutionally endorsed developmental function has been instrumental in the recognition of family diversity in South Africa. The focus will be on Muslim marriages.

**“A Chinese is not black”: managing and reacting to cultural identities in post-apartheid South Africa.** Prof Enyinna Nwauche (University of Botswana). The administrative classification of cultural identities and the judicial reaction to voluntary appropriation of cultural identities.

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**SE02**

Ethnic-religious segregation: the preservation of memory or the preservation of conflict (IUAES Commission on Urban Anthropology)

Convenors: Dr Marcello Mollica (University of Pisa); Dr James Dingley (Queen’s University of Belfast)

**Thu 8th Aug, 11:00-12:30, 14:00-15:30**

**Location: University Place 4.207**

Both memory and conflict play fundamental roles in the creation, maintenance and passing on of ethnic identity and are often interlinked, e.g. memory of past conflicts. This may be a good thing in terms of identity and culture whilst at the same time being a bad thing in terms of maintaining old enmities and fuelling new conflicts. Post modern ideas such as multi-culturalism tend to be strong advocates of maintaining different identities and suggest that they can be quite compatible with peaceful co-existence, whilst classical social science tended to suggest the opposite. Meanwhile different identities, with their different memories, and their maintenance are also frequently associated with both segregation and conflict. How are memories constructed? How does memory influence conflict? Does segregation play an important role in maintaining and fuelling conflict? Is it necessary for the maintenance of ethnic memory? Do separate memories fuel conflicts and segregation? How do they relate to economic interests and imperatives? What is the role of religion in these things? Is there a need to construct single identities and memories for conflict resolution? These and other related questions are vital to understand if we are better appreciate not simply the
Panel and paper abstracts

causes of segregation but also the role it plays in conflict and/or peaceful co-existence.

The Role Played by Conflict in the Construction of Molokanism. Dr Çakir Ceyhan Suvari. This paper looks at dynamics of intra- and inter-group conflicts and their contribution to the construction of the Molokan ethnic identity in Ivanovka.

The people of Musa Dagh (Mountains): the Vakıflı village. Dr Elif Kanca (Yuzuncu Yil University). The aim of this research paper is to see how the people of the Musa Mountain, and their own image, as related to Armenia, are defined as an ethno-religious identity by reference to other ethnic groups, that are, similarities and dissimilarities that constitute the border between them and the others.

Memory and Modernity: the Clash of Science and Scholasticism in Ireland. Dr James Dingley (Queen's University of Belfast). The purpose of this paper is to explore the different concepts of scholasticism and scientific philosophy as foundations for cultural traditions that have hardened into ethnic identities.

Martyrological Traditions and Conflict Prevention: the case of Lebanon. Dr Marcello Mollica (University of Pisa). Drawing on my multi-sited ethnography in Christian Lebanese enclaves, this paper addresses the determinants that might convince Christians to accept post-conflicts deeds (i.e. acts of self-immolation).

‘Past Presencing’ for the Future: Performed Storytelling in Post-Conflict Northern Ireland. Ms Magdalena Weighhofer (University of Ulster). Informed by the analysis of performed storytelling in post conflict Northern Ireland, this paper explores how stories from ‘below’ can act as both a challenge to hegemonic narratives of history and to the way that memories are passed on.

SE03
Indigenous culture at the cross roads in the Indian subcontinent
Convenor: Dr Karma Oraon (Ranchi University, India)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Roscoe 1.008

Culture of the Indigenous & Tribal people have been facing an acute Situation rather they have to face extinction in India Sub- continent. The major cultural traditions have the direct & forced implication on the issue of Survival of Indigenous Culture. The Situation seems to be alarming as the indigenous people in their community life have been loosing ground to retain their age old cultural traditional life which they have had from ancestor.

Indigenous people inhabited in India, Bangladesh, Bhutan, Pakistan & elsewhere in Indian subcontinent have largely accepted the Christianity, Islam & Hinduism. The self determination of the indigenous communities on the line of safe guarding their social & cultural determinants is no doubt a reality but the encounters of the major cultural groups mentioned above have been spear heading their campaign to have domain in the indigenous inhabited region. Recently in KANDHMAL area of Orissa province in India, Christianity and Hinduism had a major Scuffle in which thousands of people of each group had to leave their home for years together. The indigenous communities living in Pakistan and Afghanistan border have also been resorting their protests against the impact of other major cultural groups. Conversion & reconversion from Indigenous to other and from other to indigenous cultural groups have become the day to day affairs in Indian subcontinent. Some of the indigenous cultures of India have already lost their identity and they have been absorbed in different dominant religious and cultural groups.

Ample of Indigenous Communities in the Cross Road of northern West Bengal state, India. Mr Ashok Das Gupta (University of North Bengal). India is a multicultural country and believes in Unity in Diversity. This paper will focus on presence of so many communities in transnational North Bengal consists of many indigenous communities.
The indigenous culture of Jharkhand between the political parties and government policies. Dr Mohan Gautam (European University of West & East). In 2000 the state of Jharkhand was born with an idea to restore the indigenous culture of the people. More than a decade is passed but no proper plans are are employed by the government to restore the cultural heritage of the indigenous people. Since than an ongoing process of political parties interests have become a daily phenomena. The issue of preservation the heritage is forgotten.

Vanishing Trend of largest Social Organisation Of The Indigenous People: The Parha. Dr Hari Oraon (Ranchi University, India). Every community, either it is a big or small has its own socio-cultural system for the governance of the society to keep the community people in order. Parha is the largest social organisation among the tribal and indigenous community people such as Oroan, Munda & other community which are inhabited & living together for centuries. Impact of one culture over other is the continuous phenomenon. The Parha system has its territorial jurisdiction which includes a number of villages which appears to be the traditionally grouped to form a Parha. there are so many Parhas in community groups which have adhered the faith on this system. It has the socio-culture importance and people have faith on the governance of the Parha. The governance of Parha is the socio-political nature. The political judiciary and bureaucratic governance, decision making process and punishment are the traditional features. The traditional system has began to loose ground due to the impact of Panchayat system promulgated by the Govrnment Panchayat. Traditional and governmental panchayat have contradiction in many ways. These are the things to be studied carefully.

Nomadic People and Their Survival Strategy. Dr P.C. Upadhyaya (Allahabad University). Short Abstract The paper highlights the indigenous arts and skills performed by the nomadic people in india who are deprived due to loss of their livelihood. The factors responsible for their survival in present context and what needed as resourceful for them is to be discussed in this paper.

Indigenous culture at melting point in eastern India. Mr Jaishankar Bhagat (Jharkhand Samajik Vikas Samiti). Culture is the some total of people life style, which has been inherited from ancestors but due to impact of various dement cultural groups indigenous cultures have to face a consequences of change from indigenous form to a mix form.

Impact of MNREGA on Indigenous People of Chottanagpur Plateau in India. Miss Kumari Vibhuti Nayak (Ranchi University). The NREGA Act 2005 was implemented by the Government of India For the up-liftment of financial condition for the people living in the rural areas. The NREGA Act is now known as Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA). Its aim is to enhance the livelihood security of the people in the rural areas by guaranteeing One hundred days of wage employment to the adult members of every household.

Indigenous People and Forest Rights in Jharkhand. Mr Jagdeep Oraon (Sidho Kanho Birsha University, Purulia, W. Bengal). Forest dwelling tribal people and forests are inseparable. One cannot survive without the other. The conservation of ecological resources by forest dwelling tribal communities have been referred to in ancient manuscripts and sculptures.

Experimenting politics of tribes in Manipur (India). Dr Moirangthem Cha Arunkumar (Manipur University). The tribal politics in contemporary Manipur is result of colonial and postcolonial administration. The emergence of tribal middle class gives a new direction in the social and political changes among the tribal populations. We need to reassess the concept of tribe and its implications. We have to reevaluate the concept of tribal development and national/economic integration.
Indigenous Knowledge Of Preserving Medicinal Plants In Sacred Grove And It's Therapeutic Use By The Kandha Tribe Of Odisha, India. Mr Piyusa Ranjan Sahoo (A&N Regional Center, Port Blair). The Kandha believes- "The success of any human attempt depends on the 'Supernatural Power'; who controls of everything". Studies reveal that, since time immemorial conservation of natural resources has been an integral aspect of many Indigenous Communities all over the world. It is also observed that many traditional ethics of tribal people, directly or indirectly protect forest patches by dedicating them to the local deities. Such forest patches are referred as 'Sacred Grove' The Sacred grove is an abode of deities who remain inside the grove and cares the villagers, animals and plants. The Sacred groves characterised with a number of medicinal plants have therapeutic substance and each part of the plants are used by the tribe traditionally for cure of various types of diseases and therefore it need to be properly documented before their extinction. This is mostly associated with their culture and their folk tradition. This knowledge is not confined to the tribal healers only but each tribe has their own faith and handed over such tradition to subsequent generations. The Kandhas are very keen to preserve them for their sustenance. The knowledge of medicinal plants in the Sacred Groves of the tribe may also be used for their sustainable development as well as its wide universal applicability.

Tribal Culture At The Crossroads: Its Problems And Solutions. Prof Nihar Ranjan Patnaik (Department of Higher Education, Govt. of Odisha, Bhubaneswar-751001). Short Abstract; The paper deals with how urbanization, industrialization or modernization affected the tribal culture, which is now at the crossroads. What are the problems and solutions to it?.

From Tangible to Intangible : Early Rock Art, Visual Memory and Ethnic Conflicts in India. Dr Somnath Chakraverty (B. E. C, University of Calcutta). In early rock art of India, manifestations of battle scenes represent ethnic rivalry and conflicts. Scholars identify such battle scenes as the evidence for Aryan-Non Aryan rivalry. Contextually, socio-political conflicts between ethnic entities are common for generations. Empirically it is attempted to justify the validity of such conflicts.


The Vanishing Tribals in Bangladesh: A Reflection on the Northern Plain. Dr Md. Abdur Rahman Siddiquee (University of Rajshahi). The objective of this paper is to investigate and analyse the factors that has threatened the socio-cultural existence of the small ethnic groups in the northern plain. A few of these tribal communities are considerably large enough while some others are microscopic minority embedded in the local large communities. The main tribal communities in the northern plains are the Santals, the Oraons, the Mahali, Munda, Malpahari, Palia Koch etc. They are turning into victims of development. This paper is based on extensive field work supported by some case studies. An over all socio-economic development is the prime motive of the government of this new nation state. So, more and more land is being taken under plough, new industrial estate/parks are coming up in the forest zone. Jungles are being rapidly cleared for the interest of modernization and development. As a consequence of deforestation the jurisdiction of the tribals are quickly shrinking and obviously the traditional life style is disappearing. They are gradually loosing the solitude of traditional Jungle life, the scope of hunting games and collecting fruits and vegetables from nature. Above all they are loosing their traditional religious rites and beliefs-animistic ideas and objects, role and functions, spiritual stand and forgetting popular ceremonies and festivals observed through generations.
SE04
The role of law, culture & humanity in the framework of human rights
Convenor: Dr Alok Chantia (SJNPG College)

Tue 6th Aug, 14:00-15:30, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G114

Law itself is a clear indication that the content of self, ethnocentrism are increasing day by day and that is why law is making an effort to restore the essence of human rights which was evolved by man at the time of inception of culture. Culture is sandwiched between nation and international agencies. Hence, an equilibrium never comes among people, which may give an establishment of human right culture instead of culture among different groups. Education, economy, religion, population, value system, are different parameters which adversely affects human right culture universally and at that point, state uses a unique tool of law for the mobility of humanity artificially by the imposition of cultural relativism. Human right should not take a unidirectional western approach as many religions blame. It should be analysed anthropologically in different micro and macro cultures that also have some strong and strict rules in the form of customary law to regulate human rights among people. So we may sketch a resonance between human rights granted in 1948 and human rights presence in customary law among different cultures of this world.

We propose to organize a panel to discuss the role of law as the establishment of human rights to ensure the essence of humanity in modern world among different cultures and this panel will also find out the reason of increasing fact of law to establish a forced humanity in the frame of human rights.

Role of Education for Prevention & Elimination of Child Labour. Ms Suman Pande (Empi Business School, New Delhi).


A new avenue to broaden the basis for human rights. Prof Tikiri Nimal Herath (University of Sri Jayawardenepura). Peace is a big issue in the global economy. This study makes an attempt to find out new avenues to broaden the basis for human rights and to show the role of law.

Withering Tribal Customary Laws : A Myth or Reality (A Case Study of Kinnaura Tribe in Himachal Pradesh). Prof O P Monga (Shoolini University of Biotechnology & Management Sciences). Basic concern of this paper is to examine interface between customary laws of Kinnaura tribe and contemporary human rights. This study throws light on to what extent customary laws have given way to contemporay human rights paradigm.

Caste, Law and Judiciary: The Changing Perception. Dr Bir Pal Singh (The National Law Institute University, Bhopal (M.P.), INDIA). Some of the judicial pronouncements that occurred during the British periods have also shown the biasness of judiciary on certain extent while deciding the cases belonging to same social stratum. The present paper seeks a critical note on the troika of caste, law and judiciary in Indian Scenario.

Dalit Leadership and Democratic Decentralization in Rural India. Dr Dr. Girijesh Nandini (Community Health Centre, Sidhauli, Sitapur(U.P.)). The present paper highlights the status of dalits including the dalit women after introduction of new Panchayati Raj Institutions. The paper covers the dalit representatives of four Gram Panchayats in Block Maal of district Lucknow in the State of Uttar Pradesh in India.

Human Rights:- An Empirical Study of Womens’ Human Rights. Dr Jaya Dwivedi Tiwari (Lucknow University). Human rights need had arisen because of deprivation of fundamental rights, all types of discrimination, exploitation, oppression and injustice prevalent in the society.
Panel and paper abstracts

Is Gender Equality in India a Myth Even Today An Anthropological Study of Condition of Women in India with Special Reference to Lucknow (India). Ms Kshama Chaturvedi (University of Lucknow). The half part of the world, i.e. females, in India, have passed from many phases of history. They had been various conditions and situations as per the phases in India. The real better situation of women in India started from the independence of India. With the help of so many constitutional safeguards, many development programmes; from governmental level as well as from non-governmental level, boosted the rank of females in India. This started bringing an overwhelming change in the situation of women in India. But, the Indian society is basically patrilineal society. Male gender in this country, even today, has not been come out of the orthodox male dominancy. That’s why; even today, the condition of women in India is not up to the mark, even after the 64 years of Independence.

Return of Pardah Custom in India : a Threat to Gender Equality. Dr Dr. Santosh Upadhyay (University of Lucknow, India). If we go back in the history of India, we will find that the ‘Purdah’ system in India has felt many waves of change. In the beginning of Hindu culture/civilization; during the Vedic civilization, there was no such ‘Purdah’ system. Later on, with the establishment of Muslim rule in India, ‘Purdah’ system started. More lately, this system rooted in the Indian society. Although regional differences may be found but before the freedom of India, this system prevailed.

Constructing human rights culture through literature: scrutinizing Mahashweta Devi’s select short stories. Dr Sudheer Hajela (JNPG College, Lucknow (U.P), India.). The aim of the paper is to examine how literature, one of the artefacts of culture contributes in sensitising a particular community to frame laws for the establishment of Human Rights culture. Though culture is time and space specific and law is essentially delineating boundaries on the behaviour of humans, a piece of literature goes a long way in constructing universals for establishing Human Rights culture.

Fighting cultural otherness: late literacy workers. Master Tatiana Cipiniuk.

Human rights redefined for women: a reading of Fay Weldon’s select fiction. Dr Shalini Misra. The objective of the paper is to examine how a literary writer such as Fay Weldon dramatizes the struggle of women to exact human rights in a world dominated by male concerns and women as community can evolve laws of their own to assert their due place and role in the society.

Culture & Humanity in the framework of human Right. Mr Ravinath Tiwari (Allahabad Highcourt, Allahabad).

Migration as repulsive violence against self: a study of human rights among migrants of Lucknow city, U.P. India. Dr Mahima Devi (RPPG College). When one moves to another city for betterment of life, is nothing but an example of repulsive violence, where one becomes the victim of circumstances. Repulsive violence always gives an anti feeling and it seems human rights violation by others but it is very example of self human right violation in which one who has all amenities but want to have more and leaves his native place and becomes deprived from all basic necessities.

Caste Violence on Dalits and the Response of Indian State. Mr Chandraiah Gopani (G.B Pant Social Sciece Institute). The paper examines the caste violence on Dalits and the response of Indian state.

SE05
Etiology of violence and compassion in social life
Convenor: Dr Alok Chantia (SJNPG College)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Alan Turing Building G114

Ethnocentrism and emotion create an environment of violence for human being of this earth, who have evolved from single family and species but different geographia has made them different in nature and behaviour as described by numerous anthropologists and social scientists.
Violence is as common as other elements of this earth which give compassion. Today our blue planet is in the clutch of violence. In Egypt, Sera, Lebanon and in many other countries of South East Asia people are unable to lead a normal life.

Due to growing terrorism world over, the human right violation has become an area of great concern. In the vision of terrorist, state is not doing well for their rights and for common people terrorists are violating their rights. Religion, political difference, cultural parameters like caste, race, gender are responsible for violence. Violence and compassion in social life is a multifarious phenomenon.

A common man across the world irrespective of any religion, economy, caste finds compassion in his social life when he/she sees the advancement of technology culture around him. It is a fact that all man of this earth are cultural being and no one can deny the facts of violence and compassion in social life. So it is very necessary to explore the type and category of violence and compassion in social life across the globe. In the light of above panel is proposed to discuss terrorism, religion, politics, ethnocentricism, human rights, economy, caste, gender to examine violence and compassion in social life.

Compassionate and Non-violent Society: A Buddhist View. Dr Rana Purushottam Kumar Singh (Nava Nalanda Mahavihar). The dawn of 21st century witnessed global conflicts, cut throat trade competencies, oil impanation and a unipolar world. Within these frustrating ideas scholars also started therapy to evolve a world in which practical means and sustainability will be possible.

Conflict Resolution and Peaceful Society: A Buddhist View. Dr Arvind Kumar Singh (Gautam Buddha University). The era after Second World War was started a new type of conflict based on economic, hegemony, under development, etc. In some areas of the world due to the cold war people suffered economically, socially and politically. After establishing the WTO regime a new phase of globalization came into force.

Etiology of violence and compassion in modern social life. Dr Radhey Shyam Verma (Lucknow University). Etiology of violence and compassion in modern social life.

Human for rights or rights for human: tolerance as the mantra in Indian English poetry. Dr Sudhir Kumar Arora (Maharaja Harishchandra PG College, Moradabad). Literature reflects life and offers alternatives that can make the human life worth-living for the people who may find peace resulting in the creation of tolerance which develops a sense of love and compassion for treating others as their own.

Etymology of Human Rights And Etiology of Violence- Study of Indian Peninsula. Dr Alok Chantia (SJNPG College). Paper makes it manifest how the use of human rights in indiscriminate and arbitrary manner is leading to violence in Indian Society.

Indian Children and Violence Shown on Screen: An Impact Analysis. Dr Vinod Chandra (Sri J. N. P.G College). the present paper tries to study the relationship of violence shown on screen and its impact on children’s behaviour.

Religious Violence Creating Resonance and Tarnishing the Secular Fabric of India. Dr Upender Nath Tiwari (Lucknow Law College). Constitutionally India is a secular state, but large-scale violence has periodically occurred in India since independence. In recent decades, communal tensions and religion-based politics have become more prominent, which is adversely affecting secular character of India.

Self Immolation, Sacrifice Or Forced Burning Of Indian Woman: An Appraisal Of Human Rights Violation. Dr Devi Prasad Tewari (Lucknow University). Self immolation, Sati (when a widow sits on the pyre of diseased husband and ends her life with fire) and recent trend of dowry death in India is common. The first two have been almost absent in last two decades and but the last one is very frequent till now.
Curbing Violence and promoting Compassion through Equity and Justice. Dr Hemendra Chandalia (Central University of Haryana). The institutional structures which are ideally created to socialize human beings and mould their conduct towards more compassionate treatment of other living beings, also sometimes end up in flaring up violence.

SE06
Repulsive violence: a mandatory tool for maintaining peace, humanity, social solidarity and affinity
Convenor: Dr Alok Chantia (SJNPG College)

Fri 9th Aug, 16:30-18:00
Location: Alan Turing Building G114

Term Violence is discussed in different ways. It is generally perceived in negative sense, which needs reconsideration in modern world. Violence has travelled a long path since the advent of man on this blue planet and has assumed aggravated proportions with civilization. Violence can be of two types one which we understand in common sense as violence by people of nation or violence by the foreign agents which destroys the harmony of a nation or of the world. In radical sense it is remedial or corrective, which may be termed as repulsive violence – more positive in nature. Repulsive violence can generate an idea about humanity and assurance for human rights protection globally.

Violence in common sense exists in EGYPT, SERIYA, YAMAN, INDO-PAK etc. Problem of all these countries may be solved with repulsive violence by state to protect common people and their rights. Philosophy of violence in the form of punishment helps the process of socialization, humanization in a child’s life, in an individual, group, society etc. It was genocide and homicide which generated an idea of protection of human rights in 1948. Fear of infliction of violence forces peace between two persons, two groups, communities, states and Nations. We can’t imagine an emerging world without a resonance of violence which makes people more aware, credible and sensitive for a group, culture, society and state. Anthropological jurisprudence can decipher how violence plays its role in maintaining peace, humanity, solidarity and affinity between a group, state or nation?

'I stay awake, I watch over you': Affection, attention and peace-building in an urban Indian prison. Dr Atreyee Sen (University of Manchester). This paper examines various ‘healing relationships’ fostered by petty offenders, criminalised factions, long-term convicts, and former Maoist guerrillas incarcerated in an urban prison in Calcutta, India. It shows how inmates across class, caste, community and ideological divides built co-dependent, caring and comforting relationships in order to maintain peace and solidarity within the volatile environments of marginalised penitentiaries. This paper contributes towards ethnographic depictions of prison cultures, and draws out the role of agency and affect in building social order, especially in restricted spaces marked by violence and conflict.

Humanitarian intervention: its justification and new dimensions. Mr Bhanu Pratap (Amity University); Dr Preeti Misra (Babasaheb Bhimrao Ambedkar University). The paper will explore the philosophical, legal and strategic justification of humanitarian intervention. The idea of violence saving human rights via intervention will also be considered. New concept of Responsibility to Protect will be discussed.

Repulsive Violence Makes Pace For Human Rights: A Study On South-East Asia. Dr Alok Chantia (SJNPG College). Repulsive violence should be sketched with the resonance of Human rights which makes Human rights as comparative Human rights.
Have children right not to be hit in Indian homes? A study of protective laws with special reference to human rights. Dr P.K. Pandey (Dibrugarh University Dibrugarh); Dr Preeti Misra (Babasaheb Bhimrao Ambedkar University). There are various forms of humiliation for children among them parental corporal punishment is very important. This form of violence is committed by those whose responsibility is to take care in all aspects of life.

Human rights, repulsive violence in Indology: a case study of Shri Ram Charitmanas, an Indian mythological epic. Shri Umesh Shukla (All Indian Rights Organisation). Shri Ramcharitmanas, one of the best mythological epic in Hindi, dealing with all walks of life of a human being, at many places has stressed the role of repulsive violence as an instrument for establishment of harmony within the society. Couplets dealing with social security, women empowerment and role of a benevolent and despotic government in any kingship is discussed at length.

 Migration as repulsive violence against self: a study of human rights among migrants of Lucknow city, U.P. India. Dr Mahima Devi (RPPG College). Repulsive violation is not meant for a fight or cruelty but also it is a type of violation against self and makes alternative human rights violation.

World Without Violence: an alternative to Repulsive Violence. Mr Anshumali Sharma (Jai Narain Post Graduate College). The root of violence all over the world is the lifestyle that encourages self-centered, selfish and egoistic human being. Materialism has overpowered morality leading to violence of all kinds. The paper emphasizes the need for Gandhian philosophy that serves peace and human progress in the world, and rejects the idea of repulsive violence as a positive tool for any reason.

SE07
Conflict, compassion and social actors
Convenors: Dr Margarita Zárate (Universidad Autonoma Metropolitana Iztapalapa, Mexico City.); Dr Maria Gabriela Hita (Federal University of Bahia)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.206

This panel addresses the demands and movements of a variety of social actors that seek to overcome old and new forms of social exclusion and strengthen a greater inclusion against new modalities of social inequalities within the neo-liberal order. We are interested in understanding diverse forms of resistance and apparent compliance, the centrality of "the past" and "the present" in the constitution of new forms of subjectivity, religious, social or political forms of protest. The main thematic concern is struggles for social and economic rights against the inhuman side of the world along with different expressions of violence: political, structural, symbolic, and everyday. The roles of the State, non-state organizations and/or social movements will be examined in terms of their achievements to date and future possibilities for providing (or not) alternatives for reducing conflict and bringing about social change. We also wish to explore the issue of whether new forms of inclusion/exclusion could produce new modalities of exclusion/inclusion in the different context they are operating. In this direction, papers will discuss themes relating to gender, the body, age, ethnicity, memory, multiculturalism, social struggles, and violence within urban, rural, neo-rural, post indigenous and transnational contexts.

Breaking the grudge, reconciling with the “enemy”: learning from Syarikat Indonesia’s mediation process between “the Perpetrators-Victims” of 1965 tragedy in Indonesia. Mr Muhammad Khoirul Muqtafa (Indonesian Institute of Sciences). This paper discusses the Syarikat Indonesia’s mediation process between “the perpetrators and the victims” of the 1965 tragedy that broke the dominant anti-communist narrative in Indonesia as can be seen from the new narrative and the new relationship that have emerged during and after the process.
Panel and paper abstracts

Between Urban Conflicts and the passion of the fight: Birth, development and sunset of the Permanent Forum of Social Entities of Bairro da Paz (FPEBP), Salvador, Bahia. Dr Maria Gabriela Hita (Federal University of Bahia). I consider new modes of popular organization represented by the FPEBP, analysing the problems that need to be transcended when lower class people negotiate their right to the city in a context where property interests enjoy extensive political influence and drug trafficking operates.

Gender, discourse and law in marital conflicts of past and present. Case studies from Mexican post indigenous rural areas. Dr Dubravka Mindek (Universidad Autonoma del Estado de Morelos). This paper has the ethnographically oriented goal of describing the practices and legal strategies used by men and women from two Mexican post indigenous villages, one located in the state of Puebla and another in the state of Morelos, in their marriage conflicts management and resolution.

Gender youth and racism in the Costa Chica, new expressions old histories. Dr Haydée Quiroz (Universidad Autónoma del Estado de Morelos). In this paper I will present some progress of the research on youth, gender and racism that has been developed in the Costa Chica of Guerrero State (Mexico), in a special way with young people in the educational systems of secondary and higher secondary.

Some Reflections On The Structural Violence. Dr Florence Rosemberg (Escuela Nacional de Antropología e Historia (ENAH)). The ways in which violence has become in the last century and the one we are witnessing in the present, compel us to analyze the so-called “civilization process” of humanity. Therefore, I will try to understand and reflect with the view of the theory of complexity what is the structural violence, what is its structure and how occurs in today’s world and finally how manifests and exercises violence in our culture.

Violence, suffering and the subjects of social protest. Dr Margarita Zárate (Universidad Autonoma Metropolitana Iztapalapa, Mexico City). Relying mainly on an anthropological comparative frame of analysis I intend to illustrate, how different social struggles appeal to feelings of suffering, compassion, humanity, dignity and justice as pivotal to their demands. Structural violence and other types of violences are placed on the centre of some expressions of social protest. I will focus in the way the protagonists of social protest movements perceive themselves.

Taking care of Refugees. Dr Gladston Xavier Gnanapragasam (Loyola College). This paper is about how refugees who have lived in the camps in South India have become a self sustaining community converting themselves into resource persons who are getting ready to rebuild a war torn nation.

socio-political conflicts on gold mining in Colombia and the case of Afro descendants. Miss Ana Soto (University of Antioquia). This paper seeks to analyze the conflict presented between the actors involved in the field of gold mining in Colombia, especially Afro-descendant communities in Chocó, from institutional neoliberal reforms originated with economic liberalization and the current model of mining locomotive.

SE08
Anthropology of local governance
Convenors: Dr Sachindra Narayan (Institute of Social Sciences); Prof Mitashree Mitra (Pt. Ravishankar Shukla University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 6.206

The proposed panel has policy implications. The prescriptive research for drafting policy is desirable for global discussion among anthropologist and social scientists.
Local governance and development. Dr Sachindra Narayan (Institute of Social Sciences). The development depends on participation of people in local governance which ultimately empowers the participants. People feel that local governance is the only solution of development in real life.

Status of Traditional Political System in Present Scenario. Mr Amit Soni (Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh, India). Both traditional and modern political systems co-exist in a smooth way since earlier times. In the present democratic scenario, the modern village Panchayat (statutory body) has become more influential and powerful specially after the introduction of Panchayati Raj System.

Participation of women and scheduled castes/tribes in village panchayats in Rajasthan. Dr Kanta Ahuja (University of Rajasthan). The paper will discuss the working of Panchayti Raj institutions in different social settings to determine factors that contribute to efficient governance and the extent to which socio-cultural changes are resulting from them.

A Demonstrative Model of Local Forest Governance: Need for replication in Sustainable Biodiversity Conservation. Prof Mitashree Mitra (Pt. Ravishankar Shukla University). Mitashree Mitra and Ajay Sharma An innovative local forest governance mechanisms developed by Chhattisgarh State Government, India has taken as a replicable model for balancing biodiversity conservation and economic development by national government and actors of green governance at national level.

The end of local governance: a regional Australian example. Mr Christopher Speldewinde (Deakin University). This paper considers the impact of QUANGOs upon local governance models in the regional Australian context. It will use current fieldwork and theories of James Scott and David Mosse to argue that Australian local formal governance is declining due to the influence of regionally based QUANGOs.

People oriented Biodiversity Governance: Issues & Challenges in Chhattisgarh. Prof Mitashree Mitra (Pt. Ravishankar Shukla University). Chhattisgarh, a pioneering herbal state of India, has occupied important landmark in international map in terms of rich flora, fauna and unique biodiversity resources. The Government of India has enacted a good number of legislation to empower the local communities to streamline ownership and governance of forest resources. This piece of article empirically examines different dimensions of Joint Forest Management (JFM) model in Chhattisgarh in terms of exploiting the forest resources for alleviating poverty and promoting livelihood opportunities.

Governance and Development in South-Asia. Prof Mitashree Mitra (Pt. Ravishankar Shukla University). Mitashree Mitra and Amit Mitra The discussions on development always focus on empowerment of civil society, democracy and good governance. The Sovereignty of States in South-Asian region has been partially affected by supra-national and non-government organizations. The citizenship in this region has become transnationally administered and exercised. This paper has critically examined various issues relating as to how this region is being transformed by migration.

Customary local governance system among the Manava Kurmi Caste of Chhattisgarh, India. Prof Mitashree Mitra (Pt. Ravishankar Shukla University). The present study has been oriented to explore the basic structure of customary governance system of Monava Kurmi caste of Chhattisgarh, and to analyze the existence of customary governance in the era of globalization.
Panel and paper abstracts

SE09
Living heritage in China today
Convenors: Prof Sharon Macdonald (University of York); Prof Xiaoyang Zhu (Peking University)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Kanaris Theatre, Museum

The aim of this panel is to look at some of the pressing questions of the globalization of cultural heritage through presenting recent research on the lived experience of cultural heritage policies in China today. China has an extensive system of laws and policies aimed at preserving intangible and tangible heritage at both national and regional/city levels, as well as numerous institutions and practices for preserving or enhancing cultural heritage. These range from academic departments dealing with cultural heritage management techniques and the development of conservation, through to associations for training in certain forms of traditional artistic production, and support for travel by dance troupes or musicians. A growth of tourism – both by domestic and international tourists – has also encouraged the maintenance and performance of traditional culture. At the same time, however, major building programmes – that simultaneously entail the destruction of older buildings or areas – are underway in many parts of China. There is also continuing urbanization and movement of young people in particular away from rural areas, thus weakening traditional forms of transmission of cultural knowledge and offering alternative ways of living.

The Materialist Urbanization and the War of Gods. Prof Xiaoyang Zhu (Peking University). The paper, in the first place, examines the role of spirituality and belief played in the struggle over the material space in the process of China’s urbanization, especially the so-called “transforming the urban villages in city” (chengzhongcun gaizao).

Local Histories and New Museological Approaches in China. Prof Shouyong Pan (Minzu University of China, Beijing). 398 new museums were born in China in 2011, half of which represent the recent trend in new museology in China. This paper introduces these new local museums that offer traditionally unrepresented and unofficial local histories through the display of oral histories and collective memories.

The New Chinese Museology: sithting borders and alterantive heritages. Prof Michael Rowlands (University College, London). China has committed resources to a large museum/theme park development plan with support from international agencies and support. Yet these developments raise alternatives to well established ideas of collecting and preserving pasts in China.

The Future of the Past: The Interplay of Imaginaries Shaping Heritage Spaces of Xi’an. Mr Yujie Zhu (Heidelberg University). This paper examines heritage development of Xi’an. It explores three main questions: what impact does heritage have as a soft power in urban regeneration; what kind of imaginaries are produced and negotiated by actors involved, and how do these imaginaries shape the heritage spaces of Xi’an?.

‘Landscapes’ in Pictures: Visible and Invisible in Minority Tourism of Dai People. Ms Han Xu (Anthropology Institute). In contemporary China, visible images, which are taken or made from minority tour, on the one hand, transform memorial and ritual interpretation by means of photos and videos; on the other hand, all kinds of images not only involve the meanings of tourist gaze but present different deep-seated ideologies of different interest groups; further more, also represent interesting relations between tangible materials and corporeal images. I would like to analysis and interpret them with my case-study of Dai, in Yunnan, China.

Shadow Play in Guanzhong Area (1978~2008): A Case Study for Culture Heritage in China’s Rural Area. Dr Junjian Liang. From the view of sociology, this report tries to study the discipline of social-cultural changes, setting on the case of Hua’xian Shadow Play. We propose the perspective endogenous of China’s rural social and cultural.
Practice & Research on Recovery of Traditional Chinese Xuan Paper Technology. Dr Jianjun Lei (Tsinghua University); Dr Junjian Liang. Paper is one of the four great inventions in ancient China and also plays a key role in the world modernization together with printing. The core objective of this documentary project is to utilize local natural materials and traditional technology to recover the making flow of high-quality Xuan paper.

SE10
Are tribes actors in the 21st century?
Convenor: Prof Philip Carl Salzman (McGill University)  
Fri 9th Aug, 16:30-18:00  
Location: University Place 1.218

Tribes are often thought of as primordial social forms displaced by the state and by civilization. Except by some “postcolonial” anthropologists who do not grant “tribe” an authentic indigenous existence, dismissing it as an invention of reactionary and racist anthropologists and colonialists. And yet we are repeatedly surprised by the appearance and agency in practical affairs of these allegedly imaginary entities. The Pashtun tribes side with the Taliban against the Western forces, or resist the Taliban; assert their independence in the tribal regions, and attack the Pakistani Government. The tribes of al-Anbar Province of Iraq were active participants with al-Qaeda in the anti-Western insurgency, but later switched to ally with the Americans against al-Qaeda. The Bedouin tribes of Cyrenaica, Libya, who fought two wars with the Italians, and who continued to be local political players during the Gadhafi regime, led the rebellion against Gadhafi, and are now likely to contest power in the new Libya. The Yarahmadzai tribe of Iranian Baluchistan that I lived with and studied would be more than surprised to hear that no such entity actually existed, or was invented by me, or by colonialists (none of whom ever managed to arrive in the region).

This panel presents an opportunity for researchers from various regions to explore the current status of tribes, to consider the ways and extent to which they mobilize, and for what purposes, and to theorize why tribes continue to exist and operate in the contemporary world.

Tribes in the Middle East and Central Asia. Prof Philip Carl Salzman (McGill University)  
Independent tribes are polities based upon collective responsibility and self help, with the means of coercion distributed throughout the population. Tribes effectively encapsulated by states become identity and interest groups, mobilizing their members for defense, influence, and patronage.

Tribes in Libya From 1900 To Now. Mr Joshua Jet Friesen (McGill University). I investigate the changing role played by named descent groups, called here ‘tribes’, in Libya. Focusing on the relationships between tribes and the Senussi religious fraternity of the early 1900s, the revolutionary committees of the 70s and 80s, and the contemporary civil war, highlights this change.

Capturing complexity in African identities: tribes versus ethnicities. Prof John Galaty (McGill University). In what contexts should an analytical and descriptive discipline like Anthropology use ‘tribe’ or ‘tribal’ to describe populations under study, and how do the connotations differ from ‘ethnic group’ or ‘ethnicity’? Anthropologists must capture both local meanings and develop more general analytical categories, but in only a few contexts does the notion of ‘tribe’ usefully carry out this descriptive and analytical work.

From Originality to Marginality of Tribe: Towards Indigenous Culture Studies in India. Mr Rajanikant Pandey (Central University of Jharkhand). The present paper describes the contested idea of tribe and indigenous in India keeping in background the foundation of the Centre for Indigenous Culture studies in a newly established Central University of Jharkhand. The paper conceptualizes the indigenous debate as a continuum of originality to marginality. At the outset paper theorize why tribes siege to exist and operate in the contemporary India.
Contestations and aspirations of indigenous people and nation states: need for anthropological intervention
Convenor: Dr Francis Kulirani (Anthropological Survey of India)

Thu 8th Aug, 09:00-10:30
Location: University Place 3.210

Global population explosion has affected the remotest corners of the world which were hitherto habitation of the indigenous people. Having realized the issues at stake the indigenous people have formed national and international forums to influence decision making at various levels. There are claims and counter claims on the question of who are indigenous to a given territory. Nations negate indigenous status to tribes and analogous categories. The indigenous people stake their claim through a historical consciousness that there is reality beyond history, while historical consciousness of the nation states stress on history. The nation states want them to join the ‘national main stream’ and assimilate, where as the indigenous people want the mainstream to accept their rich cultural heritages and identity retention. The confrontation between the indigenous people and the state is accelerated due to non-recognition of traditional system of governance and non-implementation of proclaimed policies that would empower them with partnership in the development process. The manner of utilization/exploitation of the natural resources, benefit sharing mechanisms and the resultant displacement/resettlement of the affected indigenous people is the chief irritant in contemporary times.

Anthropology has credible methods for interventional studies and participatory action research to help the affected communities, to empower them to negotiate and assert. The proposed panel during this world congress provides a unique opportunity for the like minded researchers and activist anthropologist to deliberate and strategize on appropriate interventional approaches on a case to case basis and help improve the quality of life of indigenous people.

Indigeneity issue and Environmentalism: Towards a Paradigm Shift in Anthropology. Dr Nava Kishor Das (Anthropological Survey of India). In this article we discuss the predicaments of Indian tribespeople/Adivasi in terms of their struggle for self-rule and protection of livelihood practices. Tribespeople in north-eastern India have a variety of agro-ecosystems, managed through low-intensity management to middle-intensity management systems. There is need to elucidate scientifically the conservation-related traditions, linking such traditions to livelihoods that can survive the onslaught of modernization.

Threats of survival: Data from the Baiga, a Primitive Tribal Group inhabiting around the mining Zone along the Chattishgarh -Madhya Pradesh border. Dr Ranju Hasini Sahoo (IGN Tribal University, Amarkantak). The paper based upon empirical data from the Baiga, a Primitive Tribal Group, inhabiting an area exploited by mining, outlines the ground realities responsible for the creation of a situation threatening the very survival of the community.

Indigenous People and notion of Nation State: Case Study from northern West Bengal, India. Mr Ashok Das Gupta (University of North Bengal). This paper is going to focus on Indigenous People and notion of Nation State in respect to northern West Bengal, India.

Discussing the concept of development: the Mapuche people against Puel Mapu mega-mining projects. Doctoranda Veronica Samanta Guiñazu (Universidad de Buenos Aires). Indigenous peoples of Latin America have deepened their historical claims, seeking to expand the areas of discussion and the scope thereof, to exert greater influence in State policies. In line with its recent pronunciation in Rio + 20 on the care of the environment and access to natural resources, this work analyzes the case of mega minery projects in the Patagonia (Argentine) and actions of the mapuche people facing these projects.
When Russian people claim indigenous status within the Russian state: Pomors’ attempt to make the state pay its moral debt. Dr Masha Nakhshina (Max Planck Institute for Social Anthropology). The paper unpacks the imagery of the Russian state as being in moral debt to its people. It explores the case of allegedly Russian people claiming indigenous status within the Russian Federation. Through these claims, Pomors hope to receive benefits in fishing and other subsistence activities.

SE12
Anthropology of cross-cultural/ethnic business (IUAES Commission on Enterprise Anthropology)
Convenors: Ms Yujun Li (Institute of Urban Development and Environment, Chinese Academy of Social Sciences); Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

Wed 7th Aug, 16:30-18:00
Location: Roscoe 2.2

In the multi-cities anthropologists face major challenges in understanding the dynamics of the ethnic enterprises as they become more diversified. Just as previous generations of researchers took up the challenge of analyzing how various ethnic societies and the roads of their development in the past times, so, too, today’s generation of researchers confronts the challenge of analyzing ethnic enterprises with diverse racial and ethnic groups. These challenges require anthropologists to go beyond existing theoretical frameworks and methodology to explore the complexity of the multiethnic group context.

Research has shown that failures in the overseas business setting most frequently result from an inability to understand and adapt to foreign ways of thinking and acting rather than from technical or professional incompetence. The world is changing faster than most of us can calculate, and if American or European businesspersons are to meet the challenges of an increasingly interdependent world, they will need to develop a better understanding of how cultural variables influence international business enterprises. A healthy dialogue between business anthropologists and members of the international business community will be an important step in achieving that needed understanding.

Discussant: Hirochika Nakamaki

The role of Chinese partnerships in East Africa the case of Tanzania and Zambia. Prof Meine Pieter van Dijk (Erasmus University). The proposed project zooms in on Tanzania and Zambia to assess what the characteristics of these Chinese-East-African partnerships are. Subsequently we will study the evidence concerning the way these partnerships dealt with issues like labor and environmental legislation.

State intervention and ethnic minority business: the case of Malaysian government linked company and Chinese business. Dr Ker Pong Thock (University of Malaya). The Development of ethnic business in plural society always becomes a contentious issue and is dependent on the outcome of political contestation among different ethnic groups. The dominant ethnic group will resort to state intervention in order to control the economic resources in the country.

Business strategies of a Japanese AV company in China mainland. Ms Mei Zhang (The University of Hong Kong). This paper aims to explore how a Japanese AV company cooperates with local company and local internet media to promote actresses and burnish actresses’ image in China mainland.
Panel and paper abstracts

**Knowledge based Tribal Entrepreneurship in India: The Way towards Women Development.** Dr Chandreyee Roy (Tata Consultancy Services Ltd). In India, making of eco-friendly plates with dry leaves was a great traditional practice among the tribals which is gradually becoming obsolete in due course of industrialisation and urbanisation. Present project tends to rejuvenate this practice through an entrepreneurship initiative.

**Chinese Old Brand Enterprises.** Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences). Chinese Old Brand Enterprises inherit Chinese traditional culture and bear unique techniques, products, and services in their operations.

**SE13**

**Anthropology of old brand business (IUAES Commission on Enterprise Anthropology)**
Convenor: Prof Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

**Wed 7th Aug, 09:00-10:30**  
**Location:** Roscoe 2.2

There are many old brands around the world, not only in developed countries but also in developing or underdeveloped countries.

Old brand stores, factories or companies includes the local cultural or ethnic heritages and their values for modern business, anthropologists with different cultural backgrounds need to pay attention to these kinds of cultural and business facts.

High reputations, brand equity and cultural elements these enterprises bear can be recognized as their core competence that has helped their survival in the past. Nowadays, in order to maintain a constant development, it would wise for them to integrate their core competence into their operations systematically and adopt value chain management.

Our research is wondering: Why these enterprises can survive? Because of their intangible cultural heritage, brand equity or cultural deposit? Will they survive in the future?

For example, according to China’s Ministry of Commerce, Chinese Old Brand Enterprises are those inherit Chinese traditional culture and bear unique techniques, products, and services in their operations. These enterprises, labeled with distinctive historical character, enjoy high reputation and wide recognition.

**Discussant:** Thock Ker Pong

**Studies on the Culture of London Underground.** Prof Hong Yang (Hainan University). The paper offers history on London Underground, focuses on analysis of Tub Map, multicultural exhibitions, architectures, paintings, films and etc. The ultimate aim is to study the Culture of London Underground as an old business, and further highlights an inspiration to city culture development.

**Competitiveness of old brand enterprises: case studies in Beijing.** Dr Fachun Du (Chinese Academy of Social Sciences). In this paper, the authors claim that high reputations, brand equity and cultural elements these enterprises bear can be recognized as their core competence that has helped their survival in the past.

**Social Responsibility of Old Brand Enterprises in China.** Dr Peng Yin (Chinese Academy of Social Sciences). An analysis of social responsibility practices of old brand enterprises in China.

**Case study on technical innovation in China old brand enterprise.** Miss Xiaofei Guo. The great challenge Chinese old brands facing is mainly the combination of traditional culture and new technology.
SE14
Women and children in conflict areas and the issue of human rights (IUAES Commission on Human Rights)
Convenor: Prof Buddhadeb Chaudhuri (IUAES)
Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 3.212

Wars and conflicts have negative consequences in the lives of people in the area, but the effect is devastating on women and particularly children. There is the uncertainty factor and many families being forced to flee their homes, to be displaced within their countries or crossing borders as refugees.

Again, one can not deny the changing face of armed conflict and war in the world today. There has been a decrease in inter-state conflict but conflicts within countries and across borders is on the rise affecting the common people more. UNICEF in 2009 has noted that 90% of deaths during conflicts were civilians and 80% were women and children.

During armed conflicts, children and women also face a heightened risk of rape, sexual humiliation, prostitution and other forms of gender-based violence, which are downplayed as an unfortunate but inevitable side effect of war and conflict. Children are increasingly participating in war, deliberately recruited by government or rebel forces. The special needs of adolescents are often neglected during times of conflict and in the post-conflict rebuilding of their societies. Coupled with rapid social change which often precedes or accompanies war, armed conflict leads to a breakdown in the family support systems so essential to child’s survival and development. Other forms of protection also slip away, particularly government and community support systems.

The situation of women and children, nature of human rights violations, the various legal measures at national and international level will be discussed with cross-cultural data in this session.

Health and health seeking behaviour of tribal women and children at Jhargram sub-division, West Bengal: pre and post conflict situation. Dr Pinak Tarafdar (University of North Bengal). The present article will decipher the changing situation of health condition and health seeking behaviour among the Santal women and children in the different phases of conflict situations at the Jhargram region of West Bengal, India.

Combating violence against indigenous women, children and youth. Dr Maria Alcantara (University of Sao Paulo). This paper is mainly focused on reports of violence suffered by women, children and indigenous youth. Although this literature is poor, it becomes even less when it comes to violence practiced by the indigenous population. The stories that will work is a result of 13 years of experience with young people, women and children, indigenous to the the Dourados Reserve, Mato Grosso do Sul, Brazil.

Disappeared children during the armed conflict in Guatemala. My research experience. Mrs Claudia Maria Anleu Hernandez (Universidad Rovira i Virgili). The forced disappearance of children during the internal conflict in Guatemala, have separated hundreds of families. Understanding what and how it happened was the first part of my 7 years experience as researcher. Then the research process facilitated the reunification of many Guatemalan families.

Women in conflict. Nepal: rhetoric and reality. Mr Hari Devkota (Unification Nepal). Nepal has ruined a decade long conflict and more than 12,407 people have been killed. Besides human casualty the conflict has shown that increasing number of people has been displaced(NRC200000. The conflict has adversely affected to women and children.
Panel and paper abstracts

Human rights violations in Naxal infested region of Odisha. Dr Anuradha Kandala (Folk School); Mr Bidyut Bhusan Mohanty (SPREAD). Human rights violations are measured and well documented thorough many fact finding teams, but it's not accepted as it takes the form of structural violence. This violence which is very much present in any conflict region is either accepted nor heard. The tribals regions infested by Naxalism opens up another window for violations where women become the most easy and soft target under the label of being a naxal. Rape is used as a weapon to intimidate, suppress, harass the people. This paper is an attempt to peep into the violations, the cases and the circumstances.


Representation of Female Infanticide in Indian Cinema and Tele-Serials: From “Matrubhuni to Na Des ne Ana Lado”. Dr Debjani Halder (FORCES).

Assessing UN Security Council Resolution 1325: after a dozen years of existence. Dr Clarence J Dias (International Center for Law in Development). This paper reviews 12 years experience with implementing Security Council resolution 1325 on protection of women in armed conflict and their participation in peace-building and calls for an accountability framework to address both implementation and violation of Resolution 1325.

Women and Children in Conflict Areas and the Issue of. Mrs Debaki Acharya (Tribhuvan University). The suffering of women and children during recent violent movement in Nepal has been stated in this paper.

Women’s Voices, Writings, Marginalization. Prof Laksmisree Banerjee. (Kolhan University). The oppression, silencing, marginalization, rape, alienation & abduction of Women in private & public spaces during both war & peace are focused in most of Women’s Writings & their fervent Social Activism. This remains a basic Human Rights Issue for urgent redressal for the development of societies.

SE15

Peace, conflict resolution and sustainable development: emerging human rights challenges in multi-ethnic societies (IUAES Commission on Human Rights)

Convenor: Prof Buddhadeb Chaudhuri (IUAES)

Fri 9th Aug, 09:00-10:30

Location: University Place 3.213

Peace, conflict transformation and sustainable development remain the aspiration of the multi-ethnic countries. But in many cases, the governments have considered such diversities more as a threat than a resource. There is a need to reassert the value and importance of cultural diversity and pluralism and meet the challenges to peaceful co-existence in multi-ethnic societies. There is a growing realization that such countries need to look back on the richness of country in terms of its unity in diversity, rich value system, and traditional wisdom and world view of peace, harmony and sustainable development.

Anthropologists are especially well-situated, in terms of both theory and method, to examine the rich intersections of global human rights priorities, instruments, and treaties with the efforts of activists and community groups seeking justice in specific contexts. Indeed, anthropologists working in academic and applied settings have contributed to the growth of an international ethnographic literature on human rights violations, and on human rights concepts and instruments as they are engaged around the world. This work can contribute to the shaping of new democratic spaces for the effective promotion and protection of human rights. It can do so by informing more flexible, inclusive, and culturally sensitive interpretations and applications of human rights instruments and treaties to address diversely situated inhumanity and rights violations.
The Construction of Reconciliation in Basque and Spanish Societies regarding the Basque Conflict. Dr Adriana María Villalón González (Ankulegi). Basque and Spanish societies are currently starting to elaborate their peace process through a dynamic variety of activities that are renaming and relocating some of the events that have taken place around the so-called Basque conflict, within the framework of a reconciliation. This process constitutes a true critical event (Das, 1995) triggered towards the end of 2011 following an end to the armed activity of the ETA organization, the culmination of several decades of failed attempts to reach agreements, truces and negotiations in relation to the so-called Basque conflict. Through the efforts of diverse movements that have been shaping the construction of reconciliation, the juridical and institutional structure concerning the generation of recognised victims is being drawn up, producing laws, categorisations, invitations and events for those who bear no grudges or want no revenge (Le Franc 2010). Differential statutes of those affected and perhaps citizens will be progressively established, together with appropriate terms, controlled themselves by the transitional justices (Madlingozi 2010, Castillejo 2009, Elías 1994). Within this framework, I offer an ethnography of the processes of elaborating and institutionalising reconciliation in Basque and Spanish societies, of the concepts that sustain their peace processes at present. I analyse what the conditions are for producing the diverse spaces of elaborating the so-called peace process, examining both the social meanings and practices which set up its debate and realisation, and the ways in which it is produced and diffused from a field of knowledge and experts (institutions and agents), as well as activities aimed at civil society (courses, conferences, educational activities, mediations, products). How does a society reconcile? How were meanings for the diverse forms of violence generated? How do passive and active actors redefine themselves? How does a society re-educate itself?.

Issues of Human Security, Inequality to Equality, and Cultural Clash in India: Way to Sustainable Development. Dr Samar Kumar Biswas (University of North Bengal). Development is very much unidirectional and it has to be made sustainable. For that conflict resolution is very much needed in a multi-complex country, India. This article is going to focus on human security, inequality to equality, and peaceful solution of cultural clashes against deprivations.

Peace, conflict resolution and human rights. Mrs Swati Chakraborty (University of Calcutta). Peace is the key word of solving the conflict among men. Conflict or crisis is a part of human nature and causes disharmony among men. As a result, a culture of fear and mutual suspicion seems to have entrenched either consciously or unconsciously. As a human being its a duty to approach towards the whole world to stay together with brotherly nature.

Globalization, Multiculturalism And Peace. Prof Sekh Rahim Mondal (North Bengal University); Dr Rokaiya Begum (Gyan Jyoti College). The present paper is an attempt to examine the complexities that have emerged in global societies in general and in Indian society in particular. To deal with these, the concepts of globalization, multiculturalism and the culture of peace shall be highlighted.

SE16
Human security, disadvantaged people and development: the emerging human rights challenges in the era of globalization (IUAES Commission on Human Rights)
Convenor: Prof Buddhadeb Chaudhuri (IUAES)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 3.212

The concept of ‘human security’ has initiated the debate – what ‘security’ means and how to achieve it. The discussion on the disarmament-development nexus that took place in various UN forums contributed in the understanding of human security. Besides, a number of Commissions like the Brandt Commission, the Bruntland Commission and the Commission on Global Governance
Panel and paper abstracts

helped to change the focus of security analysis from national and state security to security of the people.

The varied notions and concepts of human security initiated an interesting debate. Human security calls for a shift of security considering from state security to security of the people. Justice, equality and human dignity are the watch words of human rights discourse and intimately connected with human security. But the inequity of the international economic order has produced unacceptable levels of inequality, both internally and internationally.

Again, the development programmes have benefited some while created disruption and displacement of a large population in many countries in Asia, Africa and Latin America. Since there is displacement of a large section of population, the access and command over natural resources are affected; the survival and security of the people are also affected. One cannot stop exploitation of natural resources but what one is now looking for is how to achieve sustainable development. This may demand new development strategy with a genuine participatory approach and creating a process of natural resource use which is open, accessible and accountable for the security of the larger population.

Under the shadow of insecurity: a study on the displaced people. Mr Somenath Bhattacharjee (Assam University). Human right is for the sake of Humanity. However, in the wave of new world order and exploitative attitude of a few are violating the fundamental rights of many. Often certain political situation plays a crucial role here. Such an incidence has been discussed here in case of the displaced people of Bangladesh and their continuous struggle related with unorganized occupational sector.

An Anthropological Perspective towards the Post-globalization Era: The Case of Internally Displaced Persons in East African Pastoral Societies. Prof Shinya Konaka (University of Shizuoka). This study intends to show an anthropological perspective toward the post-globalization era with the ethnographic case study on internally displaced persons (IDPs) in East African Pastoral Societies. The IDPs has created the minute local flow of democratic power, reciprocal distribution, and local peace building effort with ICT against the national neglect to the reckless global flow of corrupted power, smuggling of weapons, and overheating media. I believe those practices of the IDPs have much implications on the anthropological perspective toward the post-globalization era.

The Indigenous Peoples’ Right to Human Security under International Law. Mr James Phillips (Wichita Indochinese Center). International law guarantees “human security” for all. The concept includes the right to subsistence resources and economic survival as well as freedom from war and the threat of war.

Socio-economic Condition, Migration and Trafficking in border villages of West Bengal. Mr Sovan Chakraborty (Calcutta University). Migration and trafficking are depends on certain push pool factors such as not enough jobs, natural disaster, poor economic condition etc. Human trafficking is the illegal trade in human beings for the purposes of commercial sexual exploitation or forced labor: a modern-day form of slavery.

Challenges Of Combating Commercial Sexual Exploitaion Of Women And Children In The Western Pacific,Papua New Guinea. Mrs Julie Mota-Kondi (Live & Learn Environmental Education). Building public demand for the protection of human rights of women and children in remote logging camps in the western Pacific nation of Papua New Guinea has been challenging for the various stakeholders involved including those in the media, legal fraternity and welfare support providers. This paper examines the social perceptions of human rights within the community and the role of public media advocacy on human rights of women and children in Papua New Guinea.

Mental Agony and Suicide. Dr Samar Kumar Biswas (University of North Bengal). Suicide is a serious issue of public health. Around one million people worldwide commit suicide each year. In this regard very high rate of suicide is seen at coastal Sagar block in West Bengal, India. In this view the prime enquiry is to find out the cause of high rate of suicide at Sagar block.
A revolution movement of Dalits and Matuas for their identities in West Bengal. Mr Samik Roy (West Bengal State University). The liberty of India was achieved on 15th August in 1947 from the dreadful tragedy of partition. A riot was occurred between the Hindus and the Muslims, as a result India become divided into two parts-Pakistan and India. Pakistan for the Muslim native land. And India’s for the Hindus and other communities. This partition was made for the sake for the religion. The religious blindness has made complicated this political partition. This citizen of one land becomes refugee in the other land.

Tribal Development and Dilemma: A Human Rights issue. Mrs Swati Chakraborty (University of Calcutta). There is a responsibility to respond on the development of tribal. A responsibility rooted not only in the demands of human decency, but also in legally binding international human rights obligations. Gross economic and social inequality is an enduring reality in countries of all political colours, and all levels of development. In the midst of plenty, many are still unable to access even minimum levels of food, water, education, health care and housing.

Human Security and Human Rights: from the right to protection. Dr Clarence J Dias (International Center for Law in Development). The paper will explore the tensions between the right to protection and the duty to protect, in light of well-established international human rights law and practice. It will do so by reviewing State Practice in respect of Afghanistan, Iraq and Libya, North Korea and Iran.

Women in Nepal: Rights provided for the Safeguard of Women in Traditional Nepalese Society. Dr Bhuvan Poudel. Nepal is a principally Hindu nation; and from a religious point of view, the women are considered to be sacred and a part of the God who created life. However, in practice the women are taken as the subordinate members of the society who are merely confined to their duties within the household.

Development, Displacement and Tribals: The Indian Situation. Dr Aruna Srivastava (Kolhan University). The Concept of Development has been defined and evaluated the policies and acts formed for Tribals of Jharkhand and analyzed that no effort is made to make them partner in the enterprise of National Development. The consequence is displacement and violation of human rights.

Madhupur forest, state and the lawsuits: a case of ethnic marginality in Bangladesh. Prof Mesbah Kamal (Dhaka University). Madhupur forest was reserved by the state declaring the Garo unauthorized dwellers and encroachers. State and the timber predators remained at the back of deforestation while accusing the Garo for the misdeed. Lawsuit is the legal instrument to banish & marginalize the Garo.

Security and Development of the Indigenous People in Bangladesh: A Case of Denial and Discrimination. Prof Dalem Ch Barman (Dhaka University). People belonging to different ethnic communities, self-styled indigenous people, are subject to long standing denial and discrimination in Bangladesh. The meaning and application of the age old traditional concept of state focused security is useless for them as the security of the state does not ensure their security.

New rights to debt: Steps towards an anthropology of dependence. Prof PIER GIORGIO SOLINAS (Università degli Studi di Siena). An anthropology of debt needs to be built up and to be adapted to the various scales of social and symbolic interaction: families, communities, nations, continental and global networks.

Economic Opportunity of Urban Poor in Construction Industry in North Bengal. India: The Impact of Stone Crushing on Women Health. Dr Chandreyee Roy (Tata Consultancy Services Ltd). The struggle for survival and health problems of stone crushing women in North Bengal, India have been stated.
The indigenous people or tribals who form a sizeable population in many countries are treated in a number of ways by the different governments. The approaches vary at two extremes, the policy of segregation or isolation to total assimilation. Various development programmes have also been initiated for them and it has been pointed out that to make the programmes successful, one must be aware about their cultural traditions, eco-system and economy, history and ethnic composition of the region and felt needs of the population. It is important to examine their transformation and capture the changing scenario and a whole diversity of attendant issues related to economy, agronomy, politics, ethnicity, ecology, education, technology transfer, social/ethno-political movements, religious faiths and rituals and their rich traditional wisdom and knowledge. It is to be critically examined how development processes have affected their pristine environment or how the deepening crisis of identity have not only produced new social formations, but have led to turmoil, unrest and movement.

One unfortunate contradiction is noted in many places. The areas where indigenous people live are very rich so far the natural resources are concerned. But the poorest of the poor also live here. Again, a number of development programmes have been initiated which have varied effects on population. In many places, the development programmes have benefited some while created disruption and displacement for others, particularly the indigenous people affecting their survival and security. In this session, these issues will be examined with cross-cultural data.

The Dhimals of North Bengal, India: Struggle for Identity and Survival. Dr Subir Biswas (West Bengal State University). The paper intends to identify Scheduled Tribe status of Dhimal (an indigenous community of northern part of West Bengal, India), which may consider as a ladder for socio-cultural, educational and economic upliftment. The study also narrates the struggle of said community because of non-recognition after independence (of India).

Sustainability of Indigenous Knowledge holders: A Needful Approach. Mr Ashok Das Gupta (University of North Bengal). The indigenous people live in areas very rich in natural resources. In this era of Globalization, marginalization of these communities followed by destroying their natural resources, structure, culture and identity are to be mitigated by sense of sustainability.

Development, Displacement and Indigenous People's Movements in India: a study of Odisha. Dr Iswar Chandra Naik (KIIT University). The purpose of this paper is to study about the Development, Displacement led to Indigenous People's Movements in Odisha revolving around livelihood, Jal, Jamin and Jangal (water land, and forests). Natural resources are the only source of the livelihood. It also looks at the extent to which people are losing their basic rights on traditional livelihood due to the process of industrialization and developmental projects. Thousands of people have been thrown into the deep state of vulnerability because of the big projects.

Clean biofuels and the Guarani Indians of Mato Grosso do Sul: human costs and violation of rights. Mr Marcos Lima (Ministério Público Federal); Prof Verônica Guimarães (UFGD). This paper addresses the impact of the growth of the ethanol industry in Mato Grosso do Sul/ Central Brazil on the Guarani Indians. Stress is laid on how sugarcane cultivation has affected those communities, their environment, their land rights, placing them under situations of great vulnerability.
Panel and paper abstracts

The Morans of Assam, India: Struggle for Survival. Prof Birinchi Medhi (Gauhati University); Dr Aref Zaman (Assam State Legal Services Authority). The Moran is an ethnic community of Assam, India. This Community is putting all efforts to restore its tribal way of life. Here, the authors have tried to focus on the issue of Morans identity from various perspectives.

Indigenous political ecology approach to social movements In Mexico and Latin America. Dr José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara). The struggle for the recognition of indigenous rights is one of the most important social movements in Mexico. Before the 1970s, existing peasant organizations did not represent indigenous concerns. Since 1975 there has been a resurgence of indigenous movements and have raised new demands and defense of their cultural values.

Problem, Development and Welfare among the Scheduled Tribes of West Bengal: An Overview. Mr Sovan Chakraborty (Calcutta University). Scheduled Tribals in India are facing numerous problems in present day to uphold their traditions. India’s tribal people make up roughly 8.20 percent of the total population. Since Independence Government of India undertaken many programmes to developed their conditions. There is a need to understand their problems in present day context and reorient the strategy.

Survival Strategy of the Indigenous People in India. Dr Dipak K Midya (Vidyasagar University). The indigenous people in India, called as tribal or adivasi, live in hilly and forest areas usually rich in mineral and forest resources. Industrialisation and globalisation posit threats to their identity and culture, but they have devised various ethno-cultural strategies to survive.

Indigenous Middle Belt Peoples and their Hausa Neighbours: Linguistic Right, Politics and Power in Nigeria. Mr Adegboye Adayanjuy (University of Abuja-Nigeria). This study reports on an investigation on linguistic right indigenous Middle Belt Peoples, politics and power in Nigeria.

indigenous people: standing at the cross roads. Miss Madhurima Chowdhury (Calcutta University); Miss Atrayee Banerjee (University of Calcutta). Mass exploitation of basic rights and utter poverty reigned supreme with the tribal population. Globalization is economical, also a cultural as well as political reality for many. Forced evictions of tribal to make way for capital-intensive development projects have become a distressing routine.

Forest degradation in India: the situation of indigenous people’s struggle for survival. Dr Chandreyee Roy (Tata Consultancy Services Ltd). This present paper tends to identify the present situation of the forest in India and its impact on the tribal livelihood. Apart from this, the issue of afforestation has also been examined in the context of preserving tribal rights over natural resources, their socio-economic and cultural rights.

Endangered Lepchas: struggle for survival. Dr Satarupa Dattamajumdar(Saha) (The Asiatic Society, Kolkata). In order to explore the endangered situation of the Lepcha (a Tibeto-Burman language of north-east India), the socio – political aspects of Lepcha life and its impact on the Lepcha language and culture across the time in the multilingual setting has been studied. Institutional effort by ILTA is considered a means for survival of the speech community.

Problems and future perspectives in conserving the aborigines of Andaman and Nicobar Islands. Prof T. Subramanyam Naidu (Pondicherry University). The aborigines of Andaman and Nicobar Islands, such as Great Andamanese, Jarawa and Shompen, a hunter and food gathering indigenous people are rapidly disappearing with a threat of depopulation. The study analysis the factors of threat and suggests strategies to conserve these aborigines.

Revival and revitalization movements vis-à-vis identity crises in tribal India. Dr Priya Srivastava (University of Allahabad). The changing scenario of the tribal life in India suggests that but because of one factor or the other, every tribal group feels it’s social-cultural and political identity, either unsecured or at stake. The prevailing identity crises are largely because of the arbitrary nature of reservation policy.
Panel and paper abstracts

How are people of three indigenous communities surviving at Naxalbari, Darjeeling?  
*Dr Sudip Datta Banik (Centro de Investigación y de Estudios Avanzados (Cinvestav)).* Results showed that the indigenous groups had their own demographic identities with respect to sex-ratio, fertility, mortality, and literacy rates.

**Indigenous People, Globalization and Cultural Diversity.** *Dr Victoria Chenant.* The consequences of globalisation process on indigenous people have been examined.

The Awa-Guaja and their strategies to deal with danger and change in the Eastern Amazon, Brazil.  
*Mr Guilherme Cardoso (Universidade Federal Fluminense).* The Awa-Guaja (Maranhão, Brazil) have to deal with the increasingly pressure over their territory and the inability of the Brazilian State to protect them from invaders. This paper presents their social, political and intellectual strategies to deal with a situation of danger and rapid change.

**SE18**

The meaning(s) of local ownership in and for sustainable peace-building

Convenors: Dr Sabine Mannitz (Peace Research Institute, Frankfurt); Dr Birgit Bräuchler (University of Frankfurt)

*Wed 7th Aug, 09:00-10:30, 14:30-16:00*  
*Location: University Place 3.209*

The meaning(s) of local ownership in and for sustainable peace-building

For several years already, academic literature and policy reports on peace-building processes have been emphasizing that local ownership is essential to create sustainable peace in conflict-torn societies. While this makes perfect sense in the abstract, it seems less clear how ‘the local’ could be conceptualised in practice and who exactly should be addressed in this frame: Peace-building involves complex transformation processes that involve the agency of ‘local’ and of external actors on various levels. It affects social, political, cultural and economic institutions and relationships that are rarely equally represented in the decision-making activities that shape peace-building processes. Moreover, there is rarely consensus on notions of conflict, justice, peace and sustainability, neither on the ‘local’ level, nor between the local and the national or international outside. International actors, or better actors from outside the conflict parties, often have a crucial function in assisting and monitoring peace-building initiatives. And yet, how can they decide who should be regarded as the legitimate representatives of certain realms on the ground? This dilemma asks for strategies that take into consideration how and why perceptions, needs, and capabilities differ between the various stakeholders for investing what the collective aims would require. What can anthropological research contribute to these complex issues?

The workshop invites papers that address the challenges and meanings of ownership questions in individual conflict environments, based on empirical field research or else on a more theoretical level.

**Socio-Anthropological Contributions to Local Ownership in Peace-Building-Initiatives.**

*Dr Christoph Kohl (Peace Research Institute Frankfurt); Miss Alena Mehlau (Peace Research Institute Frankfurt); Miss Nina Müller (Peace Research Institute Frankfurt).* Against the background of peace-building initiatives, categories such as “local” and “international” or being “inside” and “outside” a peace process have been criticized as oversimplifications, and the diversity of meanings, norms and interests of all the different actors involved is a prominent topic. Byased on comparative ethnographic field studies we want to gain insights on both “local ownership” and conceptualizations of “peace”, “security”, “reconciliation”, and “justice” by those personally affected by peace-building initiatives.
Local Owners: the Role of Traditional Leadership in Present-day Local Peace-building Processes in Nigeria. *Ms Blessing Onyinyechi Fubara (University of Humanistic Studies Utrecht, Netherlands).* My PhD project is a multi-disciplinary research that examines the role of traditional leadership in present-day local peace-building processes in Nigeria, through a single-case study approach. Particular attention is given to the role of traditional leaders at community level.

Locating the local: untangling ownership over security sector processes of peace-building: the case of Southern Thailand. *Dr Paul Chambers (Institute of Southeast Asian Affairs, Chiang Mai University); Dr Napiwa Waitoolkiat (Institute of Southeast Asian Affairs).* This paper examines Thailand’s Malay-Muslim southern insurgency. It focuses upon different levels of perception, needs and objectives in resolving security issues in the conflict by using anthropological research. As such, it particularly scrutinizes how local southern actors have attempted to obtain “ownership” of peace-building.

Dangerous words. Security sector reform and local redefinition in Indonesia. *Mr Philip Lorenz (Heidelberg University).* This paper analyzes how past successes in security sector reform might be endangered by the adoption of an overly broad concept of security by Indonesia’s armed forces.

From holly water into pig sacrifice- A study case of a new form of reconciliation ritual between Catholic Church and Hubula in Palim valley, Papua. *Ms Yulia Sugandi (University of Münster).* The study case demonstrates the anthropological approach that contributes in gaining in depth understanding about indigenous paradigm to be presented in the conflict management.

**SE19**

**Globalization and its impacts on indigenous communities**

**Convenor:** Dr Maralusiddaiah Halasur Matt (Directorate of Census Operations)

- **Thu 8th Aug, 11:00-12:30, 14:00-15:30**
- **Location:** University Place 4.208

The impact of globalization on the Indigenous communities is manifold, and often they are ones most negatively affected. The tribal areas that have had to face the attacks of massive developmental projects. Cases of displacement of tribal populations have increased. Commercial activities have also introduced alien forces, culture and influences into the traditionally insulated life and culture of the Indigenous peoples. Deprivation of land and forests are the worst forms of oppression that these people experience. It has resulted in the breakdown of community life and a steady cultural death or ‘ethnocide’. The tribal people are exterminated by a process of attrition, through which their lands are taken away, their rivers poisoned, their cultures undermined and their lives made intolerable. Hunters and gatherers, forest produce collectors, fisher folk and the rural artisans are the victims of globalization.

This panel calls for papers that examine the effects of globalization upon Indigenous communities both in the South Asian subcontinent and beyond. Such papers might analyze or contest such issues as the attribution of unsustainable development, overconsumption of life-sustaining resources, impacts on environment and ecology, impacts on Indigenous communities, and the growing contrast between the rich and the poor.

**Discussant:** Dr Rajashekar Reddy

**Indigenous treatment for pox illness among rural Paraiyar of Puducherry, south India. *Dr Vellore Pragati (Puducherry Institute of Linguistics and Culture).* Many of the Scheduled Caste people in Tamil Nadu do not take the allopathic medicine for pox illness. As amman will get angry. So they use some indigenous medicines and follow some food and socio-religious restrictions.**
Organizational sustainability: the case of handcrafts micro-business in southern San Sebastian, Jalisco, México. Dr José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara). Abstract This paper analyzes sustainability and efficiency of organizations committed to the exploitation of activities of reeds (tule; Thypha spp) at Zapotlán’s Lake taking into consideration the socioeconomic and environmental impact in the municipalities of Gómez Farías and Zapotlán el Grande.

Health and hygienic profile of urban and rural communities in urban cities. Mr manohar vittal (Kannada Film Industry). In this paper i am trying to highlight the health and higinic profile of the rural and urban communities.

The globalization and indiginious knowledge among the Soliga of Chamarajanagara. Dr Krishna Prasad (KPSC). The paper hopes to trace out the globalization and indiginious knowledge among the Soliga of Chamarajanagara.

Traditional medicinal knowledge among the indigenous population in Chamarajanagara. Dr Mahadevaiah Vadagere Ningaiah (University of Mysore). This paper tries to explore the major aspects on the traditional among the indigenous population in Chamarajanagara.

Traditional knowledge and health care among the Betta Kuruba women. Dr Padma Malavalli Nagaraju (Tribal Research Institute). The present paper attempts to give the clear picture about Traditional knowledge and health care among Betta Kuruba women.

SE20
Religious terrorism: a menace to world peace
Convenors: Prof Asha Singh (Ranchi University); Prof Ashok Oraon (Ranchi University Ranchi)

Religion is often seen as a way to establish equality, liberty and fraternity in International society. All world religions aspire for the prosperity of mankind, and the ultimate aims of such religions have been declared to be the promotion peace, harmony and universal brotherhood. Almost all religious leaders of the world have preached for establishing peace and non-violence in the world. But currently religion seems to have become a means for the achievement of political aim and desires. Politics without religion like a water without patter bur when religion becomes a tool of destruction and devastation, it is called religious terrorism. Religious terrorism has now become a hindrance for the world peace and harmony.

This panel focuses the role of religious terrorism in world politics. Panelists are invited to offer case studies of different movements that have been considered examples of religious terrorism. We also invite contributions that ponder over definitions of religious terrorism, the circumstances in which particular movements are defined as religious terrorism, and the appropriateness of such labels in specific cases. Contributions are also invited from scholars who wish to analyze the nature, effectiveness and impacts of measures that have been taken to curb practices defined as religious terrorism around the world. Our aim is to encourage debate around the problem religious terrorism and counter-measures taken against it from a variety of perspectives and angles.

A brief study about the impact of religious terrorism in sustainable development. Prof Ashok Oraon (Ranchi University Ranchi). Most of the countries which are under the pressure of religious terrorism are not achieving the goal of development and progress.
Panel and paper abstracts

“A focus on the religious terrorism in developing countries”. Prof Rambharatprasad Singh (Magadh University). The third world countries so-called developing countries had been under foreign dominion for many centuries. During the 50th decade most of countries liberated from alien rule and thereafter, they all became sovereign and independent states. India also got freedom in 1947 and since then due to various factors and circumstances religious terrorism upsurged in India and also in other third world countries.

“A brief study about the annihilation of religious terrorism from world society.”. Prof MP Sharma (Ranchi University, Ranchi, Jharkhand, India). The ideology of violence and bloodshed has become a nuisance in the world polity.

“Religious Terrorism: A focus on the Indian Scenario.”. Dr Baijnath Seth (Ranchi University). India is a secular country where all religions have equal importance. Indian constitution also intends and emphasizes secular forces but currently India has come in the grip of religious terrorism.

No Room for Religious Terrorism in India: A Hope for world Peace. Dr Md Ehtesham Khan (Gaya College, Bodhgaya). In India, it is not possible to talk about hindu terrorism, muslim terrorism, Christian terrorism or jewish terrorism. In fact, an examination into the background of the perpetrators of these acts reveal that the terrorism in question is not a religious but a socio-economic and political phenomenon.

Ambiguities of religious terrorism in Syria. Mrs Naomi Ramírez Díaz (Autónoma University Madrid). The lay Assad regime in Syria, currently struggling for survival, has always used the Islamist jihadi and salafi threat to justify many of its repressive policies. This paper argues that many of those claims have been completely unfounded and in many cases it has been the regime who has fostered the activities of those groups in the neighboring countries.

SE21
Environmental concerns, indigenous knowledge, dissent and governance issues among the indigenous/tribespeople
Convenor: Dr Nava Kishor Das (Anthropological Survey of India)

Issues of governance and survival of indigenous populations/tribespeople are being addressed more rigorously now. Indeed, the protection of indigenous cultural heritage, traditional knowledge, and biological resources are fundamental to human survival issue. Tribes of India have remained marginalised and excluded as they could not avail the fruits of development and growth as was expected. Indeed the tribespeople, also known as Adivasis, have been historically marginalised and oppressed by the dominant communities, linguistically and culturally. India has now shown some concerns for the issues involved. Tribespeople need to be protected by strong laws and related mechanisms that exclusively address biocultural resource protection.
One of the approaches to understand these issues could be to perceive the discourse of indigenous people, indigeneity theme and adivasi consciousness vis-à-vis forest and land rights, citizenship rights, in order to debate the growing anxieties of the tribes and their claims for self-rule, devolution of power, autonomy issues, protective discrimination, and empowerment. Practical approaches need to use environmental concerns and issues of eco-activism and eco-feminism. The acknowledgement by the Constitution of India of indigenous languages and scripts may be seen as recognition of indigenous assertion. The construction through narrative, village theatre and other cultural expressions, has become part of the subtle process of reinvention of tradition. Tribal and indigenous peoples are now trying to preserve pristine culture and literature as a strategy of empowerment.

Discussant: Sanghamitra Choudhury

Indigenous Struggles, Self-Determination and the State: Survival and Extinction Discourse. Dr Nava Kishor Das (Anthropological Survey of India). Indigenous people in India are articulating indigeneity argument fighting poverty, biodiversity protection and folklore practices. They face displacement, biological decline and cultural-assimilation. New Forest Act, 2006 claims to accommodate demands for self-rule, but implementation is hampered.

Sacred Landscape as Cultural Resistance. Dr Lidia Guzy (University College Cork). The paper discusses the indigenous discourse on sacred landscape in western Orissa as an effective tool for political, environmental and cultural resistance. It highlights Gandhamardan Surekhyana Andulan – the Gandha Mardhan Protection Movement as the example of a successful eco-resistance against bauxite mining and industrialisation fought in the mid 80ies by Adivasi Paiko, Binjal and Soara communities in the Bora Sambar region of western Orissa which is vital until today.

Agency and Voice: ‘Folk music’ as a form of third generation rights: A study of Koch Rajbonshis of Assam. Dr Pratima Neogi (Chilarai College); Dr Sanghamitra Choudhury (Sikkim University). Third generation rights in contrast to first and second generation rights, based on ‘fraternity’ and they do not deal with ‘rights of individual’. They can be realized by the combined efforts of all social actors: individuals, states, public and private associations, and the international community. This paper will examine ‘folk music’ as a form of third generation human rights: to link the cultural practices and social activities surrounding the human act of music making, music as a form of cultural property to assert identity that can be controlled or owned.

Tradition of Mask Making in a Vaishnavite Monastery of Assam, India. Prof Birinchi Medhi (Gauhati University). In Assam mask is an integral object of the satras, the Vaishnavite monasteries. It is an indigenous craft with significance in the socio-cultural life of the people of Assam.

Indigenous Agricultural Practices amongst Naga Tribespeople. Dr Kedilezo Kikhi (Tezpur Central University). Diversified indigenous agricultural practices of Naga tribespeople are threatened by mono-culture for commercialization. Yet, the farmers are continuing to practice traditional agriculture indicating its hidden strengths and innovations. This paper attempts to document indigenous knowledge for further applications and replications.

Making Lanjigarh a London: The “Dream Worlds” of ‘Development’ Under Neo-Liberalism. Dr Amiya Kumar Das (Tezpur University). Kalahandi if full of bauxite ore in its mountain region. Also these areas are inhabited by indigenous tribal people. With neoliberal policy state intends to mine those areas with the help of MNC but faces severe protest and resistance from the indigenous tribal people. This paper discusses the case of Lanjigarh in Orissa from the field data.

Tradition of Mask Making in a Vaishnavite Monastery of Assam, India. Dr Arifur Zaman (Dibrugarh University). In Assam mask is an integral object of the satras, the Vaishnavite monasteries. It is an indigenous craft with significance in the socio-cultural life of the people of Assam.
SE22
Globalisation, indigenous communities and displacement in India: a study of development projects
Convenor: Dr Ram Babu Mallavarapu (University of Hyderabad)

Fri 9th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: University Place 4.214

After India’s independence, several large scale irrigation and other mining projects have been initiated by the appropriate governments in the name of development. For this purpose, compulsory acquisition of tribal lands by the state in scheduled areas has been emerged as common phenomenon. In most of the cases, the project affected persons (PAPs) have not been compensated by proper rehabilitation and resettlement measures for their welfare, even though there are certain national and international norms and other guiding principle existed for their protection. In this process, the PAPs have been resisting all the threats of displacement and loss of their livelihoods with the support of civil society organisations (CSOs).

The panel invites the papers relevant to development, displacement, rehabilitation and resettlement policy and its implementation in India with special focus on irrigation, mining and other projects, i.e. special economic zones (SEZs), sanctuaries and tiger reserves.

Discussant: Kapil Kumar Gavsker


Displacement of indigenous people in Andhra Pradesh, India: a study of jalayagnam. Mr Koteswara Rao Mannam (University of Hyderabad). In the process of development several irrigation projects have been initiated in India and this has displaced several indigenous communities at the cost of their natural environment and livelihoods.

Globalisation, development and displacement in India: a case study of kalinganagar, odisha state. Mr Sheikh Rafiq Ullah (University of Hyderabad). In the name of development: globalization, neo-liberalism and rapid economic growth has resulted in monopolization and exploitation of natural resources.

Globalisation, development and displacement : a case study on fishing communities of krishnapatnam port in nellore district, andhra pradesh, south India. Miss Poomima Nannam (University of Hyderabad). In India, in the wake of economic reforms several industrial and other development projects have been initiated. Initiatives undertaken in the name of development causing displacement and destruction of traditional societies.

Displacement of indigenous communities in India: a study of kawal tiger reserve project. Mr Bikku . (University of Hyderabad); Dr Ram Babu Mallavarapu (University of Hyderabad). Development and other infrastructural projects and setting up sanctuaries have been displaced several indigenous communities from their habitations since independence in India. The paper focuses on issue of displacement of local communities due to Tiger Reserve Project (TRP) in Adilabad district.

Critical issues in displacement of indigenous population in India: a review of developmental initiatives. Dr Asutosh Pradhan (Central University of Himachal Pradesh). Large development projects have surely led to national growth and prosperity but at the cost of the indigenous population. Most of the projects have been a curse to the project affected people (PAP). This paper would present some of the major problems faced and the unresolved issues of displacement.
Panel and paper abstracts

Perilous survival on the fringes of society: displacement, development and rehabilitation of tribes in India. Mr Satish Chodagiri (Andhra Pradesh Police Academy); Miss Poonima Nannam (University of Hyderabad). The anthropological interest in displacement due to development lies in the fact that majority of the displaced are tribes. Ill-conceived planning focusing on growth-centered model is the root cause of this problem. Thus, tribes left as ‘developmental refugees’ (UNDP 1994).

Globalisation and displacement of marginalised communities in India: a study of special economic zones. Mr Mahesh Admankar (University of Hyderabad). The enactment of special economic zones (SEZs) Act of India, 2005 is an outcome of the economic reforms initiated by the Government of India (GOI) in the light of globalisation. The paper focuses on the displacement of marginalised communities of India due to SEZs in Andhra Pradesh.

Globalization, indigenous peoples, and control over ancestral territory and natural resources: a comparative study between India and Peru. Mercedes Manuela Manriquez Roque (University Carlos III of Madrid). The paper tries to present a comparative study of certain key aspects of the impact of the colonisation and neo-colonialism (globalization) on the indigenous peoples in India and Peru, in particular, over their territories, lands and natural resources (NRs).

Land acquisition and displacement in the industrial sector of India: issues and concerns. Mr Gunjan Thakur (IIPM School of management, Kansbahal (Rourkela)). The paper is an attempt to highlight the process of land acquisition and displacement in India with special focus on POSCO and Vedantha.

SE23

Action anthropology, tribal medicine and development
Convenor: to be confirmed

Fri 9th Aug, 14:30-16:00, 16:30-18:00
Location: University Place 3.214

Medicine and disease have had an undeniable effect on the history and culture of the mankind. Every human society has evolved a pharmacopoeia and a therapy, it may be magico-religious, secular or empirical or scientific. However, in the context of India, a number of tribal communities are still pursuing the traditional system of medicine, which is based on indigenous knowledge and practice. But in the changing scenario of modern medical system, the tribal people are reluctant to practice their system of medicine.

In order to preserve, foster, and further develop the knowledge of medicinal plants, pharmacognosy, pharmacology, and treatment systems of the traditional system of tribal medicine, Muddha Mooppan Centre for Tribal Medicine Development Hospital was founded in January 2011 (to perpetuate the memory of the late Sri Muddha Mooppan, a renowned tribal healer) under the auspicious of L K Ananthakrishna Iyer International Centre for Anthropological Studies (AICAS), Palakkad, Kerala. We have been able to identify, and assist the tribal practitioners of this system to derive the maximum benefit, ethically and financially, from their expertise.

The main objectives of the Centre are:

1. To protect and safeguard the Intellectual Property Rights of the tribal people of India in their unique medicinal and scientific knowledge system, their pharmacopia and their practical applications;

2. To promote the living standards including health and nutrition of the tribal people.

3. To interface with modern scientific advances like Information Technology for furthering the knowledge base on tribal Medicine.
A comparative study of health and nutritional status of Tribes of Andhra Pradesh and Odisha. Prof Kodali Vijayanthimala (MGNIRSA). India is yet to achieve the problem of malnutrition particularly in tribal areas. Malnutrition results in poor health and the worst victims are the children in tribal areas. One third of child mortality is attributed to malnutrition.

Medical Authority, Western and Tribal, Changing US-India Interactions, and Development. Dr Edward Sankowski (University of Oklahoma); Prof Betty Harris (University of Oklahoma). Intercultural comparison and connections are possible of Western-style medical authority with other systems (including tribal cultures in Kerala, India represented at the Muddha Mooppan Centre in Kerala). Medical globalization, e.g., tourism involving the US and Kerala generates changes in the ascription of medical authority in both cultural contexts (US and India, e.g., Kerala).

From Indigenous Tribal Governance to Post Rehabilitation National Governance and Economic Development Scenario, Case study of Nagarhole Forest Tribes in Karnataka State, India. Dr Arun Das (University of Mysore); Dr B.K. Ravindranath (Kuvempu Institute of Studies). The paper highlights the biased policy of the government towards tribals and non tribals. The tribals who were confined with limited wants and closed type of societal living for the past decades has lead to the downtrodden condition of the tribes in India. We explain the status of the Kadu Kuruba (forest shepherds) earlier to the enactment of tribal bill and the present status. Then we focus upon the changing forest policies of the government and the dilemma existing in the life style of kadu Kuruba’s.

Indigenous Medical Knowledge Practices among Soliga Tribes of Southern India. Dr B.K. Ravindranath (Kuvempu Institute of Studies). Most knowledge has been acquired and transmitted through generations with an interaction of nature. Knowledge traverse through various civilizations has attained its zenith as a reciprocal of present day life. Whereas the knowledge which has confined within the group of people is still seen as most indigenous and virgin without the fragrance of transformation or modification. Those knowledge which traversed through various civilization has lost its virginity beyond the limit of tracing its path.

SE24
Exclusion of de-notified (ex-criminal tribes) and nomadic tribes in India: issues and challenges for inclusion
Convenors: Mr Mahesh Chougule (Walchand College of Arts and Science); Dr Jagdish Jadhav (CSRD-ISWR)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G113

Certain communities now called as Denotified were known as Criminal Tribes by the Britishers as Criminal Tribes Act 1871 was imposed on these communities to control and regulate those who challenged the colonial rule. DNT and NT (Nomadic Tribes) are the most neglected and discriminated marginalized section of Indian Society. Pastoral, hunter gatherers, traders, transporters, craft workers, entertainers, foragers and such communities are being socially excluded. They are losing their traditional forms of livelihood due to micro and macro impact of the globalization The subsequent de-notification by repealing the abovementioned Act released these communities in 1952 without any rehabilitation plan compelled them to be a part of wandering life.

One of the key problems in putting these communities on to India’s developmental map is non-availability of authentic data. Since most of the communities are nomads- they do not get enumerated in the census and development initiatives hence are away from the fruits of development even today. Increasing atrocities, violations of human rights are accepted norms now. They cannot even exercise the right to vote due to non-availability of election card and are away from development due to non-availability of basic documents such as land entitlements, ration card and Below Poverty Line (BPL) card.
Panel and paper abstracts

This panel aims at highlighting the exclusion of such vulnerable communities and suggesting strategies for their inclusive development. The idea is to highlight the issues before the world community and get ideas on ‘best practices for inclusion’.

**Issues and Challenges of Inclusion of De-notified Tribes in Democratic Secular India. Mr Mahesh Chougule (Walchand College of Arts and Science).** The study analyzes and examines the eleven indicators of democracy and secularism among the de-notified tribes of Solapur City, Maharashtra India.

**Plight of Nomadic and Semi Tribes in Maharashtra: Lessons for Inclusion. Dr Jagdish Jadhav (CSRD-ISWR).** The issues of De-notified, Nomadic Tribes and Semi Nomadic Tribes such as Identity, classification and enumeration, exclusion in welfare scheme, obstacles in exercising civil and political rights and possible affirmative actions have discussed in this paper.

**Social exclusion in India: nomadic tribes community of Maharashtra. Dr Ramprasad Pole (YC Academy of Development Administration); Mrs Vaidehi Pole.** The Nomadic and Denotified Tribes have been suffering due to the absence of a means of livelihood and the stigma of criminality. They are not able to enjoy human rights and civil rights available to the citizens of India due to lack of Constitutional safeguards.

**Somewhere between Forests and Modernity: Transforming exclusions, criminalities and resistance in nomadic hunting tribes. Mr Rishabh Dhir (IHEID, Geneva).** The criminalisation of hunting in India has reconfigured exclusion and criminality for many nomadic tribals, besides creating a crisis in livelihoods. The paper addresses this relationship amidst inept developmental measures, attempts at resistance and a rush to access India’s evolving modernity.

**Law and loss of livelihood: the Hawadigas and Qalandars of Karnataka, India. Mr Nadim Khan (National Law School of India Universtiy).** It examines the impact of law on social, economic and cultural life of the semi-nomadic indigenous communities of Hawadigas (Snake Charmers) and Qalandars (Bear Charmers) in Karnataka, India and how it has has resulted in their exclusion? It argues for the need to recognize and restore their cultural rights.

**SE25**

**Health activism in the context of selective healthcare**

Convenor: Prof Robin Oakley (Dalhousie University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30  
Location: Alan Turing Building G110

All over the world, public health systems were established in the 1960s through the efforts of social movements and dedicated individuals who asserted both the need for and the content of Alma Ata’s “health for all”. It has taken about fifty years to dismantle these systems through structural adjustment policies and other initiatives deemed optimal for private interests toward selective healthcare. Likewise, as BRICS, NAFTA and other emergent geopolitical trade blocks compete for their piece of the re-colonising world, there are a wide range of social movements continuing to demand the economic and social determinants of health as well as for publicly funded healthcare. We are calling for contributors to critically reflect on, and assess, the ontology of selective healthcare in publications, media reports, through their fieldwork in locations targeted by global health projects or through other sources. We are also looking for papers that also propose alternatives to the current arrangements.

**Chair: Pragathi Rajkumar**

**Discussant: Victor Braitberg and Robin Dods**
Tuberculosis and global health: Are anthropologists visitors or contributors?. Dr Helen Macdonald (University of Cape Town). Anthropologists are undertaking TB-related research on concepts which create ‘health citizens’. While it is imperative for anthropologists to study the social and political tropes of an infection, we must be wary of the global health agenda and their responses to our disciplinary expertise.

“Global health” among tribal and low caste peoples: a critique. Mr Reddisekhara Yalamala (Dalhousie University). Global health is the development keyword these days with its promise to fix all the major health problems through biotechnology and private enterprise. In this paper I critique this approach in relation to tribal and low caste peoples of India.

Humans becoming innovators: 21st century adaptations to collaboratory capitalism. Prof Janice Graham (Dalhousie University). Multi-sector partnerships purportedly streamline costs of innovation by scripting pharmaceutical regulation as risk management. Consumer choice is manipulated in models of risk-harm-benefit. Using ethnographic evidence, a cosmopolitical proposal is advanced for a responsible regulatory landscape.

A ‘Dangerous’ Body: The Sexworker and The AIDS debate in India. Dr Seemantini Gupta. In India, sexworkers have been more than often blamed for transmitting STDs, including HIV. The notion of the sexworkers body in modern medicine is a construct—a reification of space where diseases occur. I argue that this connection between ‘deviancy’ and ‘disease’ needs to be questioned.

Ethnographic notes about “Global Health”: a study of the attention process of pregnant women living with HIV in Buenos Aires suburbs, Argentina. Licenciada María Guadalupe García (Universidad de Buenos Aires). The hegemonic approach of global health proposals concerning mother to child HIV prevention focalizes in the implementation of a technical-pharmacological solution regardless of national and local contexts. We propose an analysis of the limits of this approach through an ethnographic study.

The extent of the malaria problem in Andhra Pradesh and the effectiveness of this ancient method in preventing Malaria in the absence of other prevention measures. Dr G.Ravi Kumar (Sri Venkateswara University). This paper will examine the extent of the malaria problem in Andhra Pradesh and the effectiveness of this ancient method in preventing Malaria in the absence of other prevention measures.

SE26
Between services and empowerment: how international organizations associate communities with the liberal concept of rights
Convenors: Ms Alena Thiel (University of Aberdeen); Mr Marek Szilvasi (University of Aberdeen)

Wed 7th Aug, 14:30-16:00, 16:30-18:00
Location: Alan Turing Building G110

This panel addresses the rising involvement of international organizations in the politics of inclusion (recognition, empowerment, services) on behalf of vulnerable and minority groups. How is this development materializing in different contexts and to what effects? For example, research on the EU Roma policy reveals a trend of nation-states gradually withdrawing from their welfare and antidiscrimination responsibilities towards excluded and marginalized communities; at the same time, some of these responsibilities are adopted by international organizations promoting yet challenging the liberal notion of citizenship. On the other hand, market traders in Ghana creatively appropriate the language of rights brought to them by various international agencies to secure external donor funding. On the ground, however, claims are validated with reference to normative orders differing from (state) law and its premises (i.e. the notion of individual sovereignty
Panel and paper abstracts

and autonomy). This panel draws from ethnographic approaches to local experiences with the liberal concept of rights in order to move beyond simplifying institutionalist approaches and to tackle the various internal differences and disjunctions in the interaction between grassroots empowerment and policy approaches. With a focus primarily in emerging contexts, we seek to analyse contemporary ways of validating, but also contesting the proliferation of the liberal notion of citizenship and rights through the agency of international organizations. We ask, among others, how local discourses of justice play out when confronted with the liberal notion of rights. When the rights concept derives from non-state actors, under whose terms is it translated, adapted, and finally articulated or rejected?

Community engagement in ethnographic public health research: empowerment of rural villages in North West Pakistan to claim their Right to Food and nutrition security. Dr Elizabeth Westaway (University of Central Lancashire); Prof Fiona Dykes (University of Central Lancashire). Set within the context of North West Pakistan, this paper explores and evaluates the potential of utilising local, community-based Jirgas – a cultural institution composed of all men – for community engagement in research to develop nutrition interventions that address the Right to Food and nutrition security, and improve maternal, neonatal and child health outcomes.

Implementing REDD+ on behalf of the environment and local well-being. Mrs Julia Ziesche (Freie Universität Berlin). My paper analyses the implementation of REDD+ projects in the Amazonas State, Brazil, that manifest certain concepts of participation and agency. Central is to examine how local communities become providers of services on behalf of globally discussed ideas of environmental and social sustainability.

Experiments in inclusive decision-making: the debate about ‘human’ and ‘communal’ rights in an international environmental federation. Dr Caroline Gatt (Sociological Review). In this paper I explore the experimental efforts of environmental activists in creating an international space where liberal notions of rights are included, but where other cultural values have an equal say in shaping decision-making policy and practice.

The Politics of Human Rights Discourse: Roma Self-Articulations and State Policy Event. Mrs Bettina Brown. This paper examines the discursive entanglements of human rights discourse articulated with respect to migratory flows of ‘bodies’ and commerce. As such, it evinces site-specific Roma rights articulations of contestation in Germany to the Schengen Agreement.

Squatting as a radical alternative to the liberal notion of citizenship?. Ms Barbora Cernusakova (Birkbeck School of Law). This paper looks into cases of squatting and the responses of the authorities in the United Kingdom to them. It explores the potential of squatting to challenge the liberal notion of citizenship. The analysis takes into account the context of austerity measures and retrogression from the provisions of affordable housing.

Temporality and normative order in a Ghanaian marketplace. Ms Alena Thiel (University of Aberdeen). This paper explores the overlap of different zones of temporality and their associated frames of normativity in a Ghanaian marketplace.

Citizens Associated with European Societies: Liberal Rights, Equality and Management of ‘Vulnerable’ Roma. Mr Marek Szilvasi (University of Aberdeen). The European Union, Council of Europe and Organisation for Security and Cooperation in Europe advocate for European-wide Roma-targeted legal decrees and social policies. In my presentation, I will investigate whether and how these specific decrees and policies help Roma to access equal rights entitled to all European citizens.
Indigenous peoples in South and Southeast Asia have since the beginning of the Christian era faced the onslaught of interference in their socio-cultural fabric. People from the Indian subcontinent while exploiting natural resources of Southeast Asia came into contact with these ethnic groups spread over hills, plains and islands. This duration of such interaction often became longer, thanks to geography and wind movements requiring sailing of the merchandise laden boats to wait for the favourable wind thus making deeper inroads in the indigenous territories affecting their culture and belief system. Similarly, the northeastern part of Himalayan India saw remotest indigenous people being brought into the main stream first by Sanskritization and later on by rapid spread of Missionary works. Whether it is Myanmar hill-people or the Khmers in plains of Cambodia, modern healthcare and education scheme has been in conflict with the local practices of ‘healing’ and ‘treatment’. Amidst conflict of indigenous ethos and the development ethos, non-recognition of traditional system of life, community governance and religious belief has often raised questions as what should be the parameter of such acculturation. Do we permit the indigenous people to maintain their culture without forcing them to be one of us in the main stream? Or, is there any midway, offering space for mutual respect to these ethnic groups without compromising on the quality of life and historical continuation of theirs? The panel provides a unique opportunity for the like-minded researchers to deliberate and strategize as how our approaches should be made.

Refashioning tribal ethnicity: A case study of the Paite tribe in India's northeastern state of Manipur. Ms Siamlianvung Hangzo (Shivaji College, Delhi University). The Paites belong to the Kuki-Chin-Mizo nomenclature in northeast India. They were proselytized by the North East India General Mission (NEIGM) a century ago. This paper critically evaluates the Paite tribal social practices and the challenges posed to it by globalisation and modern practices.

Development or going away from their age-old ethnicity? A case study of the hill tribes from northern Chin Hills in myanmar vis-a-vis American Baptist church. Prof Momo Thant (Yangon University Of Distance Education,myanmar). While Buddhism could not reach Chins, an isolated ethnic group in Myanmar, American Baptist Mission was successful. The religious practices of the Chins were conquered and subdued. The paper discusses its effect on Chin belief-system at the cost of the loss of their ageless customs and practices.

Toraja of Sulawesi, Indonesia: ethnicity at crossroads?. Dr Amarjiva Lochan (Shivaji College, University of Delhi). Sa’dan Toraja from South Sulawesi, Indonesia has been the sufferers of strange Indonesian Govt rules as they do not belong to any of the five state recognised religions. Forced to be the follower of one of them, their religious practice, identity and the Indonesian nationality is threatened.
Panel and paper abstracts

SE28
Self-conscious indigeneity in Latin America
Convenor: Dr Sergio Huarcaya (Royal Holloway University of London)
Thu 8th Aug, 09:00-10:30
Location: University Place 3.209

When does the performance of indigenous culture become self-conscious? The explicit performance of indigenous culture accompanying contemporary indigenous political mobilization not only has strengthened indigenous cultural identities but also has changed the dialogic construction of identities and alterities.

Considering that not all populations that could have articulated political claims around indigeneity have done so, this panel explores the ways in which the self-conscious performance of indigenous culture has made visible the political horizon of indigeneity, not only enabling the articulation of indigenous political demands but also transforming local configurations of self and other.

Explaining the emergence of indigenous political movements in Latin America, some analysts have attributed to indigenous culture a teleological impulse implying, as Colloredo-Mansfeld critically points out, that “indigenous destiny is at work.” Others analysts have considered indigenous performance as a return to moral and worldview origins. But what the self-conscious performance of indigenous culture has done to local notions of indigeneity? How it has transformed the interethnic negotiation of status? Rather than being a reflection of indigenous historical consciousness, the performance of indigenous culture has been the practical means to producing it.

In addition, what globalization has to do with it? In times of trans-nationalism and globalization, in which traditional collective points of reference come into tension with a multiplicity of de-territorialized cultural experiences, becoming a self-conscious practitioner of indigenous culture is a way of participating in the global system?

Ethnogenesis, Indigenous Identities and Contemporary Issues of Natural Resources Exploitation. The Example of the Conga Project in Peru. Dr Emmanuelle Piccoli (Université catholique de Louvain). The paper will emphasise the emergence and (re)building of indigenous identities when coping with conflicts related to natural resources’ exploitation in Peru. It will especially focus on the case of the conflict surrounding the Conga mining project in Cajamarca.

Participatory Hypermedia in indigenous communities of the Guyana Shield: towards the consciousness of co-existence with a global world?. Dr Céline Tschirhart (Royal Holloway, University of London); Dr Jayalaxshmi Mistry; Dr Andrea Berardi (The Open University); Mr Geraud de Ville de Goyet (Open University). Based on our research with indigenous communities of Guyana and Brazil, this paper explores how Participatory Hypermedia can be considered as a performance for indigenous communities in Latin America, as they appropriate these tools to perform a message that reveals a sharp consciousness of co-existence with a global world.

Once were indios. Now, we are again! Death and re-birth of indigeneity through cultural performances in Western Mexico. Dr Francesco Zanotelli (University of Messina). The paper examines comparatively ethno-political processes of localities in Jalisco (Western Mexico): in some places the ethnicity being revitalized and used publicly, in others being hidden and reserved to intimate rituals.
SE29
Gender and domestic violence in traditional communities: a legal & human rights perspective
Convenor: to be confirmed

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Alan Turing Building G110

Traditional communities – small, agrarian, tribal or indigenous – have been resilient enough to maintain an identity of their own. These communities are simple, socially cohesive, egalitarian, peace-loving, and the like. Forces of modernization and globalization have impacted these communities at a faster pace in recent years than ever before. Traditional communities were relatively isolated and stable; greater cross-cultural exchange is taking place because of improved communication facilities. Sociocultural changes are visible in language, belief systems, entertainment, food, dress, production systems, household possessions etc. It is believed that other dimensions related to the psycho-social behaviour patterns may also be changing.

Gender discrimination, a burning current issue, too is found to be on the increase in traditional communities. It is time that social scientists and anthropologists delve into the incidence and forms of domestic violence as found in traditional communities; the nature of redress they seek; the redress mechanisms as made available by the state in terms of politico-administrative-legal systems; extent of social capital available to victims for relief and redress, etc.

The world social order has traversed quite a lot in terms of interpreting domestic violence as a human rights violation. A human rights perspective will help in making the state more accountable and putting in place working systems and multi-layered administrative and legal structures for speedy disposal of cases and effective interventions at the appropriate time. The role of NGOs and civil society organisations too would be critical to achieve the empowerment of women to demand for and get justice.

Domestic Violence in Nigeria: Negotiating Litigation as an Alternative to Non-Adjudicatory Dispute Resolution. Dr Nkolika Aniekwu (Faculty of Law, University of Benin, Benin City, Nigeria).
My paper assesses the gender based differentials that cause violence in many parts of sub Saharan Africa, using Nigeria as a referral point. It examines the indications of municipal law to address domestic violence, and negotiates litigation as an alternative to non adjudicatory dispute mechanisms.

Punishing Domestic Violence in Uganda’s kinship organisations: a human rights perspective. Dr Maureen Owor (University of Bristol). Kinship organisations apply ritual punishments that sometimes violate human rights values. Such rituals are not legitimate under national regulatory frameworks. Even so, states could use an expanded notion of human rights to formally adopt traditional ritualistic punishments.

Sexual Harassment ad Human Rights - The Term of gender violence. Mrs Swati Chakraborty (University of Calcutta). Sexual harassment is harassment or unwelcome attention of a sexual nature. It includes a range of behavior from mild transgressions and annoyances to serious abuses, which can even involve forced sexual activity. As observed by Justice Arjit Pasayat: “While a murderer destroys the physical frame of the victim, a rapist degrades and defiles the soul of a helpless female.”
Comparative analysis of perception of Common Gender Based Discrimination (CGBD) and awareness of various legal mechanisms among Other Social Cast (OSC) landless and agrarian Community members of rural. Dr Javaid Mir (Central University of Himachal Pradesh, India). With dilution of local Culture, gender based discrimination is quite visible among the traditional and non-traditional groups in Kashmir. The perception of GBD varies from rural to urban areas. The paper intends to highlight some core issues based on prevalence of Common GBD Issues, analysis of various legal reporting mechanisms by the victim and intervention model to combat the issues with special reference to Underprivileged, Other Social Cast (OSC) and agrarian.

Role of NGOs in Addressing Domestic Violence. Mr Shabab Ahmad (Central University Of Himachal Pradesh). NGOs are providing a critical role in redressing the problems and difficulties faced by the domestic violence. This paper gives a snapshot into the functioning of NGOs in Himachal Pradesh in giving relief to victims of domestic violence.

Domestic Violence against Women: A Study on Married Women of Kangra District (H.P) India. Ms Bindu Rani (Central University of Himachal Pradesh). This paper presents the results of a survey conducted on domestic violence against married women in rural Himachal. The survey shows the ruthless and uncivil nature of violence and the reasons for their acceptance/rejection of the married life. Factors responsible and suggestions are also discussed.

Practices of Gender Discrimination and Domestic Violence in India. Mr Upmesh Talwar (Central University of Himachal Pradesh). The major cause of domestic violence in India is due to the discriminatory attitudes and practices towards women. While in recent years women in urban communities are being gradually empowered, the rural milieu however narrates a different story. The present paper tries to highlight the pattern and trend of gender discrimination and domestic violence in rural India.

SE30
Cultural regeneration, institutional creativity and social transformations in contemporary indigenous worlds
Convenor: Dr Sabine Jell-Bahlsen (Ogbuide Films)

Indigenous peoples have bee subjected varieties of assaults and violence, especially during the process of colonization, evangelization and etatization of the globe. Forces of colonialism and evangelism have destroyed their religions, traditions and institutions. In this place of ravage and destruction there have been several movements of cultural regeneration and institutional creativity in the contemporary world. We find this in several new spiritual, religious and political movements. For example, in the face of Christianization and Hinduization of their faith, belief and religious systems, indigenous people around the world are striving to find their own roots of faith, belief and spirituality. We find this in various movements in India, China, Africa, Latin America and around the world. For example, in Arunachala Pradesh, India, there is a movement called Dani Polo which seeks to revive the indigenous faith tradition of the tribals. Along with such movements of cultural and spiritual regeneration, there are also political movements which experiment with new forms of political organization and coordination other than the overwhelming apparatus of the modern state. We find glimpses of this in the Zapatista movement in the Chiapas, Mexico. Our panel wants to explore such movements of creativity and transformations
Indigeneity Discourse and Tribal Religions of India. Dr Nava Kishor Das (Anthropological Survey of India). In India the study of tribal religion is neglected. Colonial and post-colonial anthropologists alike described ‘tribal religion’ in terms of a set of ‘primitive values’ surviving in Hindu religion in India, ignoring the basic concepts and practices of the tribespeople. Recent trends suggest the revival of elements of tribal religion by those who had adopted ‘other’ religions. Our case studies will include some belief systems from eastern India and some from eastern Himalaya region, particularly shamanistic religions of Sikkim besides discussing the Donyi-Polo, Haraka, Sanamahi, Bodo and such other religious systems.

Going for Job, Worshiping Ancestors, Rewriting History - Socioeconomic Transformations and the (Re-)Creation of Tribal Identity Among South Indian Badagas. Mr Jens Zickgraf (Ludwig-Maximilians-University (LMU), Munich). The paper presents ethnographic material from the South Indian Badagas. It combines a view on social change and active market-participation with several modern aspects of identity creation.

Cultural Regeneration, Institutional Creativity and Social Transformations: Contemporary Challenges of Theory and Practice. Dr Ananta Kumar Giri (Madras Inst of Development Studies). The paper discusses contemporary movements of cultural regeneration and institutional creativity around the world. It discusses theoretical and practical issues in understanding cultural regeneration and institutional creativity.

Owu. Negotiating Life, Past, Present and Future. Dr Sabine Jell-Bahlsen (Ogbuide Films). The Owu masking tradition of the Igbo people of South Eastern Nigeria is a spiritually motivated prolific art form and cultural mechanism that negotiates life, gender, social integration, and identity. It addresses universal human issues and appropriates modernity.

SE31
Chiefs, presidents, shamans and priests: rethinking indigenous forms of leadership, authority, and political action in 21st century lowland South America
Convenors: Mr Christopher Hewlett (University of St Andrews); Dr Juan Pablo Sarmiento Barletti (University of St Andrews)
Fri 9th Aug, 09:00-10:30, 14:30-16:00
Location: University Place 1.219

It is clear that political forms of leadership in Lowland South America have long been over-generalized and are more diverse than ever imagined. In relating to the contemporary socio-political context, new forms of leadership and representation have developed, resulting in innovative articulations of power that challenge previous understandings of authority for the area. This panel examines how different indigenous people are engaging with these articulations based on a series of questions concerning power and legitimacy in the realms of political representation, socio-political leadership, and everyday political activities. Does an emphasis on “traditional” leadership and “new” forms of representation diminish understandings of indigenous agency and historicity? How is the legal authority granted to indigenous leaders by governmental and non-governmental bodies negotiated with local understandings of power? Do new leadership institutions open up spaces for leaders with coercive authority? Are analytical emphases on political institutions leading to misrecognition regarding forms of everyday power and political action? How do new knowledge practices and inter-generational notions of leadership create grounds for competing and/or coexisting forms of leadership? How can extensive debates surrounding leadership, authority, and notions of power in the region be made relevant to the current changes in political organization and leadership institutions?
Panel and paper abstracts

Taking these questions as a departure point, this panel invites papers that explore, from a variety of perspectives, how the politics and productive practices within local groups differ from and/or articulate with practices of political power relating to the state, NGOs, extractive industries, indigenous organizations, and everyday political activities.

**Visions and documents in the local reconceptualization of leadership among the Shuar of Makuma.** Miss Natalia Buitron Arias (London School of Economics and Political Science). Comparing two types of leadership exercised by professional and elected authorities among the Shuar, I analyse how traditional authority is invoked to articulate base communities with the political organisation, and the impact of legal document on local understandings of exchange and conflict.

**The paradoxes of Shuar Christian leadership.** Mr Victor Cova (University of St Andrews). Attempts by evangelical Shuar church leaders to become political leaders shed light on the paradoxical relationship between Shuar and Christian concepts of power and community.

**Agentivity, political action, resistance and leaderships. Indigenous movements and their contributions to political debate in Latin America. The case of the Mapuche people.** Doctoranda Veronica Samanta Guiñazu (Universidad de Buenos Aires). Patagonian Mapuche people (Argentina) have starred in struggles for the recognition of their ancestral rights to land. Since the 1980s, indigenous communities have mobilized and formed numerous organizations, which carry out various activities around the problems and conflicts they face.

**Leadership and Power in an Amahuaca Community in the Peruvian Amazon.** Mr Christopher Hewlett (University of St Andrews). This paper examines how Amahuaca people in the Amazon negotiate forms of knowledge, productive capacities and institutionalized leadership based in shifting relations with the capitalist economy and Peruvian government. Discourses concerning power reveal a tension between a desire for strong leadership, and a fear of its potential abuse.

**The headman is dead, long live La Comunidad: of the institutionalization of power in Peruvian indigenous Amazonia.** Dr Juan Pablo Sarmiento Barletti (University of St Andrews). This paper analyses a recent articulation of power amongst Ashaninka people (Peruvian Amazonia) that has led to a shift from power being attributed to headmen, based on personal qualities or kinship relations, to an institutionalisation of power based on a communally drafted charter.

**Creating a New Type of Leadership for the Modern Times - the Huaorani Case.** Dr Aleksandra Wierucka (University of Gdańsk). One of the effects of the influence of the modern world on the indigenous people can be the rearranging of the social structure. The Huaorani of the Ecuadorian Amazon utilize social structure used traditionally exclusively during the time of war in order to be able to act in the Western world.

**SE32**

Anthropology of peace and war in contemporary Asia and Africa: reflections on the meaning of ‘hybridity’ and ‘the everyday’ in conflict studies

Convenors: Dr Nel Vandekerckhove (University of Queensland); Ms Louise Moe (University of Queensland and the Danish Institute of International Studies)

**Wed 7th Aug, 14:30-16:00, 16:30-18:00**

**Location:** Roscoe Theatre B

In peace and conflict studies, scholars have increasingly acknowledged the crucial role of empirically based research in understanding how dynamics of peace and war play out, and affect, local communities in Africa and Asia. Central in this recent debate are the concepts of ‘hybridity’ and ‘the everyday’, highlighting the continuous processes of accommodation, negotiation and contestation between different forms of authority and power that shape political order. This panel wishes to reflect on the value of these two concepts, by bringing in wider anthropological debates.
Panel and paper abstracts

on war and peace in Africa and Asia. While in the past, topics such as war, peace and state-making were rarely at the core of anthropological study, nowadays a wide range of anthropologists investigate the dynamics of war and peace in a variety of sites all over the world. Unfortunately, so far, regional knowledge and expertise on war and peace rarely meet. This panel aims not only at bringing the two disciplines together, but also to create a platform of exchange for regional experts who are willing to engage in conceptual thinking about war, peace and political order across disciplines. Central topics for discussion in this panel will be whether and how concepts such as ‘hybridity’ and ‘the everyday’ can facilitate the analysis of war, peace and political ordering, or whether we need to consider alternative conceptual approaches to further such analysis.

The Simultaneity of Authority in Hybrid Political Orders (co-authored with Louise Wiuff Moe). Dr Peter Alexander Albrecht (Danish Institute for International Studies).

The Simultaneity of Authority in Hybrid Orders (co-authored with Peter Albrecht). Ms Louise Moe (University of Queensland and the Danish Institute of International Studies).

Militancy, Policing and the ‘State Effect’ in Northeast India. Dr Nel Vandekerckhove (University of Queensland). This paper focuses on everyday policing in conflict-ridden Northeast India and how it gives form to state formation processes in contexts of prolonged political instability.

Trash, prostitution and youth hanging around: Moral panic and purification in post-war Sri Lanka. Dr Bart Klem (University of Zurich). This article explores the moral panic over the changes that take place in society when a forlorn region opens up to the world when the checkpoints and frontlines disappear.

Human Network in and around an Armed Group: The Interwoven Thread of the Local, National, and Global Dimensions in the Kamajors of Sierra Leone. Dr Hideyuki Okano (the Japan Society for the Promotion of Science/Osaka University). This paper discusses how human networks in and around an armed group are constructed in the changing situations of the armed conflicts in Sierra Leone (1991-2002). Through this discussion it demonstrates the multi-dimensionality of warscapes, spanning local, international and global arenas.

The dynamics of violence in civil wars. The micropolitics of non-state armed groups in Liberia. Ms Stefanie Ostheimer (University Duisburg-Essen). The paper investigates the internal structure and micropolitics of non-state armed groups in Liberia and their impact on the dynamics of violence in the civil war.

SE33

Health, dignity, politics for rights: escaping the neoliberal spiral of destruction (IUAES Commission on Medical Anthropology and Epidemiology)

Convenor: Prof Sanja Špoljar Vržina (Institute of Social Studies Ivo Pilar)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.211

Today’s ‘talk’ about any health issues is part of a wider web of neoliberal destructive processes of which all fall into the category of decades long discrimination of populations, downgrading their right to life and violating human dignity. Poor health, poverty stricken health systems and screaming epidemiological factors make just one more triangle of the successive visible consequences of destruction that equals to the violation of Human Rights. Yet no correction is possible since every problem is tied to the double standard perceiving H R. The Panel participants are invited to contribute to a growing number of authors, that based on the biological and socio-contextual knowledge of different parts of the world (cultures, communities and societies) are willing to define the new horizons of populational, ecological and socio-political problems we are faced with concerning the neoliberal ideology and life detrimental (health) issues. The mission
Panel and paper abstracts

of the panel is directly tied to the prolegomena, set by Kalny (2009) and Baxi (2006) that urges towards a critical reading of H R’s and the advocacy toward differentiating between politics for human rights and politics of human rights (later endorsing instrumentalization). Health and its non-sustainability is one of the most dramatic areas in which this differentiation, in view of the many anthropological approaches, is dramatically needed. The end results of the panel’s work is envisioned to support the growing number of critical anthropologists, across all fields, in the demand for, nothing more, than dignity for the populations that we daily represent.

Discussant: Pavao Rudan

Dismantling culture and destroying health: the most visible neoliberal scheme of destructive action. Prof Sanja Špoljar Vržina (Institute of Social Studies Ivo Pilar). The paper deals with the visible and predictive mechanisms of the downfall in global health, parallel to the promise of progress, development and democracy. It takes into account the role that civil society should have and the actual role it has in today’s neoliberal development. The examples will be given from Croatia.

Nutrition And Globalization: Case Of Croatia. Dr Saša Missoni (Institute for Anthropological Research). Due to socioeconomic and sociocultural factors and globalization in general, nutritional habits on Middle Dalmatian islands is moving from traditional to global nutrition. This significantly contributes to development of complex diseases and reduces a quality of life.

Anthropology, Public Health, Climate Changes and Consequences. Dr Maruška Vidovič (Institute of Public Health of the Republic of Slovenia). This paper presents the collaboration between Anthropology and Public Health following a severe natural disaster. A follow-up of the new global climate changes resulting in disasters must become a priority task for anthropologists in the course of sustaining the dignity of the affected.

“We mean you no harm, we come in peace!” Race relations and health during the Northern Territory Emergency Response. Mr Peter Stewart (Flinders University of South Australia). The Northern Territory Emergency Response, otherwise known as “The Emergency” established in 2007 as temporary state control in remote Aboriginal communities, became permanent in 2012. What do epidemiological trends, trauma and crime statistics and Aboriginal people tell us about this state incursion.

V01

Visual encounters: audiovisual approaches to anthropological knowledge

Convenors: Ms Martha-Cecilia Dietrich (University of Manchester); Miss Ines Ponte (University of Manchester); Ms Luciana Lang (University of Manchester); Miss Flavia Kremer (University of Manchester)

Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Chemistry G.54

The purpose of this panel is to explore the contributions of visual anthropology to elucidate socio-cultural anthropological concerns. Photography, film and sound recording devices have been of great importance in the development of the discipline as a whole. The works of Bronislaw Malinowski, Margaret Mead, Gregory Bateson and Claude Levi-Strauss explored the use of the image in its moving and static forms, while Jean Rouch’s ethnofictions experimented with the camera as a tool for reflexivity. Moreover, contributions that questioned the notion of anthropology as a ‘discipline of words’ have given emphasis to the impact of (audio-)visual research in contemporary anthropological enquiries. The aim of our panel is to explore how audiovisual methods are being used in contemporary research and what insights and debates such use may bring to anthropologically informed research questions.
The fact that video, photographic cameras and sound recording equipment are becoming more and more accessible to anthropologists, as well as to their subject groups, is a feature in contemporary research creating interesting dynamics and posing new challenges in terms of ethics and representation.

Audiovisual explorations in the field also enabled researchers, such as David MacDougall (among others), to investigate sensorial and corporeal forms of understanding, turning visual anthropology into a field of scientific research with its distinctive methods and epistemological assessments.

We are inviting contributions that explore the use of audio-visual media in research whilst providing significant insights to general anthropological debates.

**Post-synchronization and Re-contextualisation - Results of an Image Repatriation Project with Old Ethnographic Films from Kiribati. Dr Rolf Husmann (University of Göttingen).**

This paper summarizes some of the results of a project of image repatriation, in which short ethnographic dance documentaries shot in 1964 in the Gilbert Islands (nowadays: Kiribati, Micronesia) were post-synchronized and others were re-contextualised by combining them with recent material on local handicrafts.

**Gender Difference and Social Change among the Bororo: exploring and creating visual histories as a means of producing knowledge. Miss Flavia Kremer (University of Manchester).**

This paper analyzes the making of a documentary film with Bororo people following the screening of six classical films made about them since 1917. Building on twelve months fieldwork the paper explores how visual methods were beneficial to investigate the under-explored relationship between gender difference and social change in the Amazonian region.

**No Cameras Please! An analysis of Documentary film shoot permissions. Ms Nivedita Ghosh (University of Delhi).**

This paper argues that use of the camera has the potential to highlight the dominant norms of the social world within which the filmmaker finds herself. The non-fiction film shooting becomes yet another social space where norms and values such as those of gender and class etc. play out.

**Ethnographic film - from representing reality to anthropological fictions. Dr Mihai Andrei Leaha (Triba Film Cluj Napoca).**

The paper explores the ways in which ethnographic film as a border discipline between anthropology and cinema created its path for epistemological legitimation in relation to the concept of „reality” and its way of representing it.

**All Rites Reversed: confusion and catharsis in filmmaking for fieldwork. Mr Andy Lawrence (University of Manchester).**

By attempting to understand confusion by rational means alone, itself a paradox, we remain uninitiated into the experience of the lived realities of others. A filmmaking for fieldwork approach allows the incoherent to be understood without it having to make sense.

**Transitive representation. Dr Massimo Canevacci (University of Sao Paulo).**

My paper will address the confrontation between contemporary anthropology and more traditional methods by examining polyphonic tension, syncretic dialogue and the communicational conflict between hetero- and self-representation.

**Ostranenie in Cape Town. Mr Giovanni Spissu (University of Manchester).**

This paper explores how a particular method of ethnographic research based on urban movement and the dramatization of lived experience can generate a process of defamiliarisation with a city's places. The discussion will take as its starting point my research conducted in post-Apartheid Cape Town.

**“How striking is the photograph?” - Representational challenges, anthropological discourse, and a need to wonder. Mr Rodolfo Maggio (University of Manchester).**

How does the interplay between photography and writing helps us thinking about contemporary anthropological attempts to representation and production of knowledge? In this paper, I argue that a preoccupation with these challenges is implicit in a photo exhibition organized at the RAI.
Issues in filming in the first person among the donsow of Burkina Faso. **Mr Lorenzo Ferrarini (University of Manchester).** I reflect on the methodological and representational issues I had to deal with filming my own apprenticeship of donsoya, the initiatory knowledge on hunting. Themes touched include the representation of bodily experience, the role of reconstruction and authenticity, collaborative filming.

**Can Film Show the Visible?:The Filming of Hunters in West Africa.** **Dr Agnès Kedzierska-Manzon (Université Toulouse 2 le Mirail).** My paper aims to question whether—and how—cinematographic images can make tangible a lived experience of the human-animal encounter in hunting. To this end, my footage recorded among the Mande (West Africa) as well as ethnographic and commercial films, will be marshaled as evidence.

**V02**

Establishing academic standards of evaluation for non-literary forms of representation in anthropology

Convenor: **Ms Metje Postma (ICAOS/Faculty of Social and Behavioral Sciences)**  
**Fri 9th Aug, 09:00-10:30, 14:30-16:00**  
**Location: Chemistry G.53**

Worldwide, lecturers, research evaluation-commissions and referees for journals and scientific funds are struggling with the absence of proper guidelines for the evaluation of non-literary forms of representation in anthropology. This problem was researched and reported earlier, by Peter Crawford in the NAFA Newsletter of October 2010 (see ‘Announcements’ on: http://www.cva-iuaes.com/).

It concerns more than a pragmatic problem, it directly touches on the acknowledgement of other kinds of knowledge in anthropology that are communicated through photography, documentary and other non-literary forms of representation as products of what ethnographers do. It is high time that guidelines to assess such forms are developed, in order to enable recognition in academia. Such acknowledgement may even require a redefinition of the discipline from ‘a discipline of words’ to a ‘diverse collection of epistemological practices’, united by a common aim, irrespective of the medium employed. A position that was taken earlier in a manifesto written by Henley, MacDougall, Meyknecht, Postma and Ragazzi and published in 2006 (http://www.cva-iuaes.com/).

The CVA invites all those who are interested in integrating other media then literary forms and their related practices, in anthropology, to contribute to the discussion with a paper, a mediaproduction, or any other product. Other then fixed criteria, we propose to develop sets of points to evaluate the way in which such forms can contribute to anthropological discourse and/or practice, or be seen as an ethnographic product according to related quality standards.

**Discussant:** **Peter Ian Crawford**  
**Filmmaking for Fieldwork.** **Mr Andy Lawrence (University of Manchester).** This paper will address the need for non-literary forms of representation in anthropology and develop some ideas about how we may assess the quality of work that responds to such a need.

**The Importance of Ethnographic Film/Video/Multi-media in the Development and Assessment of Anthropological Understanding [provisional title].** **Dr Felicia Hughes-Freeland (SOAS: College of Science, Swansea University).** This paper asks whether we need a precise definition of ethnographic film and a multi-purpose list of criteria to distinguish it from documentary film. It presents findings based on a range of practical teaching and examining experiences over the past 27 years, including the website and other esults from funded research into the assessment of undergraduate video and multimedia projects.
Specific digital writing of online social sciences. Dr Nadine Wanono (IMAf- CNRS); Dr Gilles Remillet (Université Paris Ouest Nanterre La défense (ex-Paris X)); Dr Christine Louveau de la Guignaraye (Université d’Evry). Filmmaking and sound recordings in social sciences are now academically identified and recognized. However, publishing in the same object films and papers is still difficult for researchers. Thanks to new digital techniques affordable for the general public, some researchers published their work on private websites or blogs. In such a context, can we still use the word “paper” in its academic acceptance?

Ethnographic Films as Academic Source: Establishing a Usage Guide. Ms Natalie Close (Australian National University). This paper discusses the use of ethnographic film as a research source, and how this research can be used in an academic setting.

A dialogue between anthropologists and documentary filmmakers in India. Dr Giulia Battaglia (LSE/SOAS). Drawing on my PhD research, this paper will explore the similitude existing between the anthropological approach to representation and documentary film practices in India. I shall argue that both practices share common features and call for further collaboration in both the academic and practice-based fields.

Translation as transformation: journey of ideas from one domain to another. Ms Bhanumathy Govindaswamy (EFL University). Documenting the tribal communities is risk molding job as well as pleasure to know the tradition and culture is knowledge gaining. My research work brings into light various movements of Banjara Tribe of Andhra Pradesh in India.

V03
The use of audio-visual media in ethnographic research: a Latin American perspective
Convenors: Dr Angela Torresan (University of Manchester); Dr Carlos Flores (Universidad Autonoma del Estado de Morelos, México)

We bring together Latin American anthropologists working on the region who have been actively using, and reflecting on the use, of audio-visual media in their research: be it as a probing tool, a catalyst of knowledge and relationships in the field, a means of increasing collaboration with interlocutors and political engagement, or to present research findings. The specific themes of research are open, for our interest is to discuss, from a Latin American perspective, how and whether the use of audio-visual technologies can provoke the development of new regional aesthetics, subject matters, political activism, narratives, and theoretical approaches. The papers explore the diverse ways in which images can trigger new connections and rearticulate old ones in order to capitalise on the creative power of different social phenomena in Latin America. In this respect, explore how images are helping social scientists to engage with alternative understandings of reality that are currently flourishing in Latin America.

Photographic images, ethnography and educational dialogues: possible itinerary from popular identity narratives. Dr Leandro Pinheiro (UFRGS). This research aims to understand how trash pickers, female workers in solidarity economy, and Hip Hop youths use photography in the characterization of their everyday lives. Thus, we have been considering the image production as an ethnographic tool and a social educative process.

Maya Law and Community Video: Negotiating visual intertextuality in Quiché, Guatemala. Dr Carlos Flores (Universidad Autonoma del Estado de Morelos, México). This paper reflects on indigenous video, legal pluralism, intertextuality and collaborative anthropology. It presents the results of a shared anthropological project with indigenous mayors in Santa Cruz del Quiché, Guatemala.
Collaborative research and filmmaking among Cocopah people in Baja California. Dr Alejandra Navarro-Smith (Universidad Autónoma de Baja California). In 1993, fishing camps in Cocopah territory were included in the core zone of a Biosphere Reserve, therefore making them illegal. Legal arguments are used both by indigenous to defend their right to fish and by authorities to prohibit it. This paper explores the role of cameras in the hands of Cocopah and the anthropologist within a collaborative research.

Cultural policies, narratives and aesthetic of an identity: an analysis of Mayan audiovisual productions in Yucatan, Mexico. Dr Francisco Fernandez-Repetto (Universidad Autonoma de Yucatan). Cultural policies, narratives and aesthetics are part of a new scenario when promoting the production of videos among mayan people of the Yucatan. We analyze this scenario and the implications of a collaborative research when producing the videos.

Change of perspectives - shared anthropology with Buenos Aires wastepickers. Ms Henrike Neuhaus (FU Berlin). This paper shows how young female wastepickers generate an alternative narrative and topics of what is focused in the popular media.

Capturing the fish: images and relations with the environment in Brazilian Amazonia. Dr Carlos Sautchuk (University of Brasilia). Setting out from the visual record of catching arapaima fish with harpoons in the lakes of Brazilian Amazonia, this text discusses the relation between the acts of filming/photographing and fishing as a particular mode of ethnographic knowledge.

Appropriations and alternative visual aesthetics: from Afro-Colombians to the National Museum of Colombia. Ms Sofia Natalia Gonzalez Ayala (University of Manchester). I will discuss possible aesthetic relationships between the set-up and design of a travelling exhibition about Afro-Colombians’ spirituality, and the audiovisual materials produced and used by its organizers, in a context of both form and content (desired) widening in museums.

V04
Photography as mediation of anthropological knowledge
Convenors: Dr Anna Laine (Stockholm University); Dr Thera Mjaaland (University of Bergen)

Wed 7th Aug, 09:00-10:30, 14:30-16:00
Location: Chemistry G.53

This panel is concerned with photography’s capacity to mediate anthropological knowledge. The conventional use of photography within the discipline has been informed by ideas of ‘capturing evidence’ and presenting an ‘I was there’. The actual ambiguity regarding the interpretation and effect of photographic images – sometimes understood as subverting anthropological authority – has been handled by treating photographs as mere depictions of visual appearance presented as illustrations bounded by descriptive texts. Higher levels of abstraction that investigate unseen qualities of social phenomena are preferably mediated through texts. However, research focused on visual, multisensuous and material aspects of everyday life increasingly explores a broader potential of photography as practice and representation.

The panel aims to discuss the tensions between photographs as information and photographs as images that can evoke memories and elicit imagination. By bringing forth the constructedness of images, it also concerns conscious approaches to photographic practices during fieldwork. We invite explorative investigations of dialogues between photographic content, form, context and effect, as well as of how the ambiguous relationship between reality and photographs can be utilised in anthropological research. Rather than regarding the camera as a mere recording device, the panel engages with photography as a practice learnt in social situations with a capacity to mediate knowledge produced during fieldwork.
Visual Mediations: Interrogating Photographic Practices and Representations within Anthropology. Dr Anna Laine (Stockholm University). In interaction with images, this paper makes inquires into fragmentary, non-documentary photographic practices and their capacity to mediate anthropological knowledge. Their relevance in conveying research is explored through ideas of direct experience as well as representation.

Photographing the Interior: Representing Hidden Experience Through the use of Creative Methods and Collaborative Research. Ms Ruth Gibbons (Massey University, New Zealand). Photography offers potential within the field and through the use of accompanying software has the ability to expand ways of representing information. Through working collaboratively with participants images can be expanded into places of interiorities creating hypertextual self-scapes.

Shared Identity of the camera person. Mr SidyLamine Bagayoko (University of Nice Sophia-Antipolis). Deciding to do some self reflexive methodology in order to analyse my position as researcher with camera, I did admit easily that photography can mediate in different settings. The status of the camera and the anthropologist can bring “ethnographer with camera” to do an auto-ethnography (cf. Billy Ehn).

Mediated Weddings: Photography, Self-making and Relationships in Dakar (Senegal). Miss Simone Pfeifer (University of Cologne). In this paper I will present he complex dynamics, relationships and entanglements related to the production, representation, circulation and appropriation of wedding photographs in Dakar (Senegal) and relate it to my own practice of knowledge generation.

Portrait photography as mediating anthropological knowledge. Dr Thera Mjaaland (University of Bergen). Based on local studio conventions for portrait photography, mediations of visibility and invisibility, of exposure and containment in peoples’ photographic self-representations in the Tigrayan context of highland Ethiopia, have not only constituted and intake to local perceptions of personhood, but also to mediations of their own future.

The Visual Heritage of the Nagas: An Experimental Study on the Visual Anthropology of Vanished Cultural Practices. Mr Alban von Stockhausen (University of Vienna). The paper discusses how photographs were used in ethnographic research on the Naga of Northeast India. Due to vast cultural changes since their creation, they were used both as methodological aids in interviews but also as primary sources on cultures for which no textual sources exist today.

Imagining Intimacies: Visualising sexual life-worlds, social change and cultural continuity in India. Dr Paul Boyce (University of Sussex). This paper explores the life-worlds of people of transgender and people who practice same-sex sexualities in India. Participatory photographic work explored the relationship between subjectivity, everyday experience, social transformation and cultural continuity in the context of modernizing and enduring socio-sexual values.

Occupation: Negotiating Structures of the Berlin Brigade. Mr Michael Terry (Freie Universitaet Berlin). With photography as method and product I conduct an architectural anthropology of physical structures used by former occupational military in Berlin. Sites in various stages of repurposing and individuals with connections to the structures are photographed to examine how relationships to political structures change over time.
Panel and paper abstracts

**V05**

**Anthropological visions. atlases of difference, multimedia arcades and non-linear arguments**

Convenors: Dr Cristina Grasseni (Bergamo University/ Harvard University); Dr Florian Walter (Freie Universität Berlin)

**Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30**

**Location: Chemistry G.53**

This panel calls for reflections on methodological innovation, from collaborative film work (Engelbrecht, Crawford) to “transcultural partnership” (Walter).

Any “schooling of the eye” tells us about the hegemonic discourse of the social contexts in which it is implemented (Grasseni 2007). The ethnographic focus of this session is the ambivalent practice of competent visual knowledge in classifying and representing “others” and “self”. Classifying at first encounter, just as much as being recognized and categorized, is part and parcel of an everyday ecology of culture for most persons’ daily social life. Nevertheless, to recognize that stereotypes and discrimination are commonly practiced is a perilous exercise (Geschiere 2009). In fact, the current age of global heritage is characterized precisely by the intertwining of xenophobia, heritage discourse and a moral representation of collective memory.

From a stylistic and methodological point of view, we invite contributions that engage in “a re-focalization of the ethnographic gaze on the production of ideological sentiments” (Herzfeld 2012), based on active fieldwork and formal experimentation. The synchronous and open format of interactive/multimodal/multilayer productions encourages interdisciplinary cooperation and an attempt to think participatively and laterally. Can non-linear narrative and participative mapping negotiate the power imbalance and the multiple possibilities embodied in the representational process?


**Chair: Nadine Wanono**

**Discussant: Peter Ian Crawford**

An audiovisual enquiry into Nature beyond Culture in a Norwegian mountain landscape. *Ms Tine Blom (Lillehammer College; Norway).* The project explores the mountain landscape of Hallingskarvet mountain range in Norway and indicates people’s presence within it. The processes of mapping, recordings and production of multi-media artworks aim to evoke non-verbal and sensory accounts of human-nature connections. It also reflects on the limits of mediation and the role of sound.

Working with art and ecology: Tools, toolkits and the trickeries of naming. *Ms Jennifer Clarke (University of Aberdeen).* Emerging from the interstices of contemporary art & ecology, this paper focuses on a creative workshop, experimenting with ‘messy’ methods and correspondences between art & anthropology, and critiquing aspects of policy making.

Talking Heads, Talking Objects: Framing Memory Through Film. *Ms Alyssa Grossman (University of Gothenburg).* This paper discusses a range of experimental methodologies and strategies I use in my film, Memory Objects, Memory Dialogues (26’, 2011), to explore the complex, elusive, and fragmentary nature of individual and collective remembrance work in contemporary post-communist Romania.

366
Organizing Complexities: The Potential of Multi-Screen Video Installations for Ethnographic Representation. Mr Steffen Köhn (Johannes Gutenberg-University Mainz). This paper discusses recent multi-screen video installations that express the spatial and temporal heterogeneity of transnational migration. It ties into a renewed anthropological interest in the modernist technique of montage.

South of the Clouds - Indigenous ways of seeing. Prof Karsten Krueger (Shantou University). Since the 1980s/1990s, Indigenous filmmaking and Community based Video (Visual) Education Projects are becoming more and more the focus of media activities by Indigenous ethnic groups as part of their struggle against hegemonic global media representations of their own culture. This paper introduces the The Yunnan – Vietnam Community Based Visual Education and Communication (CBV) Project 2006-2009 the first of its kind in China.

Sensory skill, collaborative film project and sharing of experience inside social contexts of deafness. An anthropological research inside a transcultural lab of National Community of Deaf in Italy. Dr Fabrizio Loce Mandes (University of Perugia). Represent the deafness, a “Deaf culture” transmitted by social actors and defined “detailed by deep sensory skills”. I want to discuss about a collaborative film project within the National Community of Deaf in Italy to investigate the deafness using multy-sensory and theatrical experimentation.

LA VIE DU RAIL. Dehierarchization and participation in ethnographic research through interactive media representations. Ms Anna Lisa Ramella (Universität Bremen). LA VIE DU RAIL / www.laviedurail.net is an interactive website retracing a railroad track in Mali. It perceives informants, researcher and recipients as subjects of a transcultural space, reducing preset prioritizations through non-hierarchized interaction with different media elements.

V06
Photography as a research method
Convenors: Dr Marcel Reyes-Cortez (Goldsmiths); Dr László Kürti (University of Miskolc)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Chemistry G.53

This panel will consider and discuss the practice and use of photography as a social research method. Photography as an art form in collaboration with the social sciences, fused as a hybrid practice; a methodology to both explore and to engage with the phenomena of the everyday and the social world.

In current academic research photography and the use of photographs have opened the possibility for a detailed level of engagement with the spaces, places and people researchers visit and encounter. Through this panel we aim to explore how the ubiquitous photograph becomes a knowledge making practice. Photography with it’s sensorial and performative qualities opens interaction, creates and cultivates relationships with people. Photography as a methodology has been found to stimulate and incite the emotions that bind people together. The panel will look at how the practice of photography and use of photographs can open spaces and encounters of collaboration, speed the entry into the field, assisting the researcher, our participants and viewer a closer and emotive field experience. The collaboration between social research and art practice, between the image and the text provides a space to voice the opinion, feelings and emotions of people, giving greater sensitivity and richness to an ethnography but also for knowledge dissemination and analyses. We invite papers that attempt to engage with photography beyond the observational, illustrative or as a source or a form of representation.

Chair: Evangelia Katsaiti
Panel and paper abstracts

“What’s in this picture?” - Photo-elicitation and hermeneutic photography as field-work techniques. Dr László Kürti (University of Miskolc). This presentation is a critical look at photo-elicitation and hermeneutical photography as research methods.

Performing loss and longing through album photographs in my bereaved family, an auto ethnographic case study. Ms Evangelia Katsaiti (Nottingham Trent University). This paper will consider the use of photography as a ‘featherweight portable museum’ (Sontag 1977) by my family, in order to mediate loss and thus adjust and cope with bereavement. The photographic work ‘Dedicated to’ is a photographic art project that consists of 5 sequences of photographic narratives visually relating my devastating emotions from five losses of loved ones. While speaking my story of loss of my father I will aim to make gender politics visible and narrate my process of renegotiation through my art photography of the language that inscribes my memory. The point of this analysis is to disseminate through the lens of personal experience any possible links between culture and self.

Tracking movement with photography: time-lapse in sensory ethnographic research. Miss Alexandra Baixinho (Goldsmiths College, University of London). This presentation draws on experimental uses of photography in ethnographic research on the phenomenon of cruise ship tourism. I’ll discuss knowledge produced through photography both as data, and as an analytical and representational tool.

Image Repatriation and Research with Old Photographs: Experiences from Two Projects in Thailand and Micronesia. Dr Rolf Husmann (University of Göttingen). In two projects in Thailand and Kiribati/Micronesia, the author used image repatriation as a feedback methodology of obtaining ethnographic data. Old films and photographs were returned to the societies in which they were originally shot. The paper concentrates on discussing the methodological advantages and disadvantages of photography over film.

Frontline: A Photo-Ethnography of Drug Using Environments. Dr Stephen Parkin (University of Huddersfield). This exhibition will provide an understanding of a particular health inequality (and related social suffering) concerning the appropriation of public places for the purpose of injecting drug use, alongside an appreciation of the applied nature of visual methods.

‘It’s a beautiful thing, the destruction of wor(l)ds’. Dr Myrto Tsiimpoundi (University of East London). Performance Presentation using photography: An anarchic conversation between a visual/urban sociologist and a theatre maker and performance studies scholar.

Mapping Berlin: Memories in the Present Moment. Ms Holly Gilbert (The British Library). Photography is inextricably linked with loss and memory. The moment captured in a photograph is over as soon as the shutter closes and the enduring picture reminds us of this. My visual project uses photography to investigate how memories of the past can impact on our experience of the present.

Photography of Albanian Family as a construction of collective memory. Ms Zanita Halimi (University of Prishtina). Through my paper I will focus on the construction of the individual subject in the family and on the family’s construction in culture and society in the visual field- on the ways in which the family is inscribed within a heterogeneous system of representation.

Invisible films, memories, and dreams: ethnography of a national film archive. Dr Barbara Knorpp (Brunel University, UCL). This paper examines the politics and poetics of the bfi film archive. What kind of narratives are film archives constructing and for whom? How can photography explore the archive as a place while also asking questions about the relationship between photography and film? The archive, I am arguing, is a place of forgetting, a place of memories and dreams.
Memoryscapes: Mediated memories and the personal photograph. Dr Kim Sawchuk (Concordia University). This paper investigates the role of the personal photograph in forming communal narratives of place. Drawing upon a collaborative, co-curatorial project carried out in 2012, the authors describe the use of participatory media research methods for using photographs to investigate collective memory.

V07

Representing the non-representable: visual representations of extraordinary beings in ethnographic films
Convenor: Dr Pedram Khosronejad (St. Andrews University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30
Location: Chemistry G.54

Anthropologists have long struggled with the problem of how best to conceptualize and account for the observable diversity of religious belief and practice in various societies.

Also recently there has been interest among ethnographic filmmakers who survey healing and spirit possession rituals, exorcism ceremonies or religious gatherings among which supernatural forces (djinns, demons and spirits) are the main topic of the ceremonies.

The aim of this panel is to investigate and discuss how such non-representable supernatural beings could be studied and captured visually and ethnographically via documentary films. We invite anthropologists, visual anthropologists, ethnographic and documentary filmmakers to participate in our panel and to present a paper/presentation about their visual experiences in this regard.

We are especially interested in presentations which are based on film projects or ethnographic film researches, even if they are in their early stages.

“Don’t look at a spirit’s eyes!”. Filming rituals of possession in afro-american religions. Dr Roger Canals (University of Barcelona). In afro-american religions, the act of looking at someone has a complex symbolic meaning and plays a key role in possession and healing rituals as well as in popular arts and crafts. What happens, then, when we introduce a camera into an afroamerican possession ritual? Which is the role of vision in these sorts of rituals?

Seeing what is ‘unseen’: Using video to enrich our social understanding of paranormal experiences. Miss Rachael Hayward (University of York). This presentation explores the use of video recording equipment in Modern Paranormal Groups and the challenges and opportunities this presents to researchers studying extraordinary events. Discussion will focus on data collected over five years involvement participating in paranormal investigations.

Filming Trance - Picturing Possession. On “Trance Mediums” and “New Media” in Morocco. Ms Anja Dreschke (University of Siegen); Dr Martin Zillinger (University of Siegen).
In our contribution we want to discuss the various interferences of technical media and personal mediumship by drawing from our film- and research project on trance and spirit possession among sufí-brotherhoods in Morocco.

The visual representation of spiritual healing practices. Dr Erminia Colucci (The University of Melbourne and Granada Centre for Visual Anthropology). This paper deals with (re)presentation of spiritual healing practices believed to have preventive and curative properties on several ailments, including mental health problems.

The Healer and the Psychiatrist: A Visual Dialogue through Spirits. Dr Mike Poltorak (University of Kent). The documentary investigates the similarities and differences between psychiatric and traditional treatment for mental illness in the South Pacific archipelago of Tonga through a focus on spirits, in relation to patient experience and the role of stigma in prognosis.
Panel and paper abstracts

SACRIFICING VISIBILITY - An ethnographic film-project about Islamic exorcisms and psychiatric healthcare in Denmark. Dr Christian Suhr Nielsen (Aarhus University). This ethnographic film-project explores how violent sacrificial acts of visibility are used in Islamic exorcisms and psychiatric healthcare to achieve and foreclose access to the invisible.

The drums, the camera and man : ciné-transe in Jean Rouch’s cinema. Mr Simon Serna (Paris X). Through the analysis of Jean Rouch’s film Tourou et Bitti, I will question the film director’s enigmatic proposition for ethnographic cinema: the ciné-transe. Is it possible to reuse this term and turn it into a real tool for ethnographic cinema: a method to capture the invisible on film?.

Super human forces in Iranian documentary cinema. Dr Alireza Ghasemkhan (University of Art). Research procedure here is analytical and by using visual sources, and interviews with documentary filmmakers and film experts. And it is going to reach to a concise recognition of visualizing super human concepts in Iranian documentary cinema.

“The Creative Use of Reality”: Aesthetic and Political Dimensions of Films on Trance and Spirit Possession (1940s-1960s). Dr Michaela Schäuble (Harvard University). This presentation investigates different approaches to coping with the challenges that states of trance and spirit possession pose to cinematic representation. Drawing on filmic examples of the 1940s, 50s and 60s, it analyses differing concepts of representing visible and invisible worlds beyond the photorealist credo.

Invisible on the Screen - Reflecting on the Film The Designs of Ronin. Ms Maria Gonzalez (Social Anthropology). In this presentation I discuss my experience of making a film about a powerful being who lives in the lakes and lagoons of the Amazonian rainforest.

Greeting Seyfou Tchengar Audiovisually—Challenges and Prospects of the Documentation of Zar Spirits in Gondar, Ethiopia. Dr Itsushi Kawase (National Museum of Ethnology). My paper discusses how I approach Zar spirits in Gondar, Ethiopia audiovisually, through several film projects. Particularly, the cinematic approach that is employed for depicting the sensuous quality of the ceremony as well as portraying several spirits including Seyfou Tchengar, who is said to be one of the most powerful spirits in the region, will be discussed.

V09
Ethnographic films made by women about women: is there a feminist visual anthropology?
Convenors: Ms Metje Postma (ICAOS/Faculty of Social and Behavioral Sciences); Dr Joceny Pinheiro; Mrs Laura Coppens (University of Zurich)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: Chemistry G.54

The fields of feminism and postcolonialism intersect through their shared concern with resisting the enduring masculinist and heterosexual ideologies and structures of power that sustain Western-situated normative views of reality. Feminist and postcolonial scholars have challenged the authority of Westerns discourses of truth by calling attention to their constructed nature, and by investigating the everyday-life politics involved in struggles over gender inequality, sexual orientation, race and ethnicity. In this session we will discuss whether or not ethnographic films made by women and about women have been influenced by feminist and postcolonial concerns and/or give expression to another point of view about the world, revealing different social relations with, and/or specific kinds of aesthetics and sensitivity in relation to the subjects filmed in the field.
We will also explore why, unlike in written anthropology, discourses about visual anthropology as a discipline seldom referred to the work of female anthropologist filmmakers, and/or why female anthropologist filmmakers seem less prone to profile themselves in these discourses. Ironically, there are today more women enrolled in visual anthropology courses than ever before. What are they doing? In what kinds of professional and academic domains do they circulate their work? How can we begin rewriting the recent history of visual anthropology in order to include their practices?

Chair: Rossella Ragazzi

Growing Old Together: Visualizing and Reflecting Change. Dr Beate Engelbrecht (Max Planck Institute for the Study of Religious and Ethnic Diversity). She is slightly older than I am. We know each other since years. She worked, did pottery, raised her children, migrated, worked and looked after her family again. I worked, did research, filmed, and taught. I filmed her family; she grasped that my filmic records turned into being her family history.

Gender inequality and its quandaries for an anthropologist making films about women. Ms Jean Lydall. Looking back at my own history as an anthropologist and ethnographic filmmaker, I will reflect on the issue of gender inequality, and the qualms and quandaries it raises when an anthropologist makes films about women.

Women Make Movies: Kim Longinotto and her contribution to a female perspective. Ms Susanne Hammacher (Royal Anthropological Institute). Kim Longinotto’ internationally acclaimed documentaries are well recognised within ethnographic film festival circles. From a distributor’s perspective we like to position the impact of her documentaries within visual anthropology and compare with feedbacks from women’s filmmaker networks such as Woman Make Movies.

Woman daily life in Visual Anthropology: 1977-2013!. Dr Nadine Wanono (IMAf- CNRS). What are the specificities and consequences of being a woman when you decided to dedicate your life to Visual Anthropology?.

A skin of light - aesthetics and ethics of affect and porosity in female ethnographic filmmaking. Ms Cathy Greenhalgh (University of the Arts, London). A sensory anthropology could allow us to rethink approaches to the female ethnographic subject, aligning point-of-view and optics with a deliberate porosity and diversity in feminist reflexive filmmaking. We can take a lead from new studies of female experimental artist filmmakers which evidence an aesthetics of affect and visual hapticity.

to me Her voice seldom heard OR even rarely empathized with : A documentary film on Prostitution. Ms Bhanumathy Govindaswamy (EFL University). A woman shooting a documentary on sex workers is unacceptable in India today. My family, neighbors and colleagues were appalled that I visited such areas, went to police stations and interacted with such a class of people. I was an observer in their saga of suffering and exploitation, but was made aware of the distance between my-self as an observer and them as exploited subjects of a cruel system. The skin-crawling looks given me by their clients made me aware of the horrors such women face.

QWOCMAP: (self-) representations of queer women “of color” in their audiovisual productions in the U.S.. Ms Glauco Ferreira (Federal University of Santa Catarina). Through ethnographic research, in this paper I will discuss about films made by people who self-identify as “queer women of color,” articulated around the “Queer Women of Color Media Arts Project” (QWOCMAP), training project of filmmakers and videographers aimed at women, queer subjects, people “of color” and immigrants in the region of the San Francisco Bay. In the Intersection of the fields of feminism and postcolonialism, these films are made thinking in the effort to built other ways to represent the “queer women of color”, proposing visual ways to resist to the normative views about these women. In comparative exercise proposed here I seek to consider the context of production of these films, thinking in the ambivalences of such context: Are these movies “native documentaries” or they share the assumptions expressed in ethnographic films made by women? Or, in another way of thinking, they could be both types of films?.

371
South Asia, where one-fifth of the world’s population resides is ethnically diverse, with more than 2,000 ethnic entities with populations ranging from hundreds of millions to small tribal groups. This area has been the home of some of the oldest religions of the world like Hinduism, Buddhism, Jainism. The other religions followed here include Islam, Christianity, Judaism. It includes India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and the Maldives. According to some other categorizations Afghanistan, Iran, Burma and Tibet. These countries share a similar ambience and social-cultural set-up. Religion is one of the major institutions in the society. Moreover religion is deeply associated all other institutions marriage, family, kinship, economic organisations and political institutions. It reflects the thoughts and beliefs of the people and also plays a vital role in decision-making. Thus the various kind of religions flourishing in this area must be understood to be able to know about their interplay. Today Religion is undergoing changes in the midst of globalisation. The cross-cultural issues increase the need for understanding the framework of the society at large. How is religion redefined in contexts where modernity and secularism are gaining ground? The degree of acceptability of development schemes, modernisation and information and communication technology also depends on these religious outlooks. The issue of dynamic emerging patterns of religion need to be identified and researched upon.

Discussant: Neetu Singh
Is ‘sacred commerce’ becoming part of the ‘sacred complex’ in India? Dr Anjali Chauhan (Sri JNPG College, University of Lucknow). It examines sacred complex theory in contemporary scenario.

Cyclical time: Ramlila in India-concepts, actions and object. Dr Neetu Singh (Lucknow University). A Social Cultural Practice called ‘Ramlila’.

Secular Sensibilities: Cartoons in Contemporary India. Dr Ritu Khanduri (University of Texas-Arlington). Through an analysis of interpretive dilemmas generated by newspaper cartoons, this paper builds on the panel’s question: How is religion redefined in contexts where modernity and secularism are gaining ground?.

buddhism in Nepal: past and Present. Dr Tri Ratna Manandhar (Lumbini Buddhist University). The paper illustrates the historical perspective of Buddhism in Nepal.

The Hindu stone carving tradition and the international tourist market in Mamallapuram, South India. Miss Sanni Sivonen (University of Eastern Finland). This paper examines the relationship between traditional Hindu stone carving and international tourism in Mamallapuram, Tamil Nadu, and the changes that have occurred in the religious stone carving tradition as a result of tourism and social and economic developments.

Donyi-Poloism of the Galos of Arunachal Pradesh. Miss Bina Gandhi Deori (Visva-Bharati University). The Northeastern states of India is vastly inhabited by a number of tribal population. Majority of the tribal population have their own tribal gods or goddesses which are of independent existence and has to do very little with the mainstream Hindu religion.

Tribal religion: a mirror of Indian civilization. Dr Kameshwarprasad Singh (Ranchi University); Prof Asha Singh (Ranchi University). Jharkhand is a new state in Indian Union is basically a tribal dominated state where various tribal groups dwell. Oraon, Munda and Santhals are some of the major tribes under Jharkhand state who have distinct cultural and religious traits and behaviors.

Dialectics of Religion and Politics in contemporary India. Dr Shuchi Misra (Sri JNPG College). It is based on the conflict between religion and politics in contemporary India.
Panel and paper abstracts

Changing Islamic Identity in the Globalizing World: Case of South Asia. Prof Sayed Hasnain (University of Lucknow). The paper pertains to one of the ongoing discourses in the ‘Anthropology of Islam’. Globalization is impacting the Islamic world too. The internet and satellite television has connected the Muslims of the entire globe. The puritan, orthodox Wahabi version of Islam is trying to ‘Arabise’ the South Asian Islam by trying to fabricate a new identity for the Muslims of this region.

Change in Religion and Its Reflection on the Demographic Behaviour of the Santals in Bangladesh. Mr Mahmudul Hasan (University of Rajshahi, Bangladesh). The Santal is one of the four dozens of small ethnic groups in Bangladesh. Their ancestral beliefs have been changed with the change of religion and influencing them to change their demographic behaviour too.

Religion of Kandh Tribe: Changes and Continuities. Prof Nihar Ranjan Patnaik (Department of Higher Education, Govt. of Odisha, Bhubaneswar-751001). Deities and religious practices of Kandh Tribe of Odisha State of India. This paper is to show how social activities of Kandh Tribe are conducted through religion.

When the goddess changed of name: the impact of the development of Lumbini (Nepal) as the birthplace of Lord Buddha on the local Hindu religion. Dr Elise Fong-Sintes (Université Paris Ouest Nanterre La Défense (France)). This paper will explore the impact of the development of Lumbini (Nepal) as the birthplace of Lord Buddha on the beliefs and practices of the local Hindu communities.

Religious experiences of Hindu women in Sri Lanka. Dr Selvy Thiruchandran (Women’s Education and Research Centre). The paper deals with the phenomenal increase of women devotees in Sri Lanka and their religious experiences within the old religion of Hinduism and the newly emerging cult worships. The paper also attempts to decipher whether and how a patriarchal value system is implicated and incorporated both in the need and in the experiences of their devotion.

WMW03

Art and anthropology: common grounds (IUAES Commission on Urban Anthropology)

Convenor: Dr Kathrin Wildner (HafenCity University)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Alan Turing Building G207

For urban anthropology, contemporary art scenes are interesting in that they usually are located in the global metropolitan centers. Museums, academies, galleries, exhibitions, art biennials, artists’ groups and circles, institutions of art critic, public relations, and distribution are part of urban structures. Their members can become important discursive partners of anthropological research.

Both anthropology and art are forms of gaining knowledge and of intersubjective presentation. Art and anthropology need more than direct interaction with people. They need memories, something which is written down or made visually accessible. With such documents, creators of art and anthropology place themselves “between their audiences and the world” (Schneider/Wright 2006:16). The “politics of representation” are a common topic for them: translation, understandability, accessibility while keeping the depth of experience, which is interwoven with linguistic and biographic approaches. Innovative representational practices develop, and alternative strategies of research, (re)creating, and exhibiting are developed.

The round-table panel I want to suggest to you is meant to address all these topics and more from the common ground that anthropology and contemporary art inhibit. Analyses of works, of approaches, theoretical considerations, ethnographies of art scenes, interviews with artists, and comments on current cooperations of anthropologists and contemporary artists are welcome.
Panel and paper abstracts

The symbolic construction of the historical centre, at the beginning of the second decade of the 21st century, for part of the students of the middle upper level of the Instituto Politécnico Nacional. Prof Salvador Lima Sánchez (Instituto Politécnico Nacional). The way urban space is appropriated by its inhabitants - here the Instituto Politécnico Nacional students who live in the historic centre of the mega city of Mexico - shows how in this area of the city, living day to day, with intensity, with risk appetite; they generate a variety of symbolic representations. We frame this within a process of Gentrification.

Creativity and sale in art: plastic artists at handicraft markets. Dr Lígia Dabul (Universidade Federal Fluminense). By performing an ethnographic research with plastic artists that sell their works at handicraft markets in Fortaleza, Brazil, we discuss a widely spread idea about artistic production made by lower classes: the correlation between their strong link with sale and their supposedly non-creative manner.

Producing interdisciplinary knowledge, art and anthropology. Ms Sandra Fernandez (UNED). This paper aims to show, by means of ethnography, a production process of artistic and scientific knowledge. I examine the collaborative process of construction, through "workshops", of one specific kind of objects: the "prototypes". The prototypes are the physical shape taken by a mixture of different knowledges and personal paths between many different agents in the field.

Collecting tribal art: how art illuminates culture. Prof Paula Rubel (Columbia University); Prof Abraham Rosman (Barnard College, Columbia University). Our research has been concerned with how objects, which have been collected have been transformed from “artifical curiosities” into Tribal Art. A major theme is the contrast between collectors who appreciate the pieces they collect as art and the anthropological approach which emphasizes the relationship between art and culture.

Urban Cultures of Global Prayers - Artistic Research and Urban Ethnography. Dr Kathrin Wildner (HafenCity University). At the roundtable I would like to discuss the challenges and potentials of new forms of ethnographic and artistic research in urban settings based on the experience of the international research project ‘Global Prayers. Redemption and Liberation in the City’.

Ethnographic evidence of an emerging transnational arts practice? Framing perspectives on UK and Mexican community participatory arts practice: artists catalysing change through creative engagement. Ms Anni Raw (Durham University); Dr Ana Rosas Mantecon (Universidad Autónoma Metropolitana). Exploring UK and Mexican community participatory arts, we discuss conceptualisations of a contemporary commonly shared arts practice. International comparisons suggest transnational trends; video documentation illuminates findings. Implications discussed for new insight into creativity and ‘change’.

Art, Anthropology and the Balkans; Theoretical Concerns. Mr Matthew Webber (University of Bristol). The recent alignment of contemporary Western art and social anthropology is theoretically problematic when extended to the variant artistic tradition of the Balkans. This paper will isolate and explore these issues through presenting ethnographic material from Sarajevo’s artistic communities.

The Pink Popcorn: artists, theories and the creation of a “social field of art”. Miss Dayana Zdebsky de Cordova (Universidade Federal de São Carlos). By exploring an art work entitled PIPOCA ROSA made in Brazil in the early 2000s, this paper discusses how Bourdieu’s idea of “social field” came into play through the creation and circulation of this art work.

Caste, Women And ‘Art-World’: Madhubani Folk Painting. Mr Kaushik Bhattacharya (Bidhannagar Govt. College). This paper deals with the following queries -- • What the relationship between the castes and Madhubani painting is • How the castes and women folk influence Madhubani folk painting • Why this traditional relationship is existing.
Art And Culture: An Anthropological Overview. Miss Ratnamala Ghosh (West Bengal State University, West Bengal, India.). Art as expressive culture depicts specific conceptual themes, as per society’s norms and values. The traditions of art may be broadly interpreted as rural or folk and urban according to their physical and cultural space respectively. The modern art forms often are within other aspects of culture.

Anthropology and contemporary art scenes of non-western countries. Dr Annabelle Boissier (EHESS). In this presentation, I would like to question the different ways anthropologists have been involved with contemporary art by recounting the evolution of my ten years research about the emergence of contemporary art scenes in nonwestern countries through the literature I had been using. May we speak today about “anthropology of contemporary art” as a subdiscipline?.

WMW04
Anthropology of emotions and senses in religious performances
Convenors: Mr Yujie Zhu (Heidelberg University); Dr Sujit Surroch (Government Post Graduate College Palampur, H.P., India)

Thu 8th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 2.218

Religion is one of the oldest institutions of society. Religious performances vary from culture to culture. Religion is practiced at individual level as well as at group level. Religious performances like worship, dance, torturing self, sacrifice of animals, incentivized etc provide an occasion to express one’s feelings. These are also ways of communicating certain messages in subtle ways.

Masked dances are very common not only in traditional societies but also in some of the modern societies. Emotions expressed through such performance have to be interpreted within specific cultural contexts. Sorrow, happiness, anger, love, sensuality etc are expressed in religious performances. In a multi-ethnic, multi-religious countries like India. Religious performances are used to communicate ideas and feelings across the ethnic groups. In a stratified society, direct communication may be impossible among members belonging to higher and lower strata, whereas communication may be carried out though masked performers. The contributors of papers to this panel are requested to submit their papers in written texts supported by visual images.

“The broken spirit”: towards an approach of emotions in evangelic liturgical services. Dr Max Ruben Ramos (Instituto de Ciências Sociais da Universidade de Lisboa). My main aim in this paper is to show how the emotions experienced in prayer rituals of conversion and “spiritual renewal” are a mechanism that contributes to a genuine and real Christian spiritual experience and opens the way to acquire an axial Christian-Pentecostal virtue.

Pilgrimages: a case study of Kailash Yatras. Dr Sujit Surroch (Government Post Graduate College Palampur, H.P., India). The paper deals with motivating factors, experiences, beliefs & practices, challenges being faced by Kailash pilgrims and measures taken to overcome them.

Embodying Tourism Imaginaries in Religious Performances. Mr Yujie Zhu (Heidelberg University). Taking three religious performances in Lijiang as a case study, this study examines how these performances represent and produce embodied imaginaries through sensual communication between performance and tourism.

An Awkward Feeling: shame, fear and power in candomblé spirit possession. Miss Giovanna Capponi (University of Bologna). I carried out research in a candomblé house situated in Northern Italy. Here I will explore the ways in which Brazilian immigrants and Italian converted experience spirit possession and other religious rituals, by expressing discordant emotions like shame, fear, excitement or power greediness.
Panel and paper abstracts

Jayakara (Slogans) Evoking Emotions: Worship of Mother Goddesses in Northwest India. Prof Abha Chauhan (University of Jammu). The jayakara (slogans) are echoed during worship of the mother goddesses throughout India including the northwest part of the country evoking and generating several different emotions.

How grief is expressed by Japanese Shamans Itako and participants; in religious performance after the Great East Japan Earthquake. Dr Eiko Hara Kusaba (Iwate Prefectural University). Many people visit Itako to communicate with dead relatives. After the Great East Japan Earthquake, many surviving families and their relatives visit her. Through the religious performance, they can say good-by to their family members and experience emotional relied.

Framing and Reframing of self: A Study of the Kherai religious performances of the Bodo Community. Ms Anwesa Mahanta (University of Delhi). This is an attempt to explore meanings of the performance acts, observed as interpretations of life, who move beyond a particular text to several processes of communication and exchange of emotions, feelings, desires, the performance as social action transforms the status of the participants.

Ten Images of God in ‘Dasavatar Balan’ Folk-drama. Dr Kusumakar Neupane (Tribhuvan University). Balan is one of the folk dramas popular in Nepal. It is popular among Brahmin and Chhetri, staying in hilly and Terai region of Nepal. Balan folk dramas are of various types and Dasavatar is one among them.

WMW05
Intangible cultural heritage, memory and self-hood (IUAES Commission on Intangible Cultural Heritage)
Convenor: Prof Lourdes Arizpe (National University of Mexico UNAM)

Given the changes in the frontiers of the human experience due to genetics, neurological and technological advances, in the coming years, people will conduct an infinite number of experiments in ways of being human and, at the same time, “living together” to create a sustainable world. Anthropology must be central in participating and fostering a new understanding of such experiments by linking ideas and practices about the past with cultural practices in the present leading to the future. Intangible cultural heritage is an optimal site for engaging in this endeavour by allowing researchers and practitioners to examine the role of memory and aesthetics in fostering both individual self-hood as well as unity in a collective commons; and the contrasts of diversity and choice that foster innovation.

Future Identities: building resilience by re-living cultural heritage. Prof Lourdes Arizpe (National University of Mexico UNAM). Re-living cultural heritage in ways that create new meanings and social networking possibilities may contribute to a greater resilience among culture practitioners and stakeholders in developing future identities.

The safeguarding of intangible cultural heritage and the self-understanding of refugees and voluntary migrants. Dr Ann-Belinda Preis (UNESCO). The safeguarding of intangible cultural heritage involves the reimagining of collective cultural practices which deeply affect individuals. This paper will address, through fieldwork data, different kinds of experiences in self-understanding as individuals cope with changing cultural and social conditions.

Intangible cultural heritage and social cognition: co-evolving concepts. Dr Jorge Gonzalez Olvera (National Institute of Psychiatry Mexico). The paper analyzes the role of Intangible Cultural Heritage in creating mechanisms for emotional regulation within communities, in developing collective mechanisms of coping and resilience; and in achieving forms of integration for the neurodiversity of human groups.
Symbolism of Naga handloom. Prof Anjali Kurane (University of Pune). The aim of the study is to understand the symbolism on Naga handloom and its significance through understanding the way of textiles being made, the purposes of using, the varieties and names of the textile, the meanings of symbols, inter culture interpretation of symbols and changing patterns.

Reworking Culture, Identity, and Community: UNESCO Intangible Cultural Heritage in a Glocal Context. Prof Tomiyuki Uesugi (Seijo University). Globally recognizing the nomination of cultural items on the UNESCO intangible cultural heritage list necessitates reworking culture, identity and community in a glocal context. The consequence is that the long-standing concepts of culture, identity and community themselves have been challenged.

Chhau, a rare kind of mask dance: intangible cultural heritage of India. Dr Neetu Singh (Lucknow University). “Chhau” a rare kind of mask dance form have been passed from one generation to another, have evolved in response to their environments and they contribute to giving us a sense of identity and continuity, providing a link from our past, through the present and into our future.

Seven-day Memorial Ceremony and the Invisible Crucifix: China’s Living Heritage Today. Miss Xinyan Chi (Nanjing Normal University). Seven-day Memorial Ceremony is a common folk funeral custom in China, implying the symbol “+”. It has been promoted to the public ceremony of national level to create a new way to the social links to provide all the citizens from various religions to participate in it.

WMW08
Cultures of ignorance
Convenors: Ms Jennifer Diggins (University of Sussex); Dr Jonathan Mair (Manchester University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Roscoe 4.3

It is nothing new for anthropologists to be curious about things that for us, as outsiders, are hidden from view. In Melanesia and West Africa, where concealed ritual practices are central in customary politics, “secrecy” has long been an ethnographic preoccupation. With elaborate systems of esoteric knowledge, these regions have proved particularly fertile ground for western scholars with a poetic preference for the other-worldly. However anthropologists have rarely paid attention to an indispensable condition of secret knowledge: the experience of ignorance.

When faced with culturally produced forms of not-knowing, the assumption has often been that we should set out to pierce that ignorance. According to this logic, it is only “by peering behind the facade that we see things as an insider rather than as outsiders and thereby discover the truth” (Gable 1997: 215). But does uncovering ‘hidden truth’ risk distorting the way in which our interlocutors experience (not)knowing in their daily lives?

This panel invites contributions which explore the question of ignorance from exactly the opposite direction; beginning with the recognition that ethnographers are often far from being the only people on the “wrong” side of this knowledge façade. The discussion will contribute to a small but growing body of work (reviews in Mair, Kelly and High 2012; McGoeY 2012) that aims to take ignorance seriously – not simply as the absence of knowledge, but as an ethnographic object in its own right.

Comparative ignorance: dealing with the unknown in anthropology, biology and wildlife documentary. Dr Matei Candea (University of Cambridge). This paper draws on an ethnographic study of a South African field-site in which scientists and film-makers observe meerkats. It contrasts the place of ignorance in the practices of both types of observers, and in those of a third: the anthropologist himself. It uses these contrasts to reflect on recent calls to move away from epistemology in anthropology.
Panel and paper abstracts

“Have other people told you this?”: Cultural awareness and Understandings of knowledge Transmission among the Navajo. Miss Dimitra Mari Varvarezou. This paper examines the discourse(s) of “ignorance”-or rather partial awareness- as used by Navajo individuals when discussing aspects which shape their cultural knowledge.

Subjects, Objects & Secrets: ‘Misrecognizing’ (same-sex) sexualities in West Bengal. Dr Paul Boyce (University of Sussex). Based on fieldwork in India his paper explores ignorance as an ethnographic standpoint in research on sexualities.

“Worldviews” and (partially obscured) views of the world, from the coast of Sierra Leone. Ms Jennifer Diggins (University of Sussex). This paper explores the implications – for residents of a West African fishing town – of managing stretched livelihoods in a social landscape experienced as half-hidden.

Knowing what not to know: epistemologies of ignorance in Inhambane, Mozambique. Dr Julie Soleil Archambault (University of Oxford). Drawing on research in the city of Inhambane, southern Mozambique, this paper examines how young people juggle with ignorance and concealment of deceit and focuses more specifically on how knowing and not knowing about infidelity feels like from the perspective of young men. In a context where women are not expected to accumulate intimate partners but where the postwar economy encourages them to do so, men are often torn between confronting their partners and feigning ignorance. I situate this “culture of ignorance” within the political economy.

“We will end up knowing later”: the role of ignorance in the practice of Umbanda in Paris. Ms Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense). This paper explores the place of ignorance in the experience of French practitioners of Umbanda. It argues that unknowing depends here on specific interactions and it is constitutive of this practice.

Learning ignorance: not knowing as knowledge amongst conservation stone masons. Dr Thomas Yarrow (Durham University). Focusing on stone masons at Glasgow cathedral the paper examines their notion that awareness of ignorance is a necessary precondition for the positive virtues of discipline, patience, tradition, and correct technique to be instilled.

Revealing by Concealing: How Obscured Expertise Accounts for Itself. Prof Brian Rappert (University of Exeter). How is disclosure dependent on the withholding of information? In what ways are absences bound up with the production of authority and expertise? How can overt incompleteness in accounts ensure definitiveness? This presentation addresses these questions through an examination of the movements between the seen and the hidden in attempts scientifically ground expertise. In doing so, this presentation seeks to identify novel types of intervention for ethnographic research and innovative writing formats for devising present absences.

Secrecy and Ignorance: Guerrilla Modes of Knowledge, Relation and Connection in Guatemala. Dr Silvia Posocco (Birkbeck, University of London). This paper focuses on a theorization of the relations between secrecy and ignorance for an ethographically informed analysis of sociality and knowledge practices in post-conflict Guatemala.

The witty exploiting the ignorant, the powerful tricking the weak. Practical jokes and the games of power and knowledge in a Romanian village society. Dr Radu Gabriel Umbres (Institut Jean Nicod, Paris). The paper discusses the relationship between power and knowledge in the ethnography of Romanian practical jokes. Pranks are social games played according to ethical competitive individualism in a culture permeated by secrecy and distrust where knowledge creates power, and power implies knowledge.
Only a little knowledge? The construction of medical ignorance in north India. Dr Helen Lambert (Bristol University). In rural north India therapeutic knowledge is widely regarded as possessed by others, elsewhere, with ethnographic attempts to document local medical expertise resulting in mutual declarations of ignorance. Reflecting on the conditions of ‘not knowing’, this paper considers the production of local knowledge configurations through reflexive expectations of ignorance.

Embodied Ignorance: Mapping HIV and AIDS Biomedicine in the Body. Ms Elizabeth Mills (University of Sussex). This paper explores ignorance through the lens of the body, conceptualising skin as a permeable membrane between the knowable surface and the embodied uncertainty hidden beneath. It draws on body-maps to explore the analytical potential of visual metaphor and methodology for illuminating ignorance linked to HIV and biomedicine within the body.

Cultures of Ignorance as Metacognition. Dr Jonathan Mair (Manchester University). This paper explores the potential of applying or adapting the concept of metacognition as developed by psychologists in order to understand ethnographic cases of cultures of ignorance, such as those discussed by other members of this panel.

WMW10
Listening landscapes, speaking memories
Convenor: Mr Safet HadziMuhamedovic (Goldsmiths, University of London)

Thu 8th Aug, 11:00-12:30, 14:00-15:30
Fri 9th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 3.204

Can landscapes listen? Can landscapes speak? What is their relationship with memory? Arguing for an ‘Actor-Network Theory’, Bruno Latour proposes that ‘non-humans’ may have an active role, and not be ‘simply the hapless bearers of symbolic projection’ (2005: 10). Are landscapes merely heuristic devices in processes of memory or their inextricable parts with certain levels of autonomy in human experience? Building primarily upon Cruikshank's (2005) explorations on Athapaskan and Tlingit ‘listening’ glaciers, as well as the bulk of research in anthropological studies of space, place and landscape, this panel invites ethnographic contributions to understanding of non-human agency as it pertains to human lives.

What are the particular examples of listening and speaking landscapes and what do their memories convey? While they manage to transmit and reassert values, the idea of ‘unchanging landscapes’ has been successfully dispelled, not least by anthropologists. We are now able to understand them as a ‘cultural process’ (Hirsch 1995: 23). Are ‘landscaped’ histories better suited to answer contemporary local and global challenges and what are the subtle methods needed to recognise such knowledge? Contributions on the roles of landscape and its ability to both accommodate new realities and preserve memory could engage with sacral geographies, post-war and war, urban, endangered, shared, lost and imagined landscapes, as well as a range of other ethnographically informed discussions.

Conducting the soul of the deceased to the abode of the dead in hudhud epics and epic-shaped ritual performances among the Ifugao and Yattuka (the Philippines). Dr Maria Stanyukovich (Peter the Great Museum of Anthropology and Ethnography, Russian Academy of Science). The paper discusses the role of landscapes in funeral epic-shaped narratives of Philippine highlanders. Special emphasis is given to manipulating memory of the living and the dead in the process of leading the soul first through real, than through mythological geography.

A Mexican Portraiture of Dorian Grey: Art & Icon in the Sites of Critical Theory. Dr Juan Rojas Meyer (UCL). This paper investigates how the novel The Picture of Dorian Grey has become part of the central Mexican 'conquest' landscape and mythology. The analysis engages with local intellectuals whose theories embrace its moral portraiture within their own prespectiveist topography.
Panel and paper abstracts

Cracks in modernist certainties: the activity of seismic landscapes. Ms Marlene Schäfers (University of Cambridge). Earthquakes literally “activate” landscapes. They are therefore ideal events for exploring the interaction between humans and their non-human surroundings. Based on fieldwork in Van (Turkey), this paper shows how people’s transformed relation to the urban landscape both mirrors and provides potential for reworking anthropological theory.

“Mountains teach music only to women but only men can talk to hills”. Dr Juan Javier Rivera Andia (Catholic University of Peru). In an indigenous Andean group with no previous ethnography, women are the only ones who can play traverse flutes (against their usual prohibition to play aerophones in the Andes). This practice is legitimized referring how the mountains taught a woman to play. In order to give some culturally focused explanations of it, I will compare this flute with another instrument (an idiophone) that allow only men to talk to mountains.

The landscape as a mnemotic system: Oral historiography of ruins, routes and land-ownership in Tigray. Dr Wolbert Smidt (College of Social Sciences and Languages, Mekelle University). Tigray is marked by a vivid local oral historical memory, strongly linked with the land itself. The landscape and any spot in it – ruins; routes; rocks; ancient trees – is a mnemotic phenomenon: elders memorize tradition and traditions, events and cultural rules in direct interaction with the landscape.

Symbolic landscapes of the internally displaced persons (IDPs) from Kosovo in Serbia. Ms Marija Grujic (Goethe University, Frankfurt). This paper explores the symbolic landscapes of refugee camps as new homes for many IDPs from Kosovo. It also sketches the imagined and lived religious landscapes through the celebration of the “family saint day” religious holiday, that is in Serbian Orthodox tradition closely connected to home and family life.

Landscape as a stage of violence: Spatial imaginaries in oral narratives from Northern Ireland. Dr Tomoko Sakai (Tohoku Gakuin University). This paper discusses spatial imaginaries in oral narratives in relation to the construction of collective memory. Examining narrative data from Northern Ireland, the paper argues that stories about violence spread within a community as its location appealed to people’s spatial attachment.

Interaction between landscapes and historical memories of the Boorana, southern Ethiopia. Dr Chikage Ôba-Smidt (Mekelle University). In this paper, I would like to present a local view on how landscapes convey historical memories, using the example of the Boorana in southern Ethiopia.

River space as a factor of cultural transformation (based on the Don river image in the culture of Don Cossacks). Ms Natalia Arkhipenko (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities). The work studies how the Don Cossack ethnic group conceives the image of the Don river, how cultural peculiarities take shape and the mechanisms of their development take place.

Living Environmental Histories in an Era of Climate Change: Science, Geopolitics and the Sacred in High Altitude Ladakh. Mrs Karine Gagné (Université de Montréal). Local conceptions of the landscape of Ladakh, India are mediated by a tripartite system of sacred, geostrategic and scientific knowledge. This system as well as regional environmental history and memory influence the local population’s experiences of ecological transformations related to climate change.

Floodplain memories and landscape change: ‘conversations’ with watery places. Dr Franz Krause (Tallinn University). Based on ethnographic fieldwork among flood-affected residents in Gloucestershire, England, this presentation approaches people’s engagement with water and place as conversations with landscape.

Idealized landscapes in the making of socio-environmental contention. Prof Pedro Gabriel Silva (University of Trás-os-Montes e Alto Douro/CETRAD). The paper presents a case where the social memory of past environmental depredation framed a process of landscape idealization meant to strengthen the arguments of smallholder peasants against a mining company in a socio-environmental conflict occurred in the Portuguese inland between 1974 and 1980.
Panel and paper abstracts

Sound Politics and Noise Pollution In São Paulo, Brazil. Mr Leonardo Cardoso (University of Texas at Austin). This paper investigates the relationships between noise pollution, environment, and legislation in São Paulo, Brazil. I explore the ways in which the urban soundscape can serve as a point of entry to discuss the relations between spatial segregation, citizenship, violence, and taste. Based on ethnographic work and interviews with residents, architects, lawyers, and urban planners, I briefly examine three issues related to urban sounds in São Paulo.

Pop, poetry and the gods: Landscape, beauty and spirituality in Sakha community life. Dr Eleanor Peers (Max Planck Institute for Social Anthropology). This paper explores the changing integration of a spiritualised landscape into the celebration and reproduction of a non-Russian Siberian community. The Sakha people’s tradition of shamanic prayer accords their landscape its own agency and presence in their experience of national belonging.

The wandering of the voice through imaginary and intimate landscapes in capoeira singing. Miss Federica Toldo. Many songs that accompany the Afro-Brazilian bodily practice of capoeira tell of places which are settings for tales of legendary capoeiristas, and slavery. Mixing geographical imagination and reality, this articulated landscape evoked by the singing mixes features that are suitable to support memories of an unknown, but real and intimate past.

Attending to the cultural landscape through sound. Mrs Karla Berrens (UOC, Barcelona, Spain). My research is on soundscapes and urban space. The paper will listen to the landscape’s sound, trying to understand how memory and time constitute it; exploring their influence on the inhabitants of the space. My argument is for a multi sensory imagination, tailored to depict a changing society.

Following Mountain Trails, Real or Imagined: Language, Walking, and Landscape in Byans, Far Western Nepal. Dr Katsuo Nawa (The University of Tokyo). In this presentation I demonstrate the seemingly static but ever-changing relationship people of Byans have had with landscapes, by combining linguistic anthropological analysis on spatial nominals and place names with ethnographic materials on real and imagined walking.

Valleys, Myths and Territories: Bosnian town of Gacko between Cosmology and Violence. Mr Safet HadziMuhamedovic (Goldsmiths, University of London). In Gacko, a small town on the south-eastern border of Bosnia, layers of history and cosmology operate towards the imagination of two markedly different places – of landscaped-memories and memorialised landscapes. This paper questions the vitality of non-humans in the reconstruction of a post-war society.

WMW11

Fieldwork in mind and mind in fieldwork: fostering an ethnography-oriented cognitive anthropology

Convenors: Dr Denis Regnier (Ecole Normale Supérieure); Prof Rita Astuti (London School of Economics)

This panel addresses the question of the integration between anthropology and cognitive science, by looking in particular at how best to integrate cognitive-psychological investigations with participant observation-based ethnography and vice-versa. Since the interest that anthropologists take in cognitive science is often sparked by puzzling questions they encounter during their fieldwork, and since the interest that cognitive scientists take in anthropology often comes from their reading of ethnographies, we suggest that there should be a place for a cognitive anthropology which is grounded in ethnographic practice and which, while engaging with the universalistic claims of cognitive science about the human mind, remains oriented to the goal of describing and understanding the lives of particular people in particular places. The aim of this panel is to resist cognitive anthropology’s tendency to move further and further away from
Panel and paper abstracts

participant observation fieldwork and ethnography. We seek papers that can demonstrate that a strong engagement with cognitive science can enrich ethnographic research and/or that the practice and the findings of ethnography can enrich cognitive science.

Cognitive ethnography and the naturalization of culture. Dr Arnaud Halloy (University of Nice Sophia Antipolis); Dr Vlad Naumescu (Central European University); Dr Ruy Blanes (University of Bergen). By embracing a Cognitive Ethnography of Cultural Transmission (CECT) we aim to reconceptualize the relationship between cognition and culture in ontogenetic terms to account for the situated and embodied dimensions of cognition as well as the way cognitive skills spread and emerge locally.

Wedding Anthropology and the Cognitive Sciences: the integration of theory and methods. Dr Norbert Ross (Vanderbilt University). Using two case studies he paper explores the interplay of ethnographic and experimental models and theories, concluding that the two cannot be separated.

The cultural constitution of causal cognition - exploring the integration of field-based methods in studying cognition. Dr Anita Schroven (Center for Interdisciplinary Research). In exploring cultural variability in causal cognition, the research group "Cultural Constitution of Causal Cognition" presents conceptual and methodological aspects to empirically explore the topic. In doing so, the talk will elaborate the gains of ethnography for the wider cognitive sciences.

Metacognition, epistemic norms and the ethnography of highland Madagascar. Dr Denis Regnier (Ecole Normale Supérieure); Prof Maurice Bloch (London School of Economics). The aim of this paper is to reflect on our anthropological contribution, based on fieldwork in Madagascar, to current debates concerning metacognition and epistemic norms in cognitive science as well as on our cognitive-scientific rethinking of several ‘classic’ issues in the ethnography of Madagascar.

The treatment of singularity among Tuvans. Dr Charles Stépanoff (Laboratoire d’anthropologie sociale). Among Tuvans (Southern Siberia) ritual treatment of atypical animals, trees and humans involve a particular understanding of the connection between individuality and species norm. Cognitive researches on folkbiology bring light on the foundations of these mental schemes.

A folk theory of race- putting ethnography to the test. Ms Tamara Hale (LSE). Can a local folk theory of race, which convincingly posits a non-essentialist view of race, predict results in an experimental task which asks ordinary people to decide whether race or other social categories are inferentially richer? This paper demonstrates how tools derived from cognitive psychology enrich the interpretation of ethnographic data.

Asymmetrical essentialism. Using ethnography and experimental tasks to disentangle nature and culture in Roma folk theory of ethnicity. Dr Radu Gabriel Umbres (Institut Jean Nicod, Paris); Dr Catalina Tesar (Museum of the Romanian Peasant). This paper discusses Roma folk theories of ethnic identity by fusing ethnographic knowledge with the results of experimental work. Employing an original task design attuned to local cultural relevance, our findings raise important questions for the study of cultural and psychological essentialism.

WMW12
Surfaces: contesting boundaries between materials, mind and body
Convenors: Dr Cristián Simonetti (University of Aberdeen); Mr Mike Anusas (University of Strathclyde)

Tue 6th Aug, 14:00-15:30
Wed 7th Aug, 09:00-10:30, 14:30-16:00, 16:30-18:00
Location: Roscoe 3.5

Life is conveyed by, and carries on through, surfaces. Social life is conducted through bodily and material surfaces and along the surfaces of ground, sea and air. We delve into the intricacies of social life in moving through surfaces to densities of mind and matter.
The history of the earth, life and humanity lies deep beyond the surface of the atmosphere and below the surface of the earth and the sea. The surfaces of material things enshroud the technological entanglements that sustain everyday life. Social life is encountered through the surfaces of the body which binds the micro-world of the mind with the macro-world of the environment. Accordingly, language and discourse has been conceived as operating in a double register; communication can be superficial or convey profound meanings.

These established dichotomies which conflate superficiality with ‘surface understandings’ and knowledge of the inside as an ‘in-depth’ seriously limit the development of a critical understanding of surfaces. It becomes difficult to bridge interiority with the world around, when surfaces are considered as impermeable boundaries of enclosure. Understandings of evolution, history, knowledge, creativity, language and memory are fraught with tensions between the internal and external.

The proposed panel is thus an invitation to critically examine our current understandings of surfaces and explore how surfaces might help us rethink social processes and relationships between the world and mind. We encourage submissions from diverse disciplinary backgrounds and those that draw on fieldwork and creative practice.

**Discussant: Prof. Tim Ingold and Prof. Susanne Küchler**

**Smoke as surface: turning the horizontal into the vertical in Andean rituals of the Aymara and the Mapuche.** Dr Juan Skewes (Universidad Alberto Hurtado); Ms Debbie Guerra (Universidad Austral de Chile). Smoke is one of the main components of indigenous rituals in the Andean and Sub Andean regions. If considered air is considered as a surface, a new understanding emerges from the relation with ritual smoke. The horizontal plane turns upside down and new passages are traced between the community of humans and non-humans, natural and spiritual beings.

**What lies beneath: sampling beyond (the) surface(s).** Dr Griet Scheldeman (University of Aberdeen). Arctic scientists use a plethora of techniques to acquire their natural samples. Drawing on ethnographic research with scientists in the field, I explore how prodding in and between different types of organic matter takes us beyond the surface.

**In the light and shadow: turning the dead to keep the world alive.** Dr Christel Mattheeuws (Aberdeen University). Astrological practice in West Bezanozano takes part in life’s magic interplay of light and shadow, heaven and earth, sky and soil. I will elaborate this theme through the ritual of the famadihana (turning the dead into ancestors) because this is the most extreme example of how people in West Bezanozano deal with the play of life and death without their world falling apart and become deadly instead of life-giving.

**Becoming visible: water, mind and materiality.** Prof Veronica Strang (Durham University). This paper considers how, in flowing through the surfaces of people and things, water challenges notions of interiority and externality and dissolves assumptions about material stability.

**Creating lifelikeness: surfaces on which to play hide and seek.** Dr Petra Tjitske Kalshoven (University of Manchester). Drawing on ethnographic examples of practices that involve the production of bodily representations, I explore the relationship between surface and volume in creating lifelikeness. Surfaces enable games of hide and seek as practitioners imaginatively manipulate them in conveying an illusion of life.

**The Body as a Silencescape in Contemporary Chinese Art.** Dr Tânia Ganito (School of Social and Political Sciences - Technical University of Lisbon). Drawing on some of the works by contemporary Chinese artist Zhang Xiaogang, this paper intends to focus on the body as a silencescape, a surface inscribing emotions and tensions concerning the individual and collective past, the public and private domains, as well as the narratives and counter-narratives related to contemporary China.
Surface as insight: the body in kalarippayatt, martial art of Kerala (India). *Dr Laura Silvestri.* This paper looks at mind-body notions underlying the technical terms and the daily practice of kalarippayatt, the martial art of Kerala (India). Within this discipline, the body surface appears to be the operational site to act on all levels of the person.

Bioarchaeology and Skin: Framing the boundaries of practitioner and material. *Ms Katherine Beatty (University College Cork).* The field of bioarchaeology is inherently a tactile discipline. Its analysis and encounter of material is principally produced through the embodied contact of investigator and skeletal remains. This paper explores this critical relationship between practitioner and their discipline in the scope of the digital age.

The Threshold as Social Surface: The Architecture of South Korean Urban Marketplaces. *Dr Raymond Lucas (Manchester Metropolitan University).* Drawing on Gibson’s approach to the surface, one is reminded of the conventional terms of architectural discourse. One of the key concepts in architecture is threshold, the mediating condition between two distinctive states, most often simply inside and outside, public and private. This is applied to a study of markets in South Korea, depicted through multiple inscriptive practices.

Cinematographic Surface - Tactile Epistemology and Focal Phenomena. *Ms Cathy Greenhalgh (University of the Arts, London).* This paper explores the ‘malleable texture of perception’ (Abrams, 1996) and how focus is used as a device in cinematography. Using an approach to the apparent energy moving across patterned surfaces, a ‘tactile epistemology’ (Marks, 2000) is outlined and questions posed on the intervention of technology in surface perception.

Material Interfaces: Built Space, Surfaces, and the Formation of the Social in Astana. *Mr Mateusz Laszczkowski (Max Planck Institute for Social Anthropology).* This paper examines the role surfaces of buildings and streets in Kazakhstan’s capital Astana play in the formation of subjectivities and identities. What makes glass, steel, or concrete such a powerful social interface? How to account analytically for this amazing productivity of material surfaces?.

Ruskin and Beyond: Vital Surfaces and the Making of Architecture. *Dr Anuradha Chatterjee (University of New South Wales).* The paper provides a compelling premise to the debate of architectural surfaces by revealing John Ruskin’s theory of the adorned wall veil. A historical and theoretical survey of the architectural surface reveals four figurations of surface (in addition to the representational one sanctioned by Ruskin).

On the substance of surfaces: understanding materials and design in the Pacific. *Dr Graeme Were (University of Queensland).* This paper approaches surfaces through an examination of the performance of materials in design. It takes as its focus coconut leaf baskets from New Ireland, Papua New Guinea. It explores the re-emergence of barkcloth in basketry design and the possibilities this offers in the social world.

Inside out or outside in: exploring alternative interpretations of wearing clothing on relationships between the world, body and mind. *Ms Fiona Candy (University of Central Lancashire).* This paper will draw on experimental creative practice to question widely held understandings of everyday clothing as inert enclosures of individual ‘identity’, by proposing their material surfaces as ‘permeable membranes’ or sensory ‘tissues’ that envelop and interconnect human organisms and their environments.

Surfaces in the making. Of knitting minds, bodies, materials and senses. *Mrs Lydia Maria Arantes (University of Graz).* Based on qualitative interviews as well as autoethnography, this paper discusses knitting as a practice contesting boundaries between the mental, the bodily and the material as well as its sensory dimensions.
Screening the surface: theories, texts, texture. Dr Rebecca Coleman (Lancaster University); Dr Liz Oakley-Brown (Lancaster University). This paper maps out an emerging field of ‘surface studies’ in relation to our respective interests in early modern embodiment, contemporary images and screens. We make connections across these seemingly diverse areas, and consider what a focus on surfaces does to textual analyses and approaches.

Designing surfaces: from geometries of enclosure to textures of integration. Mr Mike Anusas (University of Strathclyde). This paper explores the various performances and qualities of surfaces within the industrial practice of product design. In doing so, it attempts to show how environmental perception is bound-up with the making and make-up of material things.

When the eye meets the ground. The temporality of surfaces in the study of the past. Dr Cristián Simonetti (University of Aberdeen). Sciences that excavate the past tend to conceptualize time vertically. By looking at the history of science I show how this view has been adopted by many disciplines outside the geosciences, providing them with an enclosed understanding of knowledge and a conceptual foundation for academic debate.

WMW13
The extended self: relations between material and immaterial worlds
Convenors: Dr Fiona Bowie (King’s College London); Dr Emily Pierini (University of Bristol); Mr Jack Hunter (University of Bristol)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Roscoe 1.001

The tendency to see the individual as a material bounded entity with discrete boundaries, including the boundaries of a physical lifespan that defines a person as an individual, is largely a recent Western construct. We wish to invite proposals that explore the various ways people in many cultures, including Western ones, have expanded the notion of the individual, and of personhood to include relations with non-material entities and a life that goes beyond the boundaries of a single lifespan.

The topics addressed can include relations with non-material entities; the nature of non-material worlds; forms of communication, including mediumship, clairvoyance, shamanic journeying, meditation, out of body experience, spirit possession and healing. We invite approaches that are ethnographic and experiential Papers might include discussion of appropriate methodologies, ethical issues and ontologies. They might also tackle questions concerning personhood, consciousness, the mind and body, and their relation to materiality.

The Trouble with Spirit Possession in Brazil. Dr Bettina Schmidt (University of Wales Trinity St David). Based on fieldwork conducted in São Paulo, Brazil this paper explores the relationship between possessing and possessed agencies. The focus will be on interviews with participants of possession rituals in Afro-Brazilian religious communities (mainly Candomblé and Umbanda) and Spiritist groups.

Mediumship and Folk Models of Mind and Matter. Mr Jack Hunter (University of Bristol). This paper explores the development of folk models of mind and matter as informed by the practice and experience of trance and physical mediumship, with a particular emphasis on folk models of consciousness.

Mediumistic Experience and Notions of Selfhood in the Spiritualist Christian Order ‘Vale do Amanhecer’. Dr Emily Pierini (University of Bristol). This paper addresses the practice of spirit mediumship in the Brazilian Vale do Amanhecer (Valley of the Dawn) through the approach of the anthropology of embodiment and of the senses. The discussion focuses on the process of mediumistic development and on the production of notions of Selfhood.
Mind and body or “mindbody”? The holistic views of a group of doctors and nurses in Iceland. Mr Sveinn Gudmundsson (University of Iceland). The paper is on how a part of Icelandic doctors and nurses are widening their views on health, the person and the world by incorporating holistic ideas (like meditation, CAM therapies, reincarnation beliefs, mind and body connections) into their ideology regarding health and the human being.

Self, Personhood and Possession. Dr Fiona Bowie (King’s College London). The notion of the self as a bounded entity is threatened by the idea that the spirit of someone who has died can enter the energy field of the living. This paper examines contemporary Western ideas of possession, often in a clinical setting, in relation to non-Western beliefs and practices.

Transpersonal Ether: Family and Religion in a Brazilian urban Setting. Prof Luiz Fernando Dias Duarte (Universidade Federal do Rio de Janeiro); Prof Rachel Menezes (Instituto de Estudos em Saúde Coletiva/Federal University of Rio de Janeiro). A comparative study of personhood, religion and family among urban middle classes in Brazil, both in a circle of upper and highly cultivated social status (regarding transgenerational ties) and in a medical context of palliative care (regarding the propitiation of a good death).

Half deity - half ghost: Trance possession and healing rituals in contemporary Singapore. Mr Fabian Graham (SOAS). Based on conversations with the Chinese Underworld deity Tua Ya Pek tranced through his medium, to a backdrop of a healing ritual and the collection and preparation of graveyard medicines to cure leukaemia, this paper presents the perspectives of the deity on possession, the soul and the afterlife.

Soul Therapy: Healing at every level of existence. Mrs Ingrid Collins (The London Medical Centre). • An innovative approach to therapy • Putting “psyche” back into psychology using innate sensitivity, often overlooked or misinterpreted in modern healthcare • Highlighting the importance of the human energy field and the significance of environmental factors in healing and wellbeing.

WMW14
Emotions and suffering; emotions of suffering
Convenor: Dr Justyna Straczuk (Polish Academy of Science)

Studying both our own emotions and those of others has been an important topic of anthropological scholarship in the last decades. Nonetheless, comparative research on various experiences and expressions of suffering as emotions and their relation to emotions remains yet underdeveloped. The panel welcomes empirically and ethnographically based papers that address a wide range of entanglements and constellations of suffering and/as emotion(s) in current societies worldwide. In this respect its aim is to illuminate the interplay between individual experiences and cultural schemes/norms/scripts; the body and cultural expression; the universal and the individual and/or culturally constructed. In particular, the panel is interested in analyzing emotions of a suffering subject and/or emotions of observers in relation to two important phenomena: medicalization and/or media appropriation/seizure of suffering. By utilizing rational-technical language in diagnosing and handling suffering, the former erases it from social life. By manipulating and directing certain forms of suffering in media coverage, the latter erodes or disables empathy for the sufferer.

Anthropology confronts stress and trauma. Dr Arthur Murphy (The University of North Carolina at Greensboro); Dr Eric Jones (University of North Carolina Greensboro); Ms Jennifer Hill (University of North Carolina at Greensboro). This paper presents result of 15 years of research on stress and trauma in Mexico, Ecuador and the United States. We compare reactions to extreme events between the three countries and between Latino and non-Latino victims.
Emotional sufferings of orphan children in Shelter homes. Dr Aparna Tiwari (Circle for Child and Youth Research Cooperation in India (CCYRCI)); Dr Vinod Chandra (Sri J. N. P.G College). The paper is based on ethnographic account of 20 children who are living in Government run Shelter homes in Lucknow city. Their emotional sufferings are explored in this paper and debated in the identity construction discourse.

Deinstitutionalization of psychiatric care: total institution and the problem of suffering of mentally ill patients. Dr Andrzej Perzanowski (University of Warsaw). The aim of this paper is anthropological analysis of moral and emotional aspects of extrainstitutional/family care of severely mentally ill patients in Poland. The intellectual foundation for this practice is self-conscious psychiatric discourse focused on the critique of closed institutions, such as vast psychiatric hospitals. Not only do they create hostile or pathological environment, but also and most importantly – they are a source of unnecessary suffering of the isolated individuals.

WMW15

Dance, sociality and the transmission of embodied knowledge
Convenors: Prof Georgiana Gore (Blaise Pascal University); Prof Andree Grau (University of Roehampton)

Tue 6th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: University Place 6.213

We take as axiomatic that the arts, including dance and the other performing arts, are both reflective of society and generative of new ways of being. They memorialise the past for present or future usage and invent new possibilities. With such potential what kind of cultural continuity do they offer? Is it sufficient to think of the transmission of artistic knowledge, in terms of technique and savoir-faire, or in the case of the performing arts of continuous regeneration, through the re-creation of “works” at each performance? Do the specificities of the performing arts in which the corporeal is a feature, make it necessary to conceptualise these processes as a special kind of sociality and relationality in which experimenting modes of interaction is intrinsic whether for creation or preservation? What happens when the relationship is not just between dancers, but between dancers and spirit being, or between dancers and landscape? What conceptions of knowledge should we mobilise in order to understand these processes better? May the safeguarding of intangible heritage (cf. UNESCO’s 2003 Convention) ever be other than a reification and instrumentalisation of culture by the state or parastatal institutions, a politically motivated form of cultural surveillance assuring continuity within the bounds of the normative? This panel welcomes contributions which question any of these issues and respond in the form of theoretically oriented or ethnographically based propositions to help us invent dance worlds to come.

The water flows: sociality and dance in Indonesia [provisional title]. Dr Felicia Hughes-Freeland (SOAS; College of Science, Swanse University). How do colonial performance traditions survive independence, and what is the impact of heritage politics? Does the processing of dance as ‘intangible heritage’ undermine its underlying knowledge and modes of transmission? I explore these questions with reference to performance at heritage sites in Indonesia: the Ramayana Ballet at Prambanan, and the Five Mountains Dance Festival at Borobudur.

May a Western actor become a teyyam dancer? Patrimonialization and transmission of a South Indian possession ritual. Mr Giorgio De Martino (Paris 8). In this paper I consider the problematic relationship between attempts to patrimonialize the teyyam ritual of Kerala (India) and the challenge to transmit the related performance knowledge beyond the boundaries of the local community.
Old and New: Folk Dance Performance in Urban Bulgaria on the Threshold of the 21st Century. Dr Daniela Ivanova-Nyberg (Independent researcher). This paper investigates folk dance phenomena in 21st century urban Bulgaria. It analyses the dance forms per se and how these reflect of political, economic and cultural processes and changes.

Performing modernity: Bhangra’s global movements in new diasporic settings. Dr Ann R. David (University of Roehampton). This paper examines transformations in the performance and transmission of the dance form of Bhangra in global diasporic locations, noting how memory, nostalgia, and preservation vie with new forms of dance mobility and sociality that is structured for cultural continuity.

Taking Care Dancing: The continuum between the professional and the private in Filipino social dancing. Dr Yolanda van Ede (University of Amsterdam). Social dancing in the Philippines is embedded in a mode of relationality between dancers based on ‘taking care of each other’, which creates a continuum between the artistic, social and sport realm of dancing and the private realm of personal needs.

Dancing on Cyberspace. Youtube as a Media of Transmission of ‘Industrial’ Dance in the Athenian Goth scene. Mr Panagiotis Karampampas (University of St Andrews). The paper examines the transmission and embodiment of dance knowledge through a non-corporeal media. The focus will be in the relations between local and virtual dancers and in corporeal and cyber bodies.

Dancing with the ancestors: Myth and deep time genealogy in the sakela dance among the Rai of Eastern Nepal. Ms Marion Wettstein (University of Vienna). By focusing on the relation between the gestural dance units, the local myths, and the notion of the ancestors, this paper examines the characteristics and modalities of cultural continuity and change and the kinds of sociality generated through the sakela dance of the Dumi Rai of Eastern Nepal.

Dance and Embodied Knowledge in Katherine Dunham’s Ethnography of the Caribbean. Ms Serena Volpi (Brunel University). This paper explores Katherine Dunham’s use of dance as ethnographic practice in the Caribbean. The role of dance in Dunham’s ethnography will be analysed according to Fabian’s suggestion on theatricality (and, in this case, dance performance) as both a mode and a source of (embodied) knowledge.

Metonymic Dance in an Umbanda Ritual. Ms Luciana Lang (University of Manchester). This paper explores spirit possession as a means for people to access a past landscape and way of life. By looking at incorporation as a “metonymic dance”, the ethnographer shall attempt to unveil the unchanging element against the backdrop of that which is in constant process of becoming.

YOUNG MEN CRAVING FOR EMBODIED SKILLS On Verbal Minded Knowledge and Non-Verbal Embodied Skills. Dr Dirck van Bekkum (MOIRA CTT). Languaging can be seen as minded knowledge, dancing as embodied skill. Secular motor patterns like break-dancing and crafting invoke deep pleasure sensations in young men called flow experiences. Ritual motor patterns, rapping and trance-dancing, evoke transitional, transformative spaces.

Understanding Eating Disordered Embodiment: An Anthropological and Contemporary Dance Approach. Dr Karin Eli (University of Oxford). Based on fieldwork research conducted at dance workshops with eating disordered women, this paper explores the development of a new, joint anthropological and contemporary dance approach to understanding embodied experience.
WMW16

Material traces: questioning authenticity in cultural heritage
Convenors: Ms Jennifer Clarke (University of Aberdeen); Dr Roger Sansi (University of Barcelona)

Tue 6th Aug, 14:00-15:30
Location: University Place 4.207

Bringing together anthropological perspectives on heritage and material culture from around the world, this panel will focus on material traces in variety of forms, to examine questions of authenticity. Presenting diverse case studies from Asia, Europe and Latin America, in connection with different disciplines, from art, architecture, ethno-history to material culture, the objective of the panel is to critically engage with the ongoing processes of reconceptualisation and transformation of cultural heritage and the construction of authenticity.

Authenticity tales: art objects and history. Ms Inês Matos (University of Coimbra, Portugal).
Telling a story has been the other side of History since its beginnings, and in both (stories and history) some objects enact as reference material. Those objects might be presented in a museum-like environment or manoeuvred in performances; they can be acknowledged as art or validated by antiquity. In any of these scenarios Authenticity is deeply intertwine with what is being done and told. But do we grasp the subtle yet different notions of authenticity coming together from art history, theory, the tourism sphere and the people who claim it for their identity status?

Illustration of Rabindranath Tagore in context of modern Indian art and culture. Dr Sudipta Tarafdar(Bhattacharya) (R.B.C. College for Women, W.B.India).
The British rule of the nineteenth century brought a renaissance in every aspect of life, art and culture. 'Shilpaguru' Abanindranath tagore was the first artist of the oriental art in India. But Rabindranath tagore was the first proper artist of modern Indian art in various context.

Local Roof Tile of Pattani, Southern Thailand: ethnological survival among modernity. Dr Pakpadee Yukongdi (Ministry of Culture).
This panel is concerned with the remaining of local roof tiles production of Pattani people, native Muslim Malays in southern Thailand, and ability to survive sustainably while the majority prefers the development towards modernization.

Analysis of Nakhi Females from Past to Present. Dr Yue He (Yunnan Normal University).
This paper focuses on the importance from past to present of the presence of women of the Nakhi ethnic minority group in Yunnan, China. In order to portray this importance, a detailed analysis of traditional dress, Dongba pictographs, as well as the latest changes of Nakhi female’s dress and etiquette will be conducted.

WMW17

Language, linguistics, and culture
Convenor: Dr Jonathan Roper (University of Tartu)

Tue 6th Aug, 09:00-10:30, 11:00-12:30
Location: University Place 4.208

Language in a variety of forms (stereotypes, identity, speech play, power, oral culture) and in a variety of settings (Balkan, Basque, Canadian, Fijian, Indian, amongst others) is the focus of this panel.

Mythologizing myth: A linguistic anthropological analysis of Fijian chiefdom. Mr Yuichi Asai (Rikkyo University).
This paper aims to analyze the Fijian chiefdom as a dialectical process of mythologizing myth and re-regimenting political reality among clans (yavusa) through the chief coronation ritual. In this endeavor, the paper focuses on the long-term discussion process about the past or myth of the land, namely performed by the elders in the Dawasamu district in Tailevu, Fiji, and examines how its narrative conveyed and visualized the prototype of the land past by re-identifying who the quintessential owners of the land were to install a chief.
Identity Construction among Immigrants and their Descendants in Light of Language Ideologies and Practices: The Case of Izola. Miss Mirna Buić (Faculty of Arts, University of Ljubljana). The paper explores the relationships among immigrants' and their descendants' ethnic, local, and (trans)national identities and their language identities. It focuses specifically on their language practices, ideologies and other elements used in identity construction in Izola, Slovene Istria.

From India to South East Asia: Developing a Predictive Understanding of Psycho collocations. Dr Shanthi Nadarajan (Universiti Malaysia Sarawak). This paper compares collocations as used in Tamil, Malay and English. The second part of the paper discusses on how movement of South Indians to South East Asia has influenced word knowledge and word use of neighboring language communities.

Imagined words The Bertolari film: opening the Basque oral heritage up to the World. Ms Jone M. Hernández García (The University of the Basque Country). This paper focuses on bertosolaritza, a popular oral tradition placed in the Basque Country. Bertolari is the person who sings “bertsoak” (pieces of poetry). Its performance is based on public improvisation. Asier Altuna reflects this tradition in his movie “Bertsolari” (2011). The paper wants to take this movie as an excuse to rethink oral traditions in the contemporary context.

The ‘Rules’ of Riddling (on the basis of fieldwork in Newfoundland, Canada). Dr Jonathan Roper (University of Tartu). Were one to read collections of printed riddles, one might assume that they might be used anyhow and in any order. The evidence of riddling events leads rather to the view that riddling in Newfoundland has its own ‘rules’ which the presentation will attempt to describe.

Ethnophaulisms: stereotyping the familiar. Dr Olga Orlic (Institute for Anthropological Research). This paper discusses how inhabitants of the island of Korčula (Croatia) use a special kind of stereotypes – group nicknames (ethnophaulisms) for the inhabitants of other settlements in order to differentiate local groups, coexisting on this rather small territory.

From India to Borneo: investigating the structure and use of reduplication in Tamil, Malay and Melanau. Dr Shanthi Nadarajan (Universiti Malaysia Sarawak). Repetitive structures in Tamil, Malay and Melanau share several similarities. This paper will use data from the various languages to show how repetitive features from Tamil have influenced neighboring language communities.

WMW18
Space, culture and society
Convenors: Prof Patrick Laviolette (EHI, Tallinn University); Dr Jonathan Miles-Watson (Durham University)

Thu 8th Aug, 09:00-10:30, 11:00-12:30, 14:00-15:30
Location: Roscoe 1.008

These two sessions shall place detailed ethnographic accounts in dialogue with each other to explore the trends that emerge at the nexus of space, migration and identity. In particular the sessions focus on the power dynamic at play in the generation of identity at both the group and individual level. Through detailed exploration of specific case studies from Europe, Asia and the Americas the panel maps the various ways that concepts of culture and heritage are employed to generate cultural landscapes. By questioning established theories of the relationship between social change and spatial change, the papers presented in these sessions collectively examine the manner in which discontinuity (of any sort) translates into spatial changes, variously understood as material, social, political, symbolic or psychic.

Discussant: Carlo A. Cubero
Migrating objects: meaning in the transnational space. Mrs Natalia Alonso Rey (Universitat Rovira i Virgili (Tarragona)). The paper analyzes the objects taken by migrants in their first suitcase. It will reflect on how these objects contribute to providing continuity and meaning to their biographic and migratory experience. Resignification at the destination and the importance of the (new) location of these objects will be also considered.

A virtual ethnic enclave among Indonesians coming to Japan through the Economic Partnership Agreement (IJEPA). Dr Yasuko Minoura (Ochanomizu University); Dr Akiko Asai (J.F.Oberlin University). This study discusses how a virtual ethnic enclave, developed by ICTS among Indonesian nurses and care workers in Japan, has transformed affective responses to transnational migration and how it differs from a traditional ethnic enclave.

The body at its own risk: a spatial analysis of rock-climbing. Miss Giovanna Capponi (University of Bologna). Rock-climbing is not an object of experience, but a way of looking at space. In this case study I engage with different theories about movement to describe spatial dynamics in extreme sports. I also try to illustrate the embodiment of risk and danger using fieldwork data and theoretical references.

The meaning of changing visual representations within urban spaces of Tehran. Dr Ali Mozaffari (Curtin University). This paper reflects on the changing context of urban murals in Tehran, attempting to draw a link between the shifting terrain of visual representation in the city and the transformations of economic relations in the country.

Not Hawaiian, But Still Local: A sense of belonging to the land in a multicultural Hawaiian community. Mr Masaya Shijo (Tokyo Metropolitan). O’ahu’s west side contains the most populous Hawaiian Homesteads. Often referred to as Hawaiian Land, it also provides home for many non-Hawaiian who have been an important part of the community. This presentation examines Hawaiian local identity that brings unification to the multicultural society.

Maison du Brésil: a space to live the brazilianess in Paris. Dr Ceres Brum (Universidade Federal de Santa Maria). I aim to research this temporary residency for researchers through the meanings that characterize it as a Brazilian territory in Paris and through the very belonging to the category elite as a peculiarity of its residents. I intend to show how the meanings of Brazilianness are used as support for the identity crisis lived by the members of a supposed Brazilian elite in Paris.

Importance of ergonomics within space organization in vital structures. Dr Arzu Eceoglu (Social Sciences). The aim of this study is to define the strong bond between human body and space organization; the subjects of architecture and interior architecture fields, within vital structures (hospitals, nurseries, senior centers, kindergarten…) through ergonomics in design.


The memory of history: tunnel cities and the indicators of civilizations in Anatolia. Dr Hale Torun (Social Sciences); Orhan Tanakinci (Social Sciences). This study re-reads history through indicators and shows that it evolves along with lives of human beings. The indicators of civilizations discovered in the ‘Niksar’ region are examined. Keywords: Civilization, History, City, Information, Semiology, Levi-Strauss, Niksar, R.Barthes, Cave, Labyrinth.
Panel and paper abstracts

Migrant population and the territorial, social and symbolic dimension in the urban landscape. Dr María Dolores Vargas-Llovera (Universidad de Alicante). In the current structures of the urban landscape a sense of multiculturalism must be highlighted, which is mainly represented by migration and forms part of the urban development. This issue makes up new public and private spaces of appropriation of places that, due to the dynamics of the cities, are transformed into zones of exclusion coming from the temporary degradation suffered by the urban environment and become unwanted zones by the natives.
List of delegates, presenters and convenors, alphabetical by surname, (giving panel number where presenting/convening)

A M, Sreedharan -- LD15
Abbas, Syed Mobarak -- SE03
Abdel-Kareem, Zahir -- MMM12
Abdillah, Yusri -- PE17
Abenezer, Ben -- LD17
Abram, Simone -- G12
Acciaioli, Gregory -- G33; PE43
Acharya, Debaki -- SE14
Acharya, Sabita -- G06; G28
Acharya, Sankar -- PE03; PE10; PE13; PE32
Acosta Garcia, Raul Gerardo -- BH24
Adak, Dipak -- BH10; LD23
Addlakha, Renu -- G03
Adelman, Miriam -- G06
Adeyanju, Adegboye -- SE17
Adeyemo, Remi -- MMM09
Adhikary, Manas Mohan -- PE03; PE10; PE13; PE32
Admankar, Mahesh -- SE22
Adnan, Gunawan -- LD02
Adzija, Maja -- BH03
Agnihotri, Neeraj -- BH17
Agnihotri, Vibha -- LD03; PE47
Agudo Sanchiz, Alejandro -- G02
Aguilar Ros, Alejandra -- G51
Aguirre Vidal, Gladis -- MMM04
Ahmad, Mohiuddin -- BH10
Ahmad, Shabab -- SE29
Ahmed, Shaizy -- LD20; LD30; LD34
Ahuja, Kanta -- SE08
Aikebaier, Wumaner -- LD19
Airey, Siobhan -- G36
Aiyer, Ananthakrishnan -- PE29
Albanese, John -- LD26
Albrecht, Peter Alexander -- SE32
Alcari, Matteo Carlo -- LD21
Alcantara, Maria -- SE14
Alejo, Marinor -- MMM07
Alessandri, Maria Antonietta -- LD22
Ali, Md. Nasim -- PE03
Alonso Rey, Natalia -- WMW18
Alvarez, Valentina -- BH24
Alves Cardoso, Francisca -- LD26
Alves de Matos, Patrícia -- PE35
Alvim, Filipa -- G13
Ambaye Ogato, Anata -- BH24
Amescua, Cristina -- MMM19
Amin, Pirzada -- LD30
Anand, Nikhil -- G11
Anders, Gerhard -- G32
Anderson, David -- BH15
Andreetta, Sophie -- BH05; BH20
Andreu, Patricia -- PE35
Andrews, Hazel -- G18
Anglin, Mary -- G04
Angourakis, Andreas -- BH02
Aniekwu, Nkolika -- SE29
Anigstein, Maria Sol -- LD12
Anil, Teena -- MMM21
Anleu Hernandez, Claudia Maria -- SE14
Anton, Lorena -- MMM32
Anusas, Mike -- WMW12
Arantes, Lydia Maria -- WMW12
Arbide, Dardo -- PE18
Archambault, Julie Soleil -- WMW08
Arena, Marta -- G43
### List of delegates, presenters and convenors

<table>
<thead>
<tr>
<th>Name</th>
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<td>BH05</td>
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<td>Bates, Seumas</td>
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List of delegates, presenters and convenors

Dabul, Lígia -- WMW03
Dagnino, Ricardo -- MMM07
Dahl-Jørgensen, Carla -- MMM08
Dajic, Ana -- BH03
Dale, Ragnhild -- BH11
Dambricourt Malassé, Anne -- BH13
Dana, Shyamsundar -- PE03
Daneels, Annick Jo Elvire -- BH04
Daniel, Camila -- MMM31
Darakhshaan, Hashma -- LD21
Darden, Joe -- PE14
Darragon, Frederique Martine -- BH03; BH18
Das, Abhijeeta -- G28
Das, Abhijit -- BH17; G08; G24
Das, Aheri -- PE06
Das, Amiya Kumar -- SE21
Das, Arun -- SE23
Das, Chitaranjan -- LD17
Das, Dr Abhijit -- LD23
Das, Emmanuel Prem Kant -- G06; LD17
Das, Mitoo -- G05
Das, Nava Kishor -- G02; SE11; SE21; SE30
Das, Rajesh -- PE03
Das Gupta, Ashok -- BH04; LD19; LD20; LD23; MMM01; MMM07; PE01; PE02; PE03; PE07; PE12; PE13; SE03; SE11; SE17
Dasgupta, Joy -- PE03
Dasmahapatra, Pramathes -- LD05
Datta, Soumyadeep -- G08
Datta Banik, Sudip -- SE17
Dattamajumdar(Saha), Satarupa -- MMM15; SE17
David, Ann R. -- WMW15
Davis, Christopher -- MMM25
Davis, Dona -- BH15
Davis-Stephens, Linda -- BH04
Davydov, Vladimir -- BH15
Dawar, Jagdish -- G07
Dawson, Heidi -- LD01
De Camargo, Wagner -- G24
de Grave, Jean-Marc -- LD14
de L'Estoile, Benoît -- G22
De Martino, Giorgio -- WMW15
de Ville de Goyet, Geraud -- SE28
Deb, Prasenjit -- PE32
Debata, Mahesh Ranjan -- G35
Debnath, Debashis -- BH04; G06; PE01; PE13; PE22; PE23
Delerins, Richard -- BH02
Demintseva, Ekaterina -- MMM24
Deng, Xiaoling -- MMM15
Dennell, Robin -- BH13
Deori, Bina Gandhi -- BH26; WMW02
Deshta, Sunil -- LD30
Desmet, Ellen -- G39
Dev, Satya -- BH13
Devi, Mahima -- SE04; SE06
Devi, Minakshi -- LD21; LD22; PE06
Devi, Victoria -- PE10; PE32
Devkota, Hari -- SE14
Devnath, Ankita -- G08
Dewan, Renu -- G06; MMM02; MMM07
Dey, Avik -- BH10
Dhir, Rishabh -- SE24
Di Virgilio, Maria Mercedes -- G10
Dias, Clarence J -- SE14; SE16
Dickhaut, Wolfgang -- PE44
Dietrich, Martha-Cecilia -- V01
Diggins, Jennifer -- WMW08
Dinda, Amitava -- PE06
Dingley, James -- SE02
Dinsmore, John -- LD28
Dixit, Veena -- MMM15
Djatou, Medard -- BH03
Domett, Kate -- LD01
Douglas, Ian -- PE03
Dransart, Penelope -- LD24
Dreschke, Anja -- V07
Drocco, Andrea -- MMM15
Dropkin, Nadia -- BH23
Du, Fachun -- SE13
Du, Hui -- MUS01
Duarte, Luiz Fernando Dias -- WMW13
Dudley, Sandra -- MUS03
Duin, Renzo -- BH08; LD24; MUS01
Duin, Sonia -- BH08; MUS01
Dukhan, Haian -- MMM09
Dürr, Eveline -- MMM05
Dutta, Amitava -- BH10; PE03
Dutta, Rimi -- LD23
Dwivedi, Sanjay -- G07
Dwivedi Tiwari, Jaya -- G06; LD19; SE04
Dykes, Fiona -- SE26
Dyring, Rasmus -- BH14
Eceoglu, Arzu -- WMW18
Effendi, Nursyrinwan -- PE21
Ekinci, Kerem -- PE07
El-Sharkawi, Mohamed -- MMM15
Elchinova, Magdalena -- MMM32
Eli, Karin -- WMW15
Elixhauser, Sophie -- PE43
Ellen, Roy -- PE23
Elliot, Alice -- MMM06
Endicott, Phillip -- BH13
Engelbrecht, Beate -- V08; V09
English-Lueck, June Anne -- PE19
Enwerem, Chioma -- G01
Erb, Maribeth -- LD14
Ericksen, Annika -- MMM12
Ermel, Marje -- G18
Escalona Victoria, Jose Luis -- G02
Estanislaau, Bárbara -- MMM07
Eversole, Robyn -- BH04
Fábio, França -- LD21
Fach Gómez, Katia -- G36
Fachel Leal, Andrea -- G15
Fairweather, Ian -- MUS01
Fan, Ruiqing -- PE38
Faquire, Razaul -- MMM15
Farooji, Frah -- G03
Farrer, Douglas -- LD14
Feike, Meredith -- G16
Feldman-Bianco, Bela -- MMM26
Fernandez, Sandra -- WMW03
Fernandez-Repetto, Francisco -- V03
Ferrari, Lorenzo -- V01
Ferraz, Ana Lucia -- G15
Ferreira, Glauco -- V09
Ferreiro, Jessica -- G13
Feseha, Mulugeta -- MMM22
Fiana, Myrthena -- G52
Fijn, Natasha -- BH15
Finnegan, Morna -- BH11
Fisher, Judy -- PE03
Fiske, Jo-Anne -- G33
Flores, Carlos -- V03
Flynn, Alex -- G50
Fong-Sintes, Elise -- WMW02
Forni, Silvia -- MUS04
Foster, Clare -- G50
Foster, Sally -- MMM11
Francis, Jancy -- PE25
Frangella, Simone -- MMM19
Fratkin, Elliot -- MMM09
Friedlander, Eva -- PE46
Friesen, Joshua Jet -- SE10
Floaldi, Alessandro -- G15
Froschauer, Karl -- PE19
Fubara, Blessing Onyinyechi -- SE18
Fujimoto, Takeshi -- BH11
Fujita, Hisashi -- LD35
Fujita-Sano, Mariko -- LD34
Fursova, Elena -- BH04
<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
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</tr>
<tr>
<td>Gowri Sankar Rao</td>
<td>Allu -- BH26</td>
</tr>
</tbody>
</table>
List of delegates, presenters and convenors

Graham, Fabian -- WMW13
Graham, Janice -- SE25
Grasseni, Cristina -- V05
Grau, Andree -- WMW15
Gray, Kelsey -- BH16
Gray, Patty -- PE20
Greenhalgh, Cathy -- V09; WMW12
Grieder, Andrea -- BH17
Griffiths, Anne -- G47
Grill, Jan -- MMM14
Grimberg, Mabel -- BH24
Groisman, Alberto -- LD06
Grossman, Alan -- MMM31
Grossman, Alyssa -- V05
Grujic, Marija -- WMW10
Grunewald, Leif -- BH08
Guarné, Blai -- G23
Guazon, Hector -- MMM32
Gudmundsson, Sveinn -- WMW13
Güell, Berta -- G10
Guenther, Julia -- PE02
Guerra, Debbie -- WMW12
Guha, Abhijit -- PE25
Guha, Sankha Priya -- LD13
Guimarães, Verônica -- SE17
Guīñazu, Veronica Samanta -- SE11; SE31
Gundemedha, Nagaraju -- BH26
Guo, Xiaofei -- SE13
Gupta, Anadi -- BH12
Gupta, Anu H -- PE54
Gupta, Moumita -- G06; LD12
Gupta, Pallavi -- LD13
Gupta, Pooja -- LD07
Gupta, Seemantini -- SE25
Gupta, Yogesh -- LD30
Gurram, Srinivas -- MMM21
Guru, Sushma Das -- PE26
Gurumayum, Amarjit Sharma -- G07
Guzy, Lidia -- SE21
Glowacka-Grajper, Malgorzata -- G09
HadziMuhammedovic, Safet -- WMW10
Haines, David -- MMM16
Hajela, Sudheer -- SE04
Halasur Matt, Maralusiddaiah -- LD18; LD19; SE19
Halcrow, Sian -- LD01
Halder, Debjani -- SE14
Hale, Tamara -- WMW11
Halimi, Zanita -- V06
Hallikeri, Prema -- LD33
Halloy, Arnaud -- WMW11
Hamilton, Gareth -- G56
Hammacher, Susanne -- V09
Han, Jialing -- MMM08
Han, Seung-Mi -- PE17
Hanchett, Suzanne -- G16
Handler, Sophie -- LD29
Handong, Zhang -- BH20
Hangzo, Siamlianvung -- SE27
Hara Kusaba, Eiko -- WMW04
Harper, Krista -- PE08
Harris, Betty -- PE46; SE23
Harrison, Faye -- G04
Harrison, Julia -- G42
Hartigan, John -- BH09
Harvey, Penny -- BH06
Hasan, Mahmudul -- LD03; WMW02
Hascall, Susan -- BH04
Hashimoto, Eri -- G20
Hashimoto, Hiroko -- BH16
Hasna, Kaneez -- PE44
hasnain, saiyed -- WMW02
Hauge, Bettina -- BH08
Haugerud, Angelique -- G54
Hawks, John -- BH13
Hayward, Emma -- G46
<table>
<thead>
<tr>
<th>Name</th>
<th>Code</th>
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</thead>
<tbody>
<tr>
<td>Hayward, Rachael</td>
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<td>Kaiku, Tukul Sapania -- BH04</td>
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<td>Kanazawa, Eisaku -- LD35</td>
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<tr>
<td>Kanca, Elif -- SE02</td>
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<td>Kanchan, Tanuj -- BH12</td>
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<td>Kandala, Anuradha -- SE14</td>
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<td>Kapferer, Bruce -- G22</td>
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<td>Karakita, Yasuyuki -- MMM31</td>
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<tr>
<td>Karampampas, Panagiotis -- WMW15</td>
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<tr>
<td>Karim, A.H.M. Zehadul -- PE03; PE12; PE13</td>
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<tr>
<td>Katewa, S.S. -- PE03</td>
<td></td>
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<tr>
<td>Kato, Etsuko -- MMM31</td>
<td></td>
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<tr>
<td>Kato, Yumi -- BH04</td>
<td></td>
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<tr>
<td>Katsaiti, Evangelia -- V06; V08</td>
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<tr>
<td>Katz, Solomon -- BH02</td>
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<tr>
<td>Kaufmann, Brigitte -- MMM12</td>
<td></td>
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<tr>
<td>Kaupová, Sylva -- BH02</td>
<td></td>
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<tr>
<td>Kaur, Ginjinder -- BH01</td>
<td></td>
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<tr>
<td>Kaur, JaspREET -- BH01</td>
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<tr>
<td>Kaur, Raminder -- G43</td>
<td></td>
</tr>
<tr>
<td>Kawaguchi, Yukihiro -- MMM28</td>
<td></td>
</tr>
<tr>
<td>Kawase, Itsushi -- V07</td>
<td></td>
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<tr>
<td>Kedzierska-Manzon, Agnès -- V01</td>
<td></td>
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<tr>
<td>Keeler, Sarah -- LD36; MMM11</td>
<td></td>
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<tr>
<td>Keida, Katsuhiko -- G20</td>
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<tr>
<td>Kempny, Marta -- MMM17</td>
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<tr>
<td>Khader, Vijaya -- BH26</td>
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<tr>
<td>Khan, Abdullah Abusayed -- G01; PE54</td>
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<tr>
<td>Khan, Md Ehtesham -- SE20</td>
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<tr>
<td>Khan, Nadim -- SE24</td>
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<tr>
<td>Khan, Rukhsana -- BH25</td>
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<td>Khanduri, Ritu -- WMW02</td>
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<td>Khattri, Prashant -- SE03</td>
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<td>Kierans, Ciara</td>
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</table>
List of delegates, presenters and convenors

Oliveira, Raquel -- PE43
Oliven, Ruben -- G17
Ome Baron, Aura Tatiana -- BH24
Omotosho, Olukunle -- G56
Ono, Mayumi -- LD28
Onyenechere, Emmanuella -- PE44
Oraon, Ashok -- SE03; SE20
Oraon, Bhikhram -- SE03
Oraon, Hari -- SE03
Oraon, Jagdeep -- PE06; SE03
Oraon, Jyoti Lal -- LD21; LD22; PE06
Oraon, Karma -- SE03
Oraon, Shanti -- SE03
Orlic, Olga -- WMW17
Orndorff, Sarah -- LD06
Orr, David -- LD36
Ortar, Nathalie -- PE34
Osella, Filippo -- PE33
Ostheimer, Stefanie -- SE32
Otis, Ghislain -- G39
Otto, Birke -- PE44
Ou, Jinlian -- MUS08
Oumarou, Boubacar -- MMM09
Owen, Louise -- G50
Owen Driggs, Janet -- LD14
Owor, Maureen -- SE29
Oxby, Clare -- MMM12
Oxenham, Marc -- LD01; LD35
Özkan, Derya -- MMM05
Ozturk, Salim Aykut -- MMM05
Padhi, Itishree -- LD16
Page, Anthony -- G05
Palivos, Tina -- LD37
Palmer, Catherine -- G18
Palmer, David -- PE28
Pálsson, Gísli -- BH03
Pan, Rapti -- PE06
Pan, Shouyong -- SE09
Pan, Yanyang -- MUS08
Panda, Bharati -- BH19
Panda, Chanan Kumar -- PE03
Panda, Keya -- G08
Panda, Suman -- SE04
Panda, Tribhuvana -- PE03
Pande, Ankita -- G08
Pande, Dipendra -- LD23
Pande, Dip -- LD23
Pande, K.K. -- SE06
Pande, Rajanikant -- SE10
Pandit, Tanusree -- BH03; BH13
Pani, Rojalin -- PE03
Panosso Netto, Alexandre -- G08
Parasuram, Bibudha -- PE03
Parhi, Pritishri -- PE03
Parihar, Shriram -- BH25
Parkin, David -- G02
Parkin, Stephen -- V06; V08
Parthasarathy, Devanathan -- G40; G52
Pasha, Syed -- LD21
Pataky, Zhanna -- BH04
Patel, Anil Kumar -- MMM21
Patel, Rahul -- G03
Pathak, Nupur -- G18
Patnaik, Debasis -- PE03
Patnaik, Nihar Ranjan -- SE03; WMW02
Patnaik, Pratyush -- G04
Patzer, Helena -- MM04
Paul, Prodyut Kumar -- PE03
<table>
<thead>
<tr>
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<tbody>
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List of delegates, presenters and convenors

<table>
<thead>
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<tbody>
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</table>
List of delegates, presenters and convenors

Savova, Nadezhda -- G16
Sawchuk, Kim -- V06
Sax, Marieka -- LD24
Scamardella, Francesca -- G36
Schacter, Rafael -- G50
Schäfers, Marlene -- WMW10
Schareika, Nikolaus -- PE34
Schäuble, Michaela -- V07
Scheldeman, Griet -- WMW12
Schmidt, Bettina -- WMW13
Schmidt, Julia -- BH03
Schneider, Tillmann -- G34
Schramm, Katharina -- BH09
Schroven, Anita -- WMW11
Schwade, Elisete -- G04
Schwarz Wentzer, Thomas -- BH14
Schwell, Alexandra -- G24
Scott-Villiers, Patta -- MMM12
Sedighi Zolpirani, Robabeh -- BH10
Segura, Ramiro -- G10
Seidel, Katrin -- G46
Seifert, Jörg -- MMM05
Seki, Koki -- PE14
Selwyn, Tom -- G18; G42; MMM22
Sen, Atreyee -- SE06
Sen, Debbarati -- PE08
Sen, Nandini -- MMM31
Sen Chaudhuri, Sucheta -- G07
Sen Chowdhury, Suchismita -- LD23
Senapati, Tarakeshwar -- PE03
Sengupta, Kalal -- PE32
SENUT, Brigitte -- BH13
Serna, Simon -- V07
Seth, Baijnath -- SE03; SE20
Seth, Sanjay -- G55
Shafi, Aneesa -- LD21
Shahram, Basity -- LD16
Shahshahani, Soheila -- G19; G30; LD37

Shakya, Mallika -- PE20; PE39
Shang, Zhaokui -- PE38
Shankar, Shail -- LD27
Shankland, David -- G14
Shanmugasundaram, Mehala -- G03
Shao, ChunFen -- MMM16
Shao, Kan -- PE38
Shapland, Fiona -- LD01
Sharangi, Amit -- PE32
Sharma, Anshumali -- SE06
Sharma, Bharti Kaushik -- MMM13
Sharma, Kautilya -- BH04
Sharma, Manisha -- BH25
Sharma, Manju -- MMM02
Sharma, Manoj -- LD30
Sharma, Manoj -- PE32
Sharma, MP -- SE20
Sharma, Mrigank Prakash -- MMM02
Sharma, Narendra Kumar -- PE10
Sharma, Omprakash -- BH25
Sharma, Ritu -- BH01
Sharma, Vijay Prakash -- MMM02; PE06
Sharman, Jennifer -- LD26
Shaw, Isabel -- G15
Shiino, Wakana -- G21
Shijo, Masaya -- WMW18
Shim, Young-Hee -- MUS07
Shimizu, Daisuke -- LD35
Shingae, Akitomo -- G21
Shukla, Umesh -- SE06
Shyam Verma, Radhey -- SE05
Sibal, Vatika -- LD09
Siddique, Salma -- G05
Siddiquee, Md. Abdur Rahman -- SE03
Siede, Rachel -- G47
Silasi, Grigore -- MMM08
<table>
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<td>MUS08</td>
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<td>Tinius, Jonas Leonhard</td>
<td>G50</td>
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<td>Tito Mamani, Charo</td>
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<td>Tiwari, Aparna</td>
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<td>G33</td>
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<td>LD36; PE33</td>
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<td>SE31</td>
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</table>
List of delegates, presenters and convenors

Wilde, Rachel -- BH06
Wildner, Kathrin -- WMW03
Wiley, Andrea -- BH02
Wilk, Richard -- BH03
Wilkinson, Lori -- MMM16
Wilson, Alice -- MMM09
Wilson, Tamar Diana -- MMM07
Wolter, Birgit -- LD29
Wong, Bernard -- PE19
Wong, Dixon Heung Wah -- PE15
Woodcraft, Saffron -- G16
Wu, Ga -- G41; MUS06; MUS07; MUS08
Xiao, Huihua -- MUS06; MUS07; MUS08
Xiaojiang, Li -- MUS06
Xing, Yali -- MUS08
Xu, Han -- SE09
Yadav, Ashish -- PE40
Yajun, Qu -- MUS06
Yalamala, Reddishkhar -- LD27; SE25
Yamaguchi, Mikako -- PE52
Yamaki, Keiko -- PE17
Yamamoto, Lucia Emiko -- MMM20
Yamamoto, Matori -- MMM31
Yamamura, Sakura -- MUS08
Yamasaki, Eriko -- MMM07
Yamashita, Shinji -- G23; G42
Yang, Hong -- SE13
Yang, Hongmei -- MUS08
Yang, Liu -- BH13
Yanti, Bayu Vita Indah -- G49
Yarrow, Thomas -- WMW08
Yin, Peng -- PE19; SE13
Yip, Ka Yan Clara -- PE19
Yongqiang, Zhu -- BH20
Yosefi, Maxim -- MMM09
Yoshida, Naofumi -- LD36

Yoshida, Yutaka -- G20
Yukongdi, Pakpadee -- WMW16
Zadrozna, Anna Irmina -- MMM17
Zaidi, Zuhaib -- G03
Zakir, Syaifudin -- LD02; PE43
Zaman, Aref -- SE17
Zaman, Arifur -- SE21
Zaman, Rukshana -- G05
Zane, Rodica -- MMM32
Zanello, Valeska -- LD36
Zanotelli, Francesco -- LD22; SE28
Zárate, Margarita -- SE07
Zavoretti, Roberta -- PE39
Zayas, Cynthia -- LD02
Zdebsky de Cordova, Dayana -- WMW03
Zenker, Olaf -- G46
Zhang, Chixia -- PE38
Zhang, Jijiao -- MMM08; MMM16; PE18; PE19; PE20; PE21; SE12; SE13
Zhang, Jin -- MUS08
Zhang, Mei -- SE12
Zhang, Tong -- MUS06
Zhang, Xiaochun -- BH05
Zhao, Jun -- G41
Zhimo, Avitoli G -- G07
Zhouri, Andrea -- PE43
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Seminario virtual: an international collaborative pilot project

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Language and anthropological knowledge
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Organised by AAA, ABA, CASCA and EASA

This virtual seminar aims to explore the centrality of language in the production of anthropological knowledge and its political aspects, in two different albeit connected ways:

Language is central to the ethnographic encounter and sets the grounds for a potentially unequal long-term interaction. Anthropologists must choose how to represent the knowledge they produce, raising issues of power, expropriation and potential misrepresentation. What are the political and epistemological consequences?

The global circulation of anthropological knowledge and shifting relations of power entailed have become increasingly salient to anthropologists. The growth of international organizations such as the World Council of Anthropological Associations expresses a commitment to greater inclusiveness and resistance to hegemony. Anthropologists are addressing the role of digitalization, new media, and innovative research methods in the distribution of knowledge. However, we need to pay greater attention to one of the central ways in which knowledge is constructed, circulated and evaluated: language in its different expressions and traditions, including the role of English as lingua franca versus global dominator.

Four scholars representing each association (Bruna Franchetto, Penelope Harvey, Alexandra Jaffe and Christine Jourdan) will post their papers (in French, English and Portuguese) online from October 1-25, 2013.

There will be a live event on October 15, 2013, where four discussants (Omar Ribeiro Thomaz, Benoît de l’Estoile, Salikoko Mufwene, and Petra Rethmann) will comment on the papers, and online participants can send in comments and questions. For the following ten days, the chair (Miguel Vale de Almeida) and moderator (Deirdre Meintel) will monitor an online written discussion. The seminar will be closed formally on October 25th, 2013.

Participants can use French, English, Portuguese and Spanish; part of the experiment is to attempt to construct a multilingual environment, which minimizes the need for formal translation and interpretation.

Your online participation in this pioneering and experimental event will be most welcome! Join us!

Additional information will be soon available via the association websites.
The Japanese Society of Cultural Anthropology (JASCA) invites anthropologists from around the world to our 50th Anniversary Conference to be held jointly with IUAES Inter-Congress 2014.

The conference aims to attract over 250 international delegates to Chiba City in Greater Tokyo.

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The call for panels will open in August.
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