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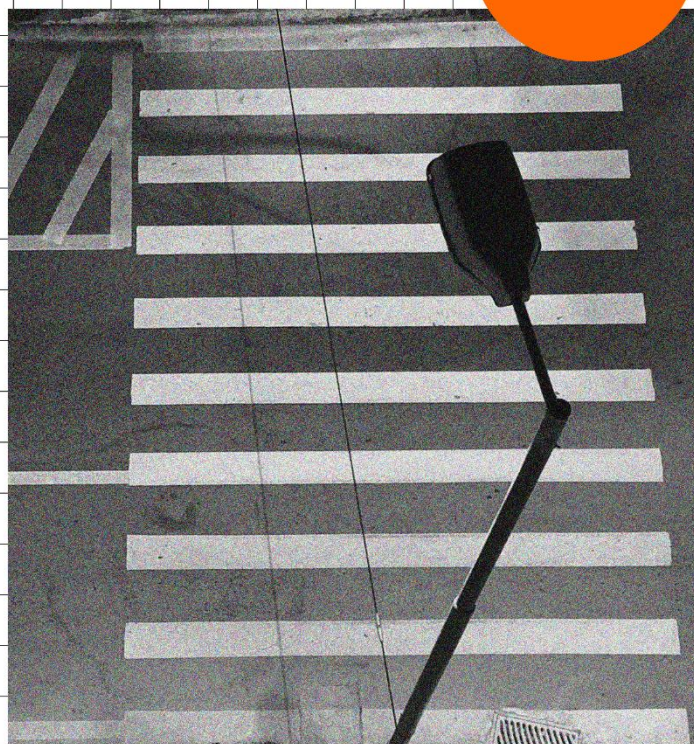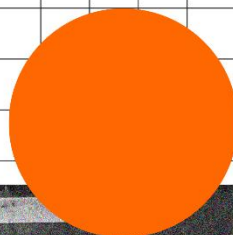
ΣΥΛΛΟΓΟΣ ΚΟΙΝΩΝΙΚΩΝ
ΑΝΘΡΩΠΟΛΟΓΩΝ ΕΛΛΑΔΑΣ | ASSOCIATION OF SOCIAL
ANTHROPOLOGISTS GREECE

2ο ΣΥΝΕΔΡΙΟ ΣΥΛΛΟΓΟΥ ΚΟΙΝΩΝΙΚΩΝ ΑΝΘΡΩΠΟΛΟΓΩΝ ΕΛΛΑΔΑΣ 2024

ΑΝΘΡΩΠΟΛΟΓΙΑ ΕΘΝΟΓΡΑΦΙΑ ΣΕ/ΓΙΑ ΑΒΕΒΑΙΟΥΣ ΚΑΙΡΟΥΣ.

24-26/5/2024 ——— ΘΕΣΣΑΛΟΝΙΚΗ

ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ
ΠΑΝΕΠΙΣΤΗΜΙΟ
ΜΑΚΕΔΟΝΙΑΣ

ΑΡΙΣΤΟΤΕΛΕΙΟ
ΠΑΝΕΠΙΣΤΗΜΙΟ
ΘΕΣΣΑΛΟΝΙΚΗΣ

ETHNOFEST

twixt lab
art, anthropology & the everyday

Program

"Anthropology, ethnography in/for uncertain times"

The Conference focuses on the uncertainty of contemporary times, as this arises in social and political issues concerning every aspect of the human life. Uncertainty is of interest not as a new or extraordinary concept, but because through a series of unrelated events uncertainty is slowly yet steadily turning into a new kind of commonplace. Uncertainty is all around us and defines social and political life in its global as well as less centralised aspects. The nuclear accident in Fukushima, the Covid-19 pandemic, the debt crisis that stigmatised Europe for the past decade, the ongoing environmental crisis, the conflict and belligerency in Syria, Libya and recently Ukraine – in the heart of Europe –, the violent change of regimes in Africa, the proliferation of the radical right internationally, although these appear to be isolated events, in fact they deepen cultural time, accelerate political developments, and further intensify the possibility of a subsequent crisis. The anthropological critical gaze can be permeating through its effective contribution, highlighting social problems, tracing their causes and the results they generate. In what ways can we inform new policies, new alternative practices, new visions? The Conference invites all those who work and collaborate in the ways of the anthropological thought and ethnographic method to participate in this critical investigation of uncertainty and its multiplicity. In what ways can we listen to, analyse and understand uncertainty?

Through ethnography different cultural temporalities have emerged helping us to conceive the linear and progressive future. Today, commenting on ethnography in the post-Covid era, Marilyn Strathern wonders how social anthropologists can reactivate ethnography in ways that decentralise this horizon of uncertainty and record the new connections, feelings, thoughts, and practices that favour compromise and resilient relationships. Ethnography is (re)emerging as a rich methodological tool characteristic both for the breadth and depth provided by social research.

How does Anthropology contribute to understanding the uncertain times we live in? How can ethnography record them, describe them in their polyphonic expression, and engage with them critically and creatively? How can the debate about the future of ethnography itself, the horizon of which has long before exceeded the limits of anthropological thought, become as inclusive as possible? How open is anthropology today to receiving input from other theoretical thoughts?

The Conference invites participation from different scientific fields. With ethnography as a guiding principle, it seeks to develop an expanded range of theoretical issues and methodological practices in order to shed light to new perspectives and collaborations in a disorganising world. The 2nd Conference of SKAE aspires to become a meeting place for anthropologists - and beyond - who work in various industries and fields, inside and outside the academic community, from Greece but also abroad, and who make use of ethnography or /and anthropological thinking in their work and everyday life. We particularly welcome early career researchers as well as colleagues from other academic disciplines who use ethnography as a methodological tool.

The Conference will take place in Thessaloniki, Northern Greece, between 24-27 May 2024 and is jointly organised with the Department of Modern and Contemporary History, Folklore, and Social Anthropology in the School of History and Archaeology at the Aristotle University of Thessaloniki, the Culture-Borders-GenderLab in the Department of Balkan, Slavic and Oriental Studies at the University of Macedonia, and the Athens Ethnographic Film Festival (Ethnofest).

Association of Social Anthropologists Greece

2nd International Conference of the Association of Social Anthropologists Greece

Scientific Committee:

Chair: Tsimbiridou Foteini, Department of Balkan, Slavic and Oriental Studies, University of Macedonia

Members:
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• Aivaliotis Kostas, Coorganizer – Director of Ethnofest
• Balandina Alexandra, Department of Ethnomusicology, Ionian University
• Dalakoglou Dimitris, School of Social Sciences, Vrije University Amsterdam
• Deltsou Eleftheria, Department of History, Archaeology and Social Anthropology, University of Thessaly
• Gefou-Madianou Dimitra, Department of Social Anthropology, Panteion University
• Giannakopoulos Kostas, Department of Social Anthropology and History, University of the Aegean
• Kotsira Eleni, Alma Economics
• Kyriakopoulos Leandros, National Hellenic Research Foundation
• Manos Ioannis, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
• Menegaki Maria, Universitat Autonoma de Barcelona
• Panopoulos Panagiotis, Department of Social Anthropology and History, University of the Aegean
• Papailia Pinelopi, Department of History, Archaeology and Social Anthropology, University of Thessaly
• Pateraki Mimina, School of Social Sciences, Hellenic Open University
• Peglidou Athina, Department of History & Archaeology, Aristotle University of Thessaloniki
• Rakopoulos Theodoros, Department of Social Anthropology, University of Oslo
• Rozakou Katerina, Department of Social Anthropology, Panteion University
• Sideri Eleni, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
• Tountasaki Eirini, Department of Social Anthropology, Panteion University
• Voulvouli Emilia, Department of Balkan, Slavic and Oriental Studies, University of Macedonia/ Greek Asylum Service

Organizing Committee:

Chair: Peglidou Athina, Department Of History & Archaeology, Aristotle University of Thessaloniki
Vice-chair: Sideri Eleni, Department of Balkan, Slavic and Oriental Studies, University of Macedonia

Members:
• Angelopoulos Giorgos, Department Of History & Archaeology, Aristotle University of Thessaloniki
• Bakalaki Alexandra, Department of History & Archaeology, Aristotle University of Thessaloniki
• Christou Virginia, Department of History, Archaeology and Social Anthropology, University of Thessaly
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• Despotopoulou Evi, , Department of Social Anthropology and History, University of the Aegean
• Grigoriadou Sofia, TWIXTlab Department of Social Anthropology, Panteion University
• Karampampas Panas, Department of Anthropology, Durham University
• Karampasis Rigas, Department Of Social Anthropology, University of Oslo

• Karathanasis Pafsanias, Department of Social Anthropology and History, University of the Aegean
• Kataiftsis Dimitris, Department of Balkan, Slavic and Oriental Studies, University of Macedonia
• Kollias Petros, Department of Environment, University of the Aegean
• Kyriakakis Ioannis, School of Social Sciences, Hellenic Open University
• Larisi Dafni, Department of Social Anthropology and History, University of the Aegean
• Pateraki Mimina, School of Social Sciences, Hellenic Open University

• Promponas Pantelis, Department of History, Archaeology and Social Anthropology, University of Thessaly
• Tranti Christina, University of Manchester, Urban Crisis Project
• Triantafyllidis Savvas, Department of Social Anthropology, Panteion University
• Varelaki Falia, Department of Philosophy and Cultural Heritage, Ca' Foscari University of Venice
• Zotali Voula, Department of Social Anthropology, Panteion University

Volunteers:

Aaliyah Tayyebi, Anthoula David, Arezou Rezaian, Chiara Maria Pierobon, Christina Grobali, Dafni Larisi, Danai Theodoropoulou, Despoina Psoma, Dimitra Morosou, Dimitra Skemperi, Dimitris Filanis, Dimitris Kanakaris, Dimitrios Vasilakis, Dionysis Gkiatas, Efthalia Mpadra, Eftyxia Karyda, Erasmia Aliozi, Ermioni Vlachidou, Georgia Ntai,

Ismini Binta, Konstantina-Maria Gagatsi, Konstantina Dana, Konstantinos Sakkas, Lydia Douka, Maria Papazachariou, Maria-Eleni Smerou, Marianna Rapti, Nikos Manolas, Nikoleta Papadopoulou, Orestis Charitos, Reggina Mantanika, Sonia Ourda, Virginia Christou, Voula Dimitraki

A C K N O W L E D G E M E N T S

The Agenda: this agenda we have in our hands is a joint initiative developed by the honourable members of the SKAE. They managed to breathe new life into the Agenda, each of them in their own right. Above all, it is through the will of colleagues to support the project called SKAE, first launched in 2020.

A few words on this year's conference: we decided to make it inclusive so that it would embrace all agonies and challenges we are facing as social anthropologists and as practitioners along the way. And, we wanted this year's encounter to be in Thessaloniki. So, we would like to thank the members of the Association & faculty members of AUTH & PAMAK for their strong support all along. We particularly acknowledge the Culture, Borders and Gender Studies Laboratory (PAMAK) and the Division OF Contemporary History & Social Anthropology of Dept of History & Archaeology (AUTH) for their hospitality in the academic premises of both institutions and their financial support. Thessaloniki has welcomed us warmly: so did the members of the Service Monuments and Technical Projects of Central Macedonia who is hosting us through workshops of the conference in the *Islahaneh* Cultural Site.

In these hard times for collective action, the anthropological community is not having just another conference: we are holding hands as a community and raising our voices at once. We are focusing on promoting research outputs of this community and, at the same time, asserting the professional rights of anthropologists. Still, our goal is public and we seek active participation and intervention with a focus on respecting diversity, addressing social problems and defending democratic freedoms.

Besides, wish to deeply thank the *ETHNOFEST* Ethnographic Film Festival for providing the films and curating the screenings. Warm thanks to the *TWIXTlab* project of arts and anthropology, too. We thank all the publishing houses that supported the SKAE for the second time, building trusting relationships with members of the anthropological academic community. In Greece, it is over seven thousand people that hold a degree in Anthropology. This is indeed a patchwork of ties, along with the international academic community from the wider Balkan and Mediterranean region and from Europe and overseas. We are extremely pleased with the participation of co-anthropologists abroad, and twice as pleased to be working with fellow scholars who are based abroad.

We launched in February last year. Little by little, the effort was embraced by the members of SKAE with much love and care. Meanwhile, all this time, we have fostered partnerships with the workshops of the Social Anthropology departments and academic institutions where Anthropology is instructed, with the local government, and school communities throughout Greece (Thessaloniki, Mytilene, Volos, Corfu, Ioannina, Amorgos, Piraeus, Korydallos, Athens). Meanwhile, we announced and discussed this effort at the World Council of Anthropological Associations and at the European Association of Social Anthropologists (EASA), where we are also pleased to be a member association.

We would like to thank the members of the Academic Committee. In every step of this effort, the advice of the experienced and globally renowned members of the SKAE who were there for us the whole time was of great value. We would also like to warmly thank the members of the Steering Committee. They embraced the conference and all anxieties that came with it. They never missed a single moment; they

were there at all stages of the conference. Nothing was taken for granted, but the care was there, in spades. The participation of student volunteers is unique. Students from the Aristotle University of Thessaloniki, the University of Macedonia, the University of the Aegean, the University of Thessaly, the National & Kapodistrian University of Athens, the Athens University of Economics, the Panteion University of Social & Political Sciences of Athens, the Research Center Humanities and on the other side of the Atlantic Stockton University (USA) are working with us and this is more than excellent. They will be with us all the time, get to know them, follow their instructions and thank them, they will delight you!

Anthropology, a pluralistic, open and reflective field, offers an insightful look, likely to make substantial contributions, highlighting social problems, and grasping their impact. It reaches out to us and leads us along new paths of understanding while inviting and challenging us to seek ways to shed light to new policies, alternatives or expand on any new vision. All members of the association, we thank from the bottom of our hearts each and every participant of the Conference who is announcing, or chairing either a topic, or a session, and we wish them all best of luck in their work. We thank each and every one who has cooperated all this time and worked to bring this prolific agenda to life: it really aspires to feed our minds, open up discussions, bring out new perspectives, and showcase the presence of Anthropology in Greece to this day.

It is with great pleasure that we share with you the agenda of the 2nd Conference of SKAE - Association of Social Anthropologists of Greece.

Best of luck!

On behalf of co-organisers,

The Board of SKAE

(Proof editing and translation in English: Katerina Asanaki, SKAE member)

TABLE OF CONTENTS

CONFERENCE SCHEDULE

	ARISTOTLE UNIVERSITY OF THESSALONIKI				UNIVERSITY OF MACEDONIA			
FRIDAY || 24.5.2024								
8:30-10:00	REGISTRATIONS							
10:00-11:00	OPENING SPEECHES – CEREMONIAL HALL, OLD PHILOSOPHY BUILDING							
11:00-11:30	COFFEE BREAK							
12:00-13:30	PANEL 2A (class 113)	PANEL 3A (class 111)	PANEL 14A (class 7)		PANEL 18A (amph. 14)	PANEL 5B (class. 3)	PANEL 6A (amph. 11)	PANEL 19 (class16)
13:30-15:00	LUNCH BREAK							
15:00-17:00	WORKSHOP ANTHROCOMIX 1st – AMPH. B, NPB		WORKSHOP PODCAST 1st (x2) – CLASSES 102a & 109, NPB	ISLAHANE TWIXTLAB – PART A	WORKSHOP SOUND (GR) – CLASS 16		SHORT FILM SCREENINGS ETHNOFEST – AMPH. 11	
17:00-17.30	COFFEE BREAK							
18:00-19:30	PANEL 3B (class 111)	PANEL 14B (class 7)	PANEL 5A (class 113)		PANEL 6B (amph. 11)	PANEL 8A (class 16)	PANEL 9A (class 3)	PANEL 2B (class 4)
20:00-21:30	FEATURE FILM SCREENINGS ETHNOFEST – CLASS 111, NPB							
SATURDAY || 25.5.2024								
10:00-11:30	PANEL 9B (class 7)	PANEL 5C (class 111)	PANEL 18B (class 113)		PANEL 15 (amph. 11)	PANEL 4A (class 3)	PANEL 11A (amph. 14)	PANEL 10 (class 16)
11:30-12:00					COFFEE BREAK			
12:00-13:30	PANEL 17A (class 7)	PANEL 11B (class 111)	PANEL 4B (class 113)		PANEL 8B (amph. 11)	PANEL 9C (class 3)	PANEL 16 (amph. 14)	
14:00-15:00					LUNCH BREAK			
15:00-17:00	WORKSHOP ANTHROCOMIX 2nd – AUTH1	WORKSHOP PODCAST 2nd (x2) – AUTH2	INTERACTIVE NARRATIVES– FOLK MUSEUM & ARCHIVE, BASEMENT, OLD PHILOSOPHY BUILDING	ISLAHANE - ETHICS	WORKSHOP SOUND (ENG) – CLASS 16	TWIXTLAB – PART B – CLASS 3	SHORT FILM SCREENINGS ETHNOFEST AMPH. 11	
17:00-17:30					COFFEE BREAK			
18:00-18:15					SKAE PRESIDENT OF THE BOARD SPEECH– AMPH. 14			
18:15-19:45					HONORARY PANEL IN MEMORY OF VASILIKI MOUTAFI (PANEL 12) – AMPH. 14			
22:00	YPSILON { PARTY TIME }							
SUNDAY || 26.5.2024								
10:00-11:30					PANEL 14C (class 16)	PANEL 13 (amph. 11)	PANEL 18C (amph. 14)	PANEL 17B (class 3)	PANEL 7 (class 4)
11:30-12:00					LIGHT LUNCH / COFFEE BREAK			
12:00-14:00					SKAE ASSOCIATION MEMBERS MEETING – AMPH. 11			

In memoriam of Vasiliki Galani-Moutafi

The proposed panel is dedicated to the memory of Vasiliki Galani-Moutafi, an anthropologist whose pioneer work has served as key reference point in the study of recent and current cultural and economic transformations in Greece and beyond.

Galani Moutafi's ethnographic research focused on particular aspects of the notion of "locality" that emerged in the Aegean islands through the spread of tourist development and the market economy, as well as through new forms of gendered entrepreneurial practice. Her research contributed substantially to reflection around the hybrid transformations that index the international and global trajectories of local societies. The panel aims to contribute to further ethnographic investigation of issues addressed in her work. Indicatively, we invite papers engaging with the following topics:

- Tourism as a driver of social transformation brought about by the marketing / branding of local cultural and environmental resources in urban and rural, continental and island areas that promote distinct cultural and environmental resources
- Globalized localities and redefinitions of national belonging through the tourism experience and the (re)inventing of locality as a cultural difference. Tourism, globalized localities, national belonging and the spacing of cultural difference
- Islandness as a prism for reconceptualizing the local, the national and the transnational.
- Transformations of rural space and rurality through new productive practices and patterns of local product consumption of tourism development through new forms of entrepreneurship. Economic practices inflected by gender, kinship, friendship, religion, class and ethnicity within the market and beyond.

PANEL 12

Local starting points, global destinations. The multifaceted "locality" in the ethnography of 21st century Greece

Coordinators:

Eleftheria Deltsou
Assoc. Professor, University of Thessaly

Venetia Kantsa
Professor, University of the Aegean

Alexandra Bakalaki
Assoc. Professor, AUTH

Despoina Nazou
Postdoctoral Researcher, University of Crete

Eleni Papagaroufali
Professor, Emeritus, Panteio University

Session

University of Macedonia ▼ Amphitheater 14, Ground Floor
18:15 – 19:45

25.5.2024

Despoina Nazou
Postdoctoral Researcher, University of Crete

Tourists and their souvenirs: Locality made of threads, gender codes and cosmopolitan imaginaries

The souvenir refers to objects that remind us of places, people, events, which revive the past, feed back the memory, form nostalgic feelings.

Souvenirs related to tourism are about to be symbols of locality, condensing the "sense of place", turning intangible experiences into tangible memories.

Through ethnographic data collected from Mykonos concerning textile art, woven creations and other types of artefacts which acquired the character of souvenirs, I will attempt to demonstrate: a) the ways in which tourism is a field of a constant reinvention and reformation of locality, b) the ways in which tourists, entrepreneurs and artisans respond to

the dynamics of the tourist market, etc) how folk arts in tourism constitute a creative framework for reflecting on the Local- Global intersections.

Katerina Konstantinou
PhD, Panteion University

"Locals", "friends" and "*spitades*" (vacation house owners): Grades of localness on the Greek island of Paros

The complex issue of localness in island communities has been of interest to anthropologists and social scientists for a long time. Current hybrid status of these communities, contrasts what has been until recently conceived as well-defined and confined social groups. Challenging the confines of island communities and geographies has lead to a series of interesting revisions of the concept of "localness" in different local contexts. Focusing on the Greek island of Paros and its recent social transformations within the frame of tourism development, this paper deals with a variety of meanings and concepts, "localness" receives, as well as a set of properties and characteristics attested to the term "local". "Local" is a term widely used on the island, while its meanings are constantly changing in order to embrace new subjects, new idioms of belonging and relations to the place.

Eirini Papadaki, Antonis Kouros, Giorgos Gournis
Assistant Professor, Hellenic Mediterranean University
Graduate Student, Hellenic Mediterranean University
Graduate Student, Hellenic Mediterranean University

From Minoan Jars to "Luggage" ceramics.
Tourism, new entrepreneurship models and the re-identification of locality through the art of pottery-making in Crete

Cultural and Creative Industries (CCIs) are among the bodies that have been connected to creative tourism and have been given a significant place in the tourism ecosystem. The authors argue that such bodies/actors seem to satisfy travelers' three contemporary needs: the need to participate and interact with the visited community, the desire to discover the local tradition and differentiating aspects of the destination and the need to show their concern and care for sustainability issues in the tourism sector and the world in general.

Pottery making is one of the traditional hand crafting activities in Crete, finding its roots back to the Minoan civilization. It will be studied in this paper as an opportunity to encourage creative tourism in the island, inspire tourist creative routes and networks and the re-identification of locality and the identity of the island.

The methodological tools used for the collection of the research data included field work research and structured observation in two of the currently most prominent centers of pottery on the island, namely the villages of Thrapsano and Margarites. Data was collected through interviews with pottery artists and presidents of ceramic associations, as well as hotel owners, local people and tourists in the area at the time of our visit. other activities were also studied as part of the pottery-related destination image shaping, such as a pottery-themed festival named "Earth, fire, water" and the "potter feast", a winery at Thrapsano that uses local traditional jars for wine aging, as well as ceramics shops in Margarites. Additional data was collected by digital ethnography tools, as the research team recorded and studied the presence and visibility of the villages, the pottery workshops and the hotels of the area in the

digital semiosphere. All the data collected were examined by discourse and content analysis tools in order to find the main patterns and schemata communicated.

The paper maps and frames pottery-making in Crete, as well as highlights the passage from Minoan jars and the huge jars made in Thrapsano to the tiny ceramic creations in Margarites, a very popular tourist destination nowadays. Both the jars made in Thrapsano, and the ceramic objects made in Margarites travel to various destinations abroad, through digital orders and in the tourists' luggage respectively. Thrapsano was never in its history seen as a tourist destination, so the question of whether the size of the ceramic creations was influenced by or itself influenced the number of visitors in the specific villages was inevitably raised.

George Efharis Papamattheakis
Independent Researcher

Hosts as environmental stewards:
Sticky environmentalisms and imaginaries of escape

The sustainable turn of tourism in the global sunbelt is followed by a relatively recent repositioning of the hosts as guardians of their marketed environments. Different strata of hosts begin to take an expanded interest in their environment, both broadly conceived (as in climate change or global environment) and in the sense of the specific biogeophysical realm of their immediate surroundings. This implies a process in which the socio-technical mechanisms of the tourism industry are reoriented and conveniently reframed as practices of care for the landscapes that constitute the 'infrastructures of the summer.' If, as anthropologist Matilde Córdoba Azcárate has argued, tourism organizes space in a "sticky" way—meaning one difficult to escape from—I argue that an evolving stewardship-hospitality complex doubles down on this stickiness of tourism. I mean this both materially, through the sort of 'preservation of visitability' ethos and the infrastructural entanglement that I described above, but also in an indirect, strategic way: The pairing of tourism and environmental management seems so ideal that it strengthens the staying power of the first, while making the second dependent on it. Interestingly, and by contrast, for some in the host communities environmental stewardship is understood as a way to break away from the monocultural and sticky geographies of tourism. To build my argument I draw on a short fieldwork and participatory observation trip to the Navarino Environmental Observatory, part of the Costa Navarino hotels in SW Peloponnese in June 2022, as well as on ~10 interviews with environmental activists from he Cyclades conducted between March 2023 and May 2024.

Paris Tsartas
Professor Emeritus, Harokopeio University

Social Sciences and Tourism:
An investigation of the main fields of academic research in Greece

Since the first post-war decades, tourism has been a scientific issue that initially surprised and then provoked an impressive thematic amount of research from the different social sciences about this holistic - developmental and social - phenomenon as well as a model of social and cultural reproduction and development.

In Greece, the relatively late development of the Social Sciences in educational, research and academic terms initially affected the corresponding dynamics of the scientific engagement

with the social dimensions of this very important, as it turned out, social and economic phenomenon for the country.

However, after 1980 there is an increased interest in the investigation of Tourism mainly by sociologists and social anthropologists but also by many scientists coming from many and different branches of the humanities but also of the sciences of space and the environment.

This presentation attempts a journey through the main thematic fields of social and anthropological research of Tourism in the post-war period, additionally highlighting the differences but also the "common places" with the corresponding international experience in the subject. It concludes with remarks on the fields of research that seem to arise as a result of the structural and holistic social changes brought about by Tourism in our country.

This text is dedicated to the precipitous deceased colleague and friend Professor Vasiliki Moutafi, a pioneer of the social anthropological research of Tourism in our country.

W O R K S H O P S

#1

Title: **Experiential workshop of interactive storytelling**

Coordinators: Maria Mahaira (Storyteller – Adrachti), Athena Peglidou (Aristotle University of Thessaloniki)

Abstract:

Can the materialities of a fieldwork be the opportunity for a new narrative, in a coherent narrative and performative action? What can become a component of a performance based on an ethnography? In what ways is an interactive narrative constructed in which interlocutors could be engaged as co-authors and co-actors? How might the ethnographic experience be reorganized to re-tell a story? The art of storytelling, based on the power of the spoken word and the power of representation, can communicate with the community with a kinesthetic immediacy, removing the boundaries between individual and collective, object and subject, scientific and artistic, searching for regularities and certainties in viewing the social world as unstable, complex and uncertain. Based on the notion of assemblage (Marcus 2013), the bricolage of The Savage Mind (Lévi-Strauss, 1962), surrealist collage and film editing, artistic invention creates a new order by spending the heterogeneous, fragile, ephemeral, perishable, replaceable, accidental materials of the field to create an equally ephemeral construction to communicate (within) the field. The subversive potential of montage lies in its ability to alter the obvious by combining two or more seemingly unrelated elements. As Walter Benjamin argued, montage 'de-naturalizes' reality and shows its constructed nature (Suhr & Willerslev 2018:4). However, montage is not only about breaking down predetermined dimensions of perception and meanings, but it is also about reassembling new connections and knowledge.

#2

Title: **Art and anthropology: the uncertain in-between**

Coordinator**:** Sofia Grigoriadou (TWIXTlab), MA in visual arts & PhD in social anthropology

Abstract:

In recent decades, several theoretical and methodological developments have brought art and anthropology close to each other. These developments have opened the way to experimentation with new ways of writing and theorising, as well as with new means and tools, both for research and for the production and communication of artistic or anthropological work −or forms that refuse to be classified in one or the other field. The uncertain space between anthropology and art is characterised by (creative) doubting and experimentation, by complexity, but also by resistances and hierarchies.

The proposed workshop is aimed at (up to 10) anthropology students who are interested in the possibilities that art can open for their ethnographic methodology. Workshop steps:

-Introduction: theoretical references as well as examples from ethnography and art concerning: participatory observation, "observational participation" and the intervention of the ethnographer in the "field", auto-ethnography, multimodal ethnography, use of artworks as research tools. Works of art that have been produced and used in the context of anthropological and artistic research will be presented and commented on, as well as examples of research between anthropology and art. Discrepancies and perspectives opened up by the cooperation between the two fields will be critically addressed.

-Discussion and comments on the presentation materials.

-Discussion around the participants' specific interests and research. Perspectives and reflections on the possible use of multimodal tools as well as tools coming from art in conducting and disseminating their research.

For selecting participants, we require a paragraph stating the reasons for participating in the workshop (up to 300 words) along with a small sample of material from the research they are interested in developing (drafts, images, ideas, up to 3 attachments). The material can be sent to: twixtlab@gmail.com

#3

Title: **Experiments in public anthropology "From the 5th Floor": Anthrocomics & Podcast**

Coordinator: Penelope Papailias, Associate Professor, University of Thessaly
Varvara Chousiafi, Foteini Kitou, Michaela Kostoglou Dimitra Morosou, Zoe Papadopoulou, Erika Tsioukantana

Abstract:

This workshop will highlight some of the multimedia and multimodal works produced by my students at the Department of History, Archaeology and Social Anthropology at the University of Thessaly over the past several years and their experimentation with new formats and modes of engaging publics with social research and cultural critique, such as podcasts, desktop cinema, critical games, anti-tours, death cafés and anthropological comics. Specifically, the two-part workshop will showcase podcasts and anthropological comics, creating opportunities for participants to learn about the experience of producing these works, while also engaging the anthropological topics they raise.

1. **Anthrocomix:** The first workshop led by undergraduate students and recent graduates will center on the creation of the comic *10 minutes* that, through the ethnographic portrait of a trip to the supermarket, opens up timely issues related to social-economic conditions in Greece. The workshop will include activities such as drawing self-portraits and creating scenarios, through which participants will brainstorm the many possibilities comics as a medium offer for narrating collective experience, social relationships and cultural meanings, with emphasis on: multimodality, humor, identity and identification, autobiographical discourse, the political in the personal, the intertwining of realism with the fantastical.
2. **Anthropological podcasting:** The second workshop led by graduate students will feature select podcasts from four seasons of *Apo to Pempto* ('From the 5th Floor') - focusing on subjects including the anthropology of death, the politics of naming, racialized identities, social movements, environmental humanities. We will consider the many possibilities of podcasting as a mode of public intervention, experimentation in storytelling and creative orchestration of soundscapes and voices. Further, we will challenge the tendency of podcasts to isolate us in bubbles of personal interest by listening to podcasts together and discussing them afterwards.

#4

Title: **Ethnographic sound writing (GR)**

Coordinators: Alexandra Balandina and Theodore Konkouris

Abstract:

In this workshop we will have the opportunity to experiment with ethnographic sound writing. Drawing from the theory and ethnographic writing in anthropology and ethnomusicology, we will first consider the terms "sound writing" and "ethnographic listening". The first term will be understood as the cultural translation of the ethnographers' sound immersion in a sound culture and through the concept of sound knowledge (sound knowledge) which results from acts of listening. The second term will be analyzed through the lens of a focused, reflective, dialogic and intersubjective listening in the field.

Then we will discuss the distinction between the description and representation of sound through writing, on the one hand, and the cultural translation of the sound of a world we inhabit bodily, sensorily and cognitively, on the other. We will also touch upon multimodality in ethnographic writing that uses audio ethnographic works, such as podcast, CD, sound postcards, audio blog.

Short written examples about sound and sound writing from literature, anthropology, folklore and ethnomusicology will be given to the participants and discussed during the workshop. Ways of listening and ethnographic listening will also be considered. Then, through acts of listening, the participants will have the opportunity to experiment during the workshop with writing about sound and sound writing. At the end of the workshop all participants will share and discuss their written texts about sound, of sound and through sound.

We hope that with this workshop we will enrich our understanding of the ethnographic process of research and writing which focuses on ethnographic listening, sound knowledge and the sound world around us.

#5

Title: **Ethnographic sound writing (EN)**

Coordinators: Alexandra Balantina and Thodoris Konkouris

Abstract:

In this workshop we will have the opportunity to experiment with ethnographic sound writing. Drawing from the theory and ethnographic writing in anthropology and ethnomusicology, we will first consider the terms "sound writing" and "ethnographic listening". The first term will be understood as the cultural translation of the ethnographers' sound immersion in a sound culture and through the concept of sound knowledge (sound knowledge) which results from acts of listening. The second term will be analyzed through the lens of a focused, reflective, dialogic and intersubjective listening in the field.

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Short written examples about sound and sound writing from literature, anthropology, folklore and ethnomusicology will be given to the participants and discussed during the workshop. Ways of listening and ethnographic listening will also be considered. Then, through acts of listening, the participants will have the opportunity to experiment during the workshop with writing about sound and sound writing. At the end of the workshop all participants will share and discuss their written texts about sound, of sound and through sound.

We hope that with this workshop we will enrich our understanding of the ethnographic process of research and writing which focuses on ethnographic listening, sound knowledge and the sound world around us.

#6

Title: **Ethical Issues in Anthropology and Ethnographic Research**

Coordinator: Falia Varelaki, Postdoctoral Researcher, Department of Philosophy and Cultural Heritage, Ca' Foscari University of Venice

Abstract:

The workshop, titled "Ethical Issues in Anthropology and Ethnographic Research", is set to be an interdisciplinary meeting that will gather invited speakers from various fields such as anthropology, law, and philosophy to explore the complex and evolving landscape of ethical issues in anthropological research. The workshop aims to promote a deeper understanding of the ethical challenges and dilemmas faced by researchers and engage in meaningful discussions regarding the ethical principles governing the field of anthropology.

Ethnographic research, characterized by its participatory nature, often raises intricate ethical questions. Anthropologists will address issues that arise during on-site ethnographic research and the Ethical Codes of other anthropological associations.

Speakers from the field of law will provide insights into the legal aspects of ethnographic research and the intersection of ethnographic practices with legal standards, examining issues such as (sensitive) personal data, informed consent, confidentiality, and intellectual property rights.

Philosophical perspectives will be presented to encourage reflection on the broader ethical foundations of anthropology and the philosophical underpinnings of research ethics. Participants will explore topics related to cultural relativism, the impact of power dynamics in research, and the responsibilities of anthropologists towards the communities they study.

The workshop will also include case studies and practical discussions, allowing participants to share questions, experiences, and ideas related to addressing ethical challenges in the field. This interactive aspect of the workshop aims to provide valuable insights and tools for participants while contributing to the development of an Ethical Code for the Association of Social Anthropologists in Greece.

Proposed discussion topics:

Informed consent and participant autonomy.

Protection of privacy and the identity of research subjects.

Ethical issues in data collection, analysis, processing, and publication.

Power dynamics between researchers and research participants.

Research ethics in the digital age.

This workshop offers a unique opportunity for anthropologists, researchers, students, and professionals to engage in critical dialogue and collectively contribute to the emerging discourse on ethics in anthropology and ethnographic research.

Speakers:

Gkefou-Madianou Dimitra, Professor Emeritus of Social Anthropology, Panteion University
"Politics of Ethics in Anthropology: Genealogy of Codes of Ethics or Are Codes Useful After All?"

Rozakou Katerina, Assistant Professor, Panteion University
"Research on Bureaucracy and Bureaucracy on Research in the Study of State"

Zografopoulos Dimitris, Senior Legal Counsel – DPO at Greek Ministry of Health
"How Protected are Personal Data?"

Pantazakos Panagiotis, Professor of Ethics, National and Kapodistrian University of Athens
"Ethical Approaches in Scientific Research"

FILM SCREENINGS ETHNOFEST

Programme of screenings for the 2nd Conference of the Association of Social Anthropologists of Greece (SKAE) "Anthropology, Ethnography in/for uncertain times" in Thessaloniki, 24-26 May 2024. Selection of films and pre-screening foreword by Konstantinos Aivaliotis, co-founder and director of the Ethnographic Film Festival of Athens-Ethnofest & Assistant Professor at the Department of Cultural Communication and Technology of the University of the Aegean.

Day I Main Slot (85')

2011 (2011) | What Has to Be Photographed! 13'

Visit to a photographer's studio in Sanaa (Yemen). It is here that family photos are taken, which are meant for the walls of the living room for friends and strangers to see. We are in the middle of this making, between painted décor and sceneries of faraway places. The people between the architectural elements and the draped plush toys are not so different from those who had themselves immortalized by the European studio photography in the 19th century, except for one thing: the absent women…

1985 (2018) | Cannibal Tours 72'

Cannibal Tours is two journeys. The first is that depicted – rich and bourgeois tourists on a luxury-cruise up the mysterious Sepik River, in the jungles of Papua New Guinea … the packaged version of a "heart of darkness". The second journey (the real text of the film) is a metaphysical one. It is an attempt to discover the place of "the Other" in the popular imagination. It affords a glimpse at the real (mostly unconsidered or misunderstood) reasons why "civilised" people wish to encounter the "primitive". The situation is that shifting terminus of civilisation, where modern mass-culture grates and pushes against those original, essential aspects of humanity; and where much of what passes for values in western culture is exposed in stark relief as banal and fake.

Day I Slot A (106')

2011 (2013) | Memory Objects, Memory Dialogues - 26'

"Memory Objects, Memory Dialogues", a split-screen animated film, 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 artifacts, projected alongside selections of interviews from the ethnographic research 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.

2014 (2015) | Strange Beasts - 18'

Set on the outskirts of the Bowland Fells, the film is a sensory exploration into the realms of an English dairy farm, observing the peculiar existence shared between man and one of the most fundamental creatures in human history: the cow. In the 'mini universe' of the farm, the camera is a quiet witness as the parlour bustles with a sea of cows, the fields hum with the sound of electric wire, and a calf is pulled into existence with the tug of a rope.

2014 (2015) | Black Coal - 9'

The film gives an overview of one of the methods used to produce charcoal in Portugal, as this still is one of the methods that comes closest to the secular ones that were still very active in the past decades. This tour of the coal world begins from the cutting of trees and reaches the point of the sale of the product at the production site.

2016 (2017) | Promenade - 31'

A reflection on the near and the far, the past and present, Promenade observes a series of movements and interactions on a renovated section of the Marseille waterfront. Recorded during two years, the film depicts the new life of a commercial shipping pier recently converted into a public esplanade and the site of two imposing modern buildings over the course of a single day. Before daybreak, the space is nearly empty. Sunrise prompts a start to daily activities—boats arrive, fishermen cast out their lines, the first timid tourists line up outside of a new museum. During the day, a cast of itinerant vendors, swimmers, fishermen, and other locals circle around the J4's new visitors and buildings, eventually reclaiming the space at night.

2018 (2019) | Histories of Wolves 22'

This film portrays a collection of chilling tales about encounters with wolves in a village in northern Portugal. At nightfall hour, shepherds used to gather and tell stories. Myth, death, killings… things might or might not happened but inspired by aboriginal battles between human and the wild. The tellers' eccentricities blur fact and fiction, which lead to a world that seems lost in time.

Day II | Slot B (110')

2016 | Student Film - I am not Leaving Eldon 49'

The state of Iowa is the largest producer of soy and corn in the U.S. In the town of Eldon, Iowa, the multinational corporations, Cargill and John Deere, are the most important job sources – mostly in the low income bracket. In the town there are hardly any public services and houses are miles apart. Five young people talk about their daily lives in this rural area. Layoffs and outsourcing are real threats. Beside all this, the protagonists are labeled with negative stereotypes: white trash, rednecks and hillbillies. The five inhabitants of Eldon describe the local changes. Why stay despite bad job opportunities? How do they deal with their negative stereotypes? Why is freedom more important than a career? Creative solutions and a strong sense of community are essential in this rural region. An anthropological documentary about unlocked doors, fun and conflict in geographical isolation.

2020 | Filmic Experiments in Ethnography | Elsewhere-Everywhere 61'

A computer screen, images from the four corners of the world. We cross borders in one-click while another trip's story reaches us in bits, through text messages, chats, phone conversations, and an immigration office's questionnaire. It's the journey of Shahin, a 20-year-old Iranian boy who, fleeing his country alone, lands in Greece, then winds his way to England where he claims asylum. With the support of: Institut Français de Grèce

CONFERENCE PANELS

PANEL 2

Livelihoods in the Arts:

Intersections of (out – of – the) ordinary uncertainties

Coordinators:

Dr. Ruxandra Ana
PhD, Adam Mickiewicz University in Poznań

Dr. Hannah Wadle
PhD, Adam Mickiewicz University in Poznań

In this panel, we address the experiences of individuals whose professional lives are involved in the broadly defined field of "the arts". Acknowledging the multiplicity of possible experiences of being an artistic practitioner, we assume nevertheless that there are some central commonalities as to the paradigms of uncertainty that individuals in the arts have to deal with and position themselves within. These concern questions around markets, institutions, mobility regimes, cultural hegemonies, gender, the body, creative practice, affect. The goal of this panel is to ethnographically gauge the intersection of regimes of uncertainty for art practitioners. Broadly understood artistic practices are thus the starting point for questioning issues related to uncertainties, with a particular focus on the question of mobility/immobility. What can artistic practices reveal about responses/coping strategies/mitigations of uncertainty in times of multiple, overlapping crises? We aim to gain a better understanding of moments, in which artistic practitioners perceive uncertainty as "out of-the-ordinary" and existential, thus when conventional ways of dealing with everyday uncertainties inherent in the profession collapse or also re-normalise.

We invite ethnographically grounded contributions looking at the intersections of regimes of uncertainty that affect artistic communities, and arts professionals and practitioners. We are particularly interested in papers that touch upon the following subthemes:

- Arts and migratory contexts: going beyond reading their intersections as either cultural loss or cultural gain
- The relationship between artistic mobilities, policies of cultural institutions, and migratory regimes
- Artistic practices as zones of merging (of hopes, desires, imaginaries, affects, embodiments)
- Artistic practices and precarious labor: migration and the reconfiguration of professional trajectories
- Redefining success, recognition, and prestige as artistic trajectories unfold in migratory contexts
- Modes of ethnographic knowledge: collaborative practices when academic knowledge meets activism

Chair: Dr. Hannah Wadle

Roger Sansi
Professor, Universitat de Barcelona

Of artists and stones. Projects, processes, lives and mobilities in contemporary art

The project "The artist and the stone" (2015-2016) proposed to bring a Palestinian artist and 2 tone stone from Palestine to Barcelona. For the artists that designed this project, a couple formed by an Italian and a Canadian with an artistic residency in Barcelona, the process itself was more interesting than having the artist and the stone present in Barcelona: the process of mobility was more interesting than the completion of the project. However, before it reached its final goal, the process was much more complicated than they expected, full of impasses, delays, and detours, resulting in unintended consequences on the life of the artists themselves.

In this paper, together with the questions of mobility, I will also discuss the forms of work and life, not only of livelihood, that this project opens. Contemporary art practice often faces contradictions between the actual agency of artists and curators and the high expectations deposited on the "power" of art to create experimental and critical social situations. These social experiments often impinge upon questions of mobility, sovereignty, and migration, but also propose alternative forms of work and life to capitalist productivism, based on open "processes". At both levels, the expectation is that the "power" of art can create zones of refuge, micro-utopian alternatives to the existing dominant conditions of mobility and work in the contemporary world. The cosmopolitan ideals of a world without borders are intimately linked to a form of life that contraposes opened processes to finished products. But open artistic processes still become products, precisely because artists still must make a livelihood. Similarly, the ideal of a world without borders often encounters the hard truth of the unequal access to mobility that artists have. And yet, precisely of these contradictions, these art experiments are good to think with.

Hannah Wadle
Assistant Professor, Adam Mickiewicz University in Poznań

A dream worth dreaming? Negotiating Belonging, Recognition and Opportunity after Graduation from Polish Film School

While contemporary Poland has been marked by a climate of political right-wing conservatism, some spaces have held the promise of a different kind of Poland that includes critical thought, embracing difference, creative innovation, openness to the world: film schools are traditionally among those spaces. Abroad, too, Polish film and Polish film schools are known and celebrated for their critical perspectives

and groundbreaking contributions to cinema. To those who enroll in Polish film education these two elements give shape to a double promise: the promise to belong somewhere in a divided society and the promise to be recognized internationally for a rarely noticed position of peripherality. This paper is based on biographical interviews with working individuals of different professions who recently graduated together from a postgraduate course in film production at a Polish film school. It also includes auto-ethnographic reflections as a participant of the same postgraduate film production course that spread over nine months during the Covid-19 pandemic.

The paper traces recent graduates' longings for recognition and belonging and shows how different individuals create alternative, often transnational, horizons for themselves. The author unpacks the struggles that are involved for different kinds of identity and intersections to exist for the film school graduates. In their individual reflections, the interviewees and fellow graduates critically evaluate the particular lure of film school and the film industry as a promised place, comparing and contrasting it with other options, their availability and the involved personal costs. Concluding, the paper argues that individual searches for self-realisation and the urge to create a path for oneself cannot be understood without reflecting on the intersections and constellations of identities, privileges and marginalisations that lend them their creative energy.

Dilshaad Hossain
PhD student, Durham University

Visibilising relations of CAA [Citizenship Amendment Act (2019-2020)] protests through artifacts in India

Artists and designers have developed ways to effectively proliferate their messages throughout the history of political demonstrations, from pamphlets to radical publishing in the 20th century, to today's dissemination of protest art. In this context, my presentation would focus on the anti- CAA (Citizenship Amendment Act) protests in India in 2019-20 and explore how artists contributed to the protest, together with social media. To help place the context, the amended Citizenship Act in 2019 explicitly stated that illegal migrants living in India from Pakistan, Afghanistan and Bangladesh belonging to Hindu, Buddhist, Sikh, Jain, Parsi and Christian religious communities would be eligible for Indian Citizenship. The Act particularly excluded Muslim migrants and legislations like these go against the basic and secular democratic framework of the Indian Constitution further creating uncertainty in the lives of the minority Muslims. At this juncture of my research, while conducting an ethnography in India, I am employing the ethnographic approach of interviews and observations amongst the Muslim women who protested and the artistic community who impacted the protests, the study would gain a deeper understanding of the complex social and political contexts in which my prospective participants mobilize. The protestors took to the streets to voice their agitations and present forth the uncertainties that pose a threat when one's citizenship is taken away from them. The presentation would specifically focus a part of my ethnographic work on how aesthetic artifacts like graffiti, digital art on social media, murals give rise to social and cultural life, consciousness, and subjectivity during a political crisis. In short what is the relationship between the protests of that of artists and the Muslim women and how does this abstract mode of relationship become visible through images?

<u>**Chair: Dr. Ruxandra Ana**</u>

Ruxandra Ana
Postdoctoral Researcher, Adam Mickiewicz University in Poznań

Between precarity and prestige. Migrant dance labor in times of crisis

In this paper I address movement practices as strategies for spatial and social mobility in a crisis context. My focus is on Cuban migration to Europe, in order to analyze how bodily skills, along with symbolic and cultural capital, are employed so as to access different social worlds and to establish one's position as a professional on an otherwise difficult labor market.

Cuba – as imaginative construction – holds a central position on the global dance marketplace, which values or devalues dancers for their race and ethnicity. Drawing upon my multi-sited ethnography, I examine how the embodied labor of subaltern bodies establishes a regime of recognition, visibility, and value while at the same time creates new spaces for alternative pedagogies that challenge Eurocentric educational models. In Europe, the growing number of dance schools, 'Latin' parties and festivals reveals a paradox of institutionalized dance teaching. Although most dance businesses are predicated on embracing 'diversity' and discovering new cultures through dance, this premise is constantly negated. Dance aficionados rarely blend in with migrant groups or practice social dances outside pre-defined, institutionalized settings.

Younger generations of Cubans, disenchanted with the Cuban Revolution and its promises, having no affective ties to revolutionary ideology, envision themselves as future migrants in a world of better opportunities outside Cuba. Dance careers provide them with an opportunity to access more than just the international dance scene, associated with notions of prestige and success. The lack of professional organizations or institutions that regulate and validate dance careers in the fields of 'Latin dancing' or 'ethnic dances' (as opposed to the worlds of ballet of ballroom dancing, for instance) means that dancers' careers are subjected to market logic and develop mostly through affective labor (Hardt 1999) in capitalist economies.

Vagelis Arvanitis, Anna-Alkinoi Miliopoulou, Alexis Tsiamoglou
Post Graduate student, AUTH
Political Scientist
Choreographer

Performance between detention and teaching. Radical uncertainty in the prison school class

According to the EU Prison Regulation (2006), imprisonment should only mean "restriction of movement to another place". The prisoner remains a subject of rights. The prison must ensure good living conditions (housing, food, hygiene, dignity, socialisation, entertainment) as well as high-level educational opportunities. With this in mind, we designed the artistic-educational program *I Dream* at the 3rd Second Chance School at the Thessaloniki Correctional Facility (Diavata Prison), which revolved around the concept of *narrative performativity*.

Narrative performativity questions hierarchical organisation in the production of a final work. Our goal was to create a collective experience that addressed the students' wishes and accepted *a foundational condition of radical uncertainty* in the activities performed. Performances were structured around the tensions in three basic relationships:

inside-outside [home vs condition of detention]
prisoner-citizen-migrant [rights, opportunities vs responsibilities, limitations]
personal narrative of life-production of collective work [method of expression vs method of composition]

Through the variety of expressive means (movement/dance, visual arts, constructions, oral narrating, structured creative writing), an attempt was made to combine the **possibility of open-ended creative content** with **a tight cognitive structure** for the production of specific and concrete final works. As we passed from one medium of expression to another, we treated *dreaming* as a mental state, as protest, as a bridge towards freedom, and as a personal and social mandate.

The project led the team to conclude that performativity, which is embodied, actively physical and situated, is a necessary complement to current prison education curricula that prioritise practice-based training as well as linguistic and mathematical literacies.

Anna Micheli, Alexandra-Aikaterini Andrianou
PhD, University of the Aegean
PhD candidate, Ionian University

Once upon a time. Auto-ethnographic narratives about life in the museum at a time of uncertainty and precariousness in cultural spaces

The professional potential of a museum always shapes the human part of its physiognomy. The history of the museum is marked by the numerous, as well as the stable and unstable presence of the professionals who worked under its operating status. Nowadays, however, there are increasingly more and more questions concerning the institutional role of museum professionals as fully active figures within the museum space and as integral parts of the history of museums. This presentation seeks to reflect the diversity of career problems faced by people who have either worked or are working in small local museums and the numerous challenges of uncertainty they have faced throughout the life of these museums. Is there a correlation between the challenges of small local museums and professionals? What is its impact on the museum professional's life? Does it associate with the balance between stability and change? In particular, our study, through the self-ethnographic method of listening the personal narratives (stories), focuses on investigating the personal shifts (legal, economic, ethical, social) of museum professionals, demonstrating how their presence constitutes an unchanging stable factor in the constitution of the museum's cultural biography.

Sujoy Ganguly, Maria Velioti-Georgopoulos

PhD candidate, University of the Peloponnese
Emeritus Professor, University of the Peloponnese

Theatre as understanding of self and addressing of reality: ethnographic observations on Jana Sanskriti's Theatre practice and impact

In many communities in South Asia where the oppression of women is common, it is often normalized and perceived as just, even by the victims of domestic violence. A popular view in India is that men think logically and women are foolish, manageable only by occasional beating (Chowdhry 2015, 13).

The paper draws on anthropological, feminist and postcolonial literature on the rising, experience and reaction against gendered violence in the private and public spheres in South Asia (e.g.Chatterji & Chaudri 2012). Based on ethnographic fieldwork, the paper discusses the attempt and the impact of *Jana Sanskriti,* a participatory theater company, in West Bengal, India, to address domestic violence against women through staging performances involving volunteers from the audience in acts of self-reflection in order to foster collective change, according to the Theater of the Oppressed principles and method. The community the work was done with were primarily Hindus.

The paper based on Sujoy Ganguly's PhD in progress explores the journey of the women of a community of 200 people in the Jana Sanskriti movement who have taken Theatre of the Oppressed and turned it into an instrument whereby they have been able to address   patriarchal structures of the society around them and bring about an environment of dialogue in the family that seeks to replace with painstaking effort the culture of monologue which systematically victimizes them.

The discussion relies on nine months of ethnographic fieldwork based on participant observation of the first author, a young man of 38 years old, as native researcher and also a member of the theatre group for 10 years (Bourdieu 2003) with a help of female assistance. It also employs archival material such as national and local press's coverage of women's abuse on a local and national scale and of their active response to victimization.

PANEL 3

Ethnographing the emerging ecological sensitivities in the era of energy transition and climate crisis

Coordinators:

Manolis Tzanakis
Associate Professor, University of Crete

Vavvos Andreas
PhD student, University of Saint Andrews & University of Crete

The climate crisis and proposed policy measures for mitigating its impacts have catalyzed debates in anthropology regarding human-technology interactions, relationships with non-human entities, and environmental connections. These discussions also delve into non-anthropocentric views of the social and natural realms. A critical point in social sciences debates is the belief in human separateness and superiority, asserting dominion over social and natural worlds. However, innovative critical perspectives have spawned new research domains, yielding significant theoretical, empirical, and epistemological advancements. Concepts like "new materialism", "ontological turn", "non-representational theory", "multispecies" and "transspecies" theories, "post-humanism", "Anthropocene", and "Capitalocene" among others, are shaping a burgeoning lexicon.

In this thematic panel, we investigate the ramifications on human-nature relationships emanating from this redefinition of humanity. We will discuss political efforts by environmentally-minded social movements, unions, and collectives, the resistance of local communities against natural resource privatization like water, and the rise of new ecological awareness that problematizes the environment, making it a focal point of contention and ambiguity. Our focus centers on anthropological research exploring human interactions with nature, especially how human activities impact "natural resources" such as energy and water. The primary aim is to critically examine the epistemological, methodological, theoretical, and political inquiries emerging from the nascent field of ecologically oriented anthropology.

Chair: Manolis Tzanakis

Mimina Pateraki

Anthropologist, Coordinator of European Projects, Municipality of Korydallos (Planning Department)

Policies for the environment, sustainability and public engagement in the political arena of the European Union

This paper deals with the promotion of the green sustainable transition by the EU focusing on funded projects of the period 2023-2025 and more specifically by in studying a transnational network of cities (Denmark, Lithuania, France, Portugal, Spain and Greece). The main goal is to convince the subjects about the value of sustainability and they invest in the awareness of the citizens and their participation (public engagement). In this framework, I aim to highlight the contribution of anthropological studies to the above policies. The conceptualization of political planning can become more conceivable and therefore direct and effective by being enriched, and essentially strengthened by the appropriate anthropological theoretical tools. As I have already discussed elsewhere, the hegemonic discourse of EU-funded projects and the practices that accompany it have been challenged inside and outside of Greece by citizens and project employees. Going a step further, I argue that, anthropology, bringing the social and historical context, lived experiences, needs and expectations of the citizens of the cities in which the above policies attempt to intervene, can bring very important results.

In this paper, my aim is to understand what is new about this network as one of the EU-funded projects on the environment, sustainability and public engagement. How understandable is it to the citizens it addresses? How do citizens, politicians, stakeholders, project employees, perceive the green sustainable transition? Why should we invent new terms and concepts detached from the lived experience, and knowledge of the inhabitants of each place, when there is a plurality of concepts provided by anthropological studies? Why do we not pay the required attention to the knowledge that different generations have experienced and accepted?

Sevi Tsampounari
PhD Sociology, Panteion University

Development of an exemplar for ecologically-oriented anthropological knowledge through the thought and work of Edgar Morin.

The work of the great philosopher and thinker Edgar Morin without a doubt provokes a critical discussion of the need for an ecologically-oriented anthropological knowledge. Through his

anthropological work, the thinker highlights the imperative driving force of the interconnection of everything. His overriding concern, which emerges primarily through his multi-volumed work, 'The Method' is an understanding of social reality through a holistic approach to knowledge in general which denies its fragmented nature. Edgar Morin supports the complex nature of the human species, its multiple complexities. In his analyses, the human species is absolutely dependent on its environment and the environment is incorporated within anthropological and social consciousness. Today, the deregulation of ecosystems, the ecological and planetary crisis, have brought the need for transformation of the relationship between humans, other living beings, and nature to the forefront. Edgar Morin underlines the common fate shared by human kind with the bio-ecological future of the planet, raising epistemological, methodological, theoretical and political issues which are the concern of interdisciplinary scientific study and universal humanism. Edgar Morin's methodological rules are rooted in understanding, the need to connect reason and emotion, as well as the human species' integration into its community and environment. In the context of these connections, through anthropological observation but also through the interpretation of discourses and narratives, an environmental ethical basis can emerge in which people, other living beings, and the natural environment act and are examined as a whole. In his recent work, 'Let's Change Lanes: The Lessons of Coronavirus', he brings us face to face with existential questions about our way of life and our true needs. The lessons are anthropocentric yet universal, inspired by humanism and his own invaluable experience in the field of intellectual thought and social struggle. The thinker's gaze is unceasingly focused on nature, urging us to see the present dangers and threats emerging after the health crisis as opportunities to take a stand in movements fighting for change, in the hope that the expression of solidarity and shared responsibility will reach the planetary community as a whole.

Katerina Talianni
Independent Researcher

Ecocritical listening in the time of climate crisis: sonorous approaches for the Anthropocene

The proposed contribution will discuss the multiple and intersecting ways in which listening enables the rearticulation of our relations with the surrounding world. Whether in urban or natural landscapes, voices of animal life and humans struggle to be heard. In the field of environmental ecology, ample research has been produced on the consequences of anthropogenic sounds – particularly noise – in the wellbeing of human/more-than-human acoustic communities. Organisms are displaced from their natural habitats or are forced to adapt to survive in the Anthropocene era. Current discussions around environmental concerns in the time of climate crisis benefit from interdisciplinary approaches and sonorous perspectives from the field of sound studies. Following the trend in sound art that concerns itself with environmental issues, be it, sonification of environmental data or the more creative research/artistic approaches of soundscape composition, I identify the potential for listening, research, and artistic practices that can become ecocritical. In grasping environmental challenges through a sensory experience and engagement that is reflective and felt; embodied and imagined, environmental sound artists develop new creative research mechanisms and tools that are applied in every aspect of their practice and in response to self- as artist-researcher, and audience-perceivers. Ecocritical listening is proposed here as a sonic way of being in the world; a framework for perceiving and interacting with acoustic environments in ways that challenge anthropocentric perspectives, while deepening our perception of the complexities and nuances of ecological crises and their future implications. The aim is to produce more inclusive answers to the question of how we might hear the Anthropocene in ways that matter.

Manolis Tzanakis
Associate Professor, University of Crete

On the Ethical Problematization of the Seabed: Recreational Scuba Diving in Greece and the Emerging Ecological Sensitivity Towards Underwater Life

Utilizing the methodology of historical ethnography, this presentation aims to investigate the practices of amateur scuba recreational diving in relation to their gradual sensitivity towards the seabed and aquatic life. Based on historical and sociological research of diving in Greece, the presentation examines the stages of institutionalization of scuba diving as a global recreational practice, from the end of World War II to the present, and how these regulations are reflected in similar institutional arrangements in Greece. The main research questions addressed in the presentation are: (a) how scuba diving historically evolved as a recreational activity, distinct from similar practices of amateur or professional fishing, (b) how the underwater experience conceptually formed as a recreational activity, functioning as a moral component of the relationship with the self and the underwater nature, and (c) how an underwater ethic of "minimal intervention" developed for recreational scuba diving, within the context of an increasingly sensitized relationship with nature. As will be argued, the sensitivity towards the seabed and marine life, perceived as vulnerable but simultaneously critical components of an ecological continuum, is fraught with contradictions and paradoxes, which in turn, albeit indirectly, highlight the major political stakes of our times.

2nd Session

Aristotle University ▼ Class 111, Ground Floor, Old Philosophy Building
18:00 – 19:30

24.5.2024

Chair: Andreas Vavvos

Vavvos Andreas & Prassos Stefanos
PhD Candidate, University of Saint Andrews & University of Crete
Retired lignite miner, former President of the Energy Workers' Trade Union Labour Solidarity, former Regional Councillor of Western Macedonia

Causally explaining the resistance to lignite phase-out in Western Macedonia

Western Macedonia has been one of the pillars of the so-called ''energy transition'' across Europe. However, the transition from lignite to natural gas and renewable energy sources has also given rise to a number of concerns and conflicts. As the economy of Western Macedonia was based on the operation of lignite for decades, the process of lignite phase-out has brought about dramatic changes on multiple levels. In this paper, we use the methodological tool of collaborative ethnography to analyse the collaboration between a PhD candidate (Andreas) engaged in social movements in the energy sector and a former president of a trade union of workers in lignite mining and energy production (Stefanos), who is an active member of energy collectives in Western Macedonia. In this paper, we draw on our shared personal experience of participating for three years in initiatives, protest events, and other

collective processes in the region. The aim of the presentation is to discuss the concept of social causality and analyze the causes of resistance in the region, with particular emphasis on the opposition of local residents, the working class and other collectives.

Lekkos Andreas
Postgraduate student, University of Oslo

Their environment our land. Local ecologies and energy transition in island Greece

In the last two years, Greece has been plagued by the effects of anthropogenic climate change. The frequency of extreme weather events tests the resilience of a country recovering from a decade-long structural adjustment program. In this polycrisis moment where the planet is becoming ''too hot … too unequal … too neoliberal'' green growth and Renewable Energy Sources are emerging as a viable alternative. Policy makers ''imagine economic growth coupled with sustainability'' driven by a belief in technological fixes, science and modernity. However, energy transitions are multifaceted socio-political processes that often invoke frictions in local communities, reproduce extractive logics and lead to environmental decay and collapse. This paper intends to highlight aspects of the green transition in Greece through the example of Astypalea. The island is the first of a new wave of energy projects in Greece that are based on public private partnerships to attract foreign investment. In Astypalea, the

Greek state and the VW aim to introduce e-mobility solutions while advancing the use of RES. The former CEO of the German company described the island as a test lab, "an open experiment for future decarbonization", representing a local solution to a global problem. Despite the enthusiastic media coverage, members of the local society experience energy transition and RES development as an alien discourse, a promissory force that seeks to alter their land and ways of being. For Astypaleans, the (is)land is a palimpsest. A fulcrum that holds intergenerational relationships and tangible personal memories. It is what constitutes the uniqueness of the place. Drawing from a 7-month long field research, this paper explores how the land becomes a contested space, the medium upon and through which different notions of value and morality are articulated.

Alexandros Bouris
Undergraduate student of the University of Thessaly

Tending Sheeps, Goats and Wind Turbines

The research topic is entitled "Tending Sheeps, Goats and Wind Turbines" and is set in the mountainous rural landscape of Kafireas or Cavo Doro, in South Evia. Exploring the lives of social groups, as well as exceptional or degraded landscapes, the project is based on a critical investigation of the relationship between territories, technologies, nature and bodies.

The research deals with the current situation in the area, with the two main activities being livestock and wind industry, which are not directly related but have a common concern of care, with the inhabitants of the wider area being active in tending sheeps , goats and Wind Turbines. Man, Animal, Machine coexist in the landscape, or at least they try to as the wind industry dramatically affects the region, turning it into a machine landscape where each of us is an intruder in an architecture that has left us behind.

Thoughts about embodied experience in the landscape, thoughts about issues of power, assertion and politics of territory are therefore generated. Thoughts about the present and future of the land, thoughts about a possible post-anthropocene scenario where technology 'calculates', shapes and constructs our

world, having influence on the environment, with humans watching and intervening when they need to tend the machine, like a farmer tending for his land for as long as it is still in his hands.

By examining the extent of anthropocentric interventions, which become geological forces and shape the identity of the landscape, the power relations between the subjects involved, human and non-human, the forms of political assertion through ecological social movements, and the technological "onslaught" redefining the relationship between man, technology and nature are thus analysed. Under the new conditions, we need to redefine the narratives, models and tools of architecture and thus any act of knowledge should, first and foremost, be seen as an act of care, focusing on the potential for long-term survival rather than the achievement of short-term desires.

Manos Papageorgiou
Postgraduate Student, Panteion University

Fallen sheep: Deaths of newborn sheep and goats, climate crisis and cuts in livestock subsidies in areas of Crete

This presentation will center on recent occurrences of multiple deaths among newborn sheep on livestock farms in the municipality of Mylopotamos, Rethymnon, Crete, which took place during autumn. It will explore the efforts made by the Presidents of Cretan Livestock Associations to link this phenomenon to climate change, the increased reduction in subsidies to farmers in 2023, and the necessity to provide compensation to farmers. In recent decades, intensive and extensive industrial livestock farming has been identified by numerous studies as a major contributor to climate pollution in the Anthropocene Epoch. It stands also as a significant factor in the proliferation of epidemic and pandemic diseases among both human and non-human animals. Concurrently, extensive research has been conducted on the impact of climate change on animal health and mortality. Consequently, measures and directives have been advocated within the Common Agricultural Policy (CAP) to alleviate the environmental impact of livestock farming. Additionally, the promotion of local breeds of sheep and goats in the Greek context, which exhibit greater resilience to the effects of climate change, has been encouraged. However, these new directives, acting as criteria for additional subsidies for livestock farmers, are being implemented alongside substantial cuts in their longstanding basic subsidies. This presentation aims to delve into the reasons and phenomena that connect climate change with the mortality of newborn sheep. It will explore the perspectives of farmers regarding the subsidy cuts and the ''green transition'' in livestock production through field research and discussions with shepherds, extension workers, and veterinarians in the region. What are the sentiments of farmers regarding the deaths of newborn lambs? How do veterinarians in the region rationalize the significant deaths of young lambs? How do the Cretan farmers' associations perceive the retributive ecological practices advocated by the new CAP (2023-2027) and the compensation for damages resulting from environmental disasters? These queries will be addressed, seeking plausible correlations between emerging ecological sensitivities and the economic sustainability of both human and animal life.

PANEL 4

Cyprus as 'familiar other': Identity and alterity in-between nation and state

Coordinators:

Pafsanias Karathanasis
PhD, University of the Aegean

Theodoros Rakopoulos
Professor, University of Oslo

Cyprus is a "familiar other" to the eyes of the Greeks of the so-called "motherland" Greece. In other words, while Cypriots have a twinned relationship (Papagaroufali 2013) with the 'brothers' and 'sisters' Greeks, at the same time the mutual relations show a strong ambivalence. Greeks in Greece often treat Cypriots as 'faulty Greeks', to use the words of a young Cypriot interlocutor who lives and works in Greece. Similarly, it is quite common in Cyprus to accuse Greeks "from Greece" - whom Cypriots refer to, often pejoratively, as "kalamadares" or "kalamaroudes" - as arrogant people who behave "as if they own the place", looking down on Cypriots. The above highlights, albeit schematically, how the relations between these two states and their citizens straddle the line between identity and alterity. But what does this 'familiar' otherness consist of? Or, in other words, what are the limits of 'national intimacy' or 'cultural otherness' between Greece and Cyprus?

With the proposed panel we want to highlight an issue that, while it is evident in the social reality of the two countries, seems to have not yet received the attention it deserves in the social sciences and, specifically, in Greek-speaking social anthropology and ethnography. Our aim is to open a debate on the difference or otherness of Cypriot 'Greekness', but also to contribute to the understanding and further exploration of the multiple political and cultural differences and convergences that make up this ambivalent relationship. The opening of this debate is the result of recent changes and transformations in Greek and Cypriot society, reflecting wider European or even global socio-political changes of recent years.

Chair: Pafsanias Karathanasis

Panos Achniotis & Andreas Anastasiades
PhD candidate, Univ. of Manchester
Postgraduate student, Univ. of the Aegean

Whatever tongue I speak, I stutter: affective conversations between Cypriot and Greek radical audiences

In this paper, we explore how the relationship of "the familiar other" proposed by the panel plays out within left-wing radical audiences in Cyprus and Greece. At the screenings of our documentary film "Tongue" in political spaces in Greece a conversation began occurring between the Greek audience, the Cypriot-born characters of the film who reflect on their political and cultural relationship to Greece and Cyprus, and ourselves as also Cypriot-born filmmakers.

As "Tongue" traces the historical emergence of the Cypriot radical Left in the context of ethno-nationalist violence and continuing partition, manifestations of political affect were witnessed amongst members of the audience: anger about the perceived colonial role of the Greek state in Cyprus; doubts and a need to talk about "historical facts" and "lessons" to be learned from the Cypriot radical milieu; discomfort with but also appreciation of the different dialects of the film and their subtitling; even guilt amongst some who confessed of being biased against Cypriots living in Greece. It appears that Cypriotism as a political project which developed from the 1960s onwards and greatly endorsed by the broader Left across the island, acts as a form of mirror to some Greek radical audiences who seek to question the Greek colonial project but also their own political projects, in the context of the post-crisis 'hangover' of shattered hopes for social change.

As filmmakers we also take part in this dialogue, ourselves walking a tightrope over identification and differentiation with Greece and Greeks. Coming of age in southern Lefkosia in a Greek-centered nationalistic environment, we endorsed a sort of 'cultural Cypriotism', less as a political project of a unified and independent Cyprus and more as an affective disposition to differentiate ourselves from a state that deems itself as Greek. At the same time, especially in the period 2008-2012, we were enchanted by particular political affects arriving from Greece in the form of images, texts, friendships and affiliations - and by a yearning to be part of an anticipated Greek revolution.

We propose that the relationships between radical audiences in Cyprus and in Greece pose a particularly insightful place to think about the "the familiar other". We contend that the ambiguous radical relationship - laying between affinity, coloniality and comradeship – dually structures political perspectives and affects of activist identification.

Georgina Christou
Post-doctoral researcher, Panteion University

'Our only country, our childhood dreams': Resistances in growing up Greek

Worldwide events such as the financial crisis and responsive social movements, but also local events such as the opening of the checkpoints after 30 years of physical division between Greek-Cypriots and Turkish-Cypriots, led to the formation of a visible antiauthoritarian youth community that has not existed in Cyprus before. This youth community, with roots in the extra-parliamentary Left and in the few anarchist groups in Cyprus, but also with connections with the antiauthoritarian space in Greece, constituted a population group that from the beginning resisted the 'Greekness' of Cypriots, as it is presented in hegemonic discourse. This presentation aims to highlight the ways teenagers with antiauthoritarian sensitivities resit the hegemonic narrative provided by (Greek)Cypriot education where Greekness is associated with 'civilization' and 'progress', but also, as it will be argued, with concepts such as 'maturity/adulthood'. It will demonstrate how resistance to such hegemonic narratives is achieved through practices of becoming and remaining minor, as well as through claiming of political space and existence. On the other hand, the presentation will outline how the state in its attempt to manage this internal otherness, implements processes of denationalization that respond to contemporary global processes of managing populations.

Christos Mais
Teaching Associate, University of Thessaly

When Pierre Bourdieu met Edward Said: Language, Symbolic Power, cultural imperialism and orientalism in "Greek-speaking" Cyprus

If "Cypriot Consciousness has the arrogance of the marginals", as the activist Costis Achniotis used to say, then the imposition of the Greek language has the arrogance of the Greek-Cypriot and Greek elite. By using the hermeneutics and theoretical tools of Pierre Bourdieu (1993) and Edward Said (1993, 2003), this paper aims at analysing the imposition of modern Greek on Greek-speaking Cypriots. Specifically, to highlight how the use and imposition of one linguistic idiom over another by classifying it as valid, scholarly, suitable for official use or not, is linked to Greek cultural imperialism that imposes Greek language and its orientalist gaze over Cypriot language as a subordinate dialect; due to the fact that it is not even accepted as a language. The examination of this issue is crucial, since I argue that the imposed dualism between two languages leads to a series of problems both at the level of cultural and scientific production, because language, an essential tool of communication, is censored and eliminated from the field of science and until recently from the cultural sphere as well.

Aegli Sakellari
Post-graduate student, University of Oslo

Emerging Cypriotness

The postcolonial predicament in Cyprus, a half-century-long socioeconomic condition, is marked by ethnic segregation and bicommunal 'othering'. Claims of sovereignty have produced contested state nationalisms between the two ethnically hegemonic communities, the Greek-Cypriot and the Turkish-Cypriot, as well as notions of belonging within external 'motherlands', namely Greece and Turkey. By spending time alongside both Greek-speaking Cypriots and Turkish-speaking Cypriots, one can observe

how alterity can be positioned in an interethnic and intra-ethnic context, especially as I was also navigating my positionality and the power dynamics unfolding as a Greek researcher.

This presentation aims to pinpoint the ways young Greek-speaking Cypriot activists bring forth matters of otherness, exclusion, memory, and belonging. The term Cypriotness is used here to refer to a sum of cultural, social, and linguistic characteristics that give a certain quality to an identity, instead of Cypriotism, which largely refers to the ideals of Cypriot nationalism, as expressed by leftwing ideologies. Furthermore, local scholars have pointed out a 'queer' breakaway from essentialist binaries of gender, nation, and class with hopes to desolidify cultural alienation (Kamenou, 2019, Karayianni, 2017, Parpa 2023). By taking a creative distance from past definitions, how do young Greek-speaking Cypriots reposition themselves within postcolonial identities? From artistic explorations to the use of Cypriot vocabulary, to which extent have those social tools redefined the state/nation nexus? Which are the platforms used to promote notions of Cypriotness by grassroots initiatives and how are they any different from the state narratives embedded by the Republic of Cyprus? Using ethnographic vignettes commenting on archival exhibitions, Instagram meme pages and an unlikely collaboration between a public institution and a grassroots initiative, I will attempt to showcase the discourses created by the queer understandings of Cypriotness.

2nd Session

Aristotle University ▮ Class 113, Ground Floor, Old Philosophy Building
12:00 – 13:30

25.5.2024

Chair: Theodoros Rakopoulos

George Angelopoulos
Associate Professor, Aristotle University

Expatriates, migrants, kalamarades, people from Greece and yunanlilar: encounters of a multiple condition

The debate on Greekness has been the subject of anthropological analyses focusing on local identity differentiations, minorities, ethnicities, immigrant and/or refugee populations within Greece and Greek communities of expatriates abroad. This perspective is consistent with the modern constitution of the nation-state. Less emphasis has been placed on indigenous populations in the eastern Mediterranean, the Balkans and the Black Sea who identify themselves with references to Greeknesses beyond that of the Greek nation-state.

This article is grounded in an auto-ethnographic narrative drawn fromone year' s experience of living and working in Cyprus. It is based on different snapshots of encounters with Greek Cypriots, Turkish Cypriots, Greeks and other residents of Nicosia based on different roles in everyday life. The analysis highlights the questions and contradictions that arise from the recognition of multiple versions of Greekness. It also identifies the conflicts that arise when forms of belonging are perceived in ways that subvert dominant perceptions of national identities (e.g., Greek, Turkish). These questions,

contradictions and conflicts acquire theoretical utility as they allow for the emergence of alternative ways of viewing the relationship between nation and state.

Athanasios Vrantzas
Post graduate student, University of Thessaly

Mapping Cyprus: Identity Politics and Nationalisation

One of the imperative realities, in the range of obligations of the citizen-State relationship of Greek society, is compulsory military service. It was in the context of this "necessity" that I found myself in Cyprus. Compared to the Greekness of Evros or the islands of the Eastern Aegean, the *liminal* Greekness of Cyprus, although outside the Greek borders, is established in Greek territory as a vital and inalienable component of ecumenical Hellenism, as a border outside the borders or otherwise: «Cyprus is Greek». The question that arises is the following: Since the Greekness of Cyprus in Greece is non-negotiable, how is the Greekness of Cyprus in Cyprus a pole that brings together both different and contrasting interpretations and approaches? The state, as the political institution of the nation and the nation as a legitimizing ideology and systematized identity of the state that guarantees the transformation of the population into citizens/subjects to a state regime, highlight, especially in the case of Cyprus, not only the dominant exclusivity of mono-ethnic/multicultural models in reading/recognizing the subject as citizens but also their simultaneous inability to produce citizenship. I argue that national compulsions as identity politics are hegemonic ideologies that normalize, through the jurisdiction of the state, the organization, explanation, and arrangement of social reality, favoring and shaping the conditions through which subjects perceive themselves and their relationship in the context of a dual otherness. In the context of broader shifts and upheavals regarding citizenship, the retreat into the nation-state as a solution to the problem of identity and a response to population mobility, I will examine the deadlocks and problematics of ethnic models as tools for organizing and regulating identity, alternative ways of connectivity as practices of managing the self and the Other, while calling for an open and flexible condition of inclusion through citizenship.

Evi Chatzipanagiotidou
Senior Lecturer, Queen's University Belfast

'Foreign in my country?': Greek (non-) migrants in Cyprus and negotiations of class and ethnic identities

The presentation focuses on youth migration from Greece to Cyprus in the context of multiple European economic crises, in order to discuss how these migration flows contribute to the (re)production of continuities and ruptures in an assumed ethnic affinity between Greece and Cyprus. Through the category of the 'non-migrant' I analyse how young Greeks are called to respond to a polarity of national intimacy and cultural otherness in Cyprus. Although class issues emerge as an important element in the daily contacts and relationships of immigrants, the socio-cultural relations of Greece and Cyprus are less often discussed through the prism of class. The presentation focuses on class relations and discusses how they are often undermined by ethnic ideologies in both official rhetoric and immigrant narratives. In other cases, however, renegotiations of class identity and relations challenge ethnic affinity and pave the way for new social associations and identities.

Theodoros Kouros
Lecturer, Cyprus University of Technology

The *Kalamaras* Anthropologist in the Republic of Cyprus: Methodological Implications

My research in the Republic of Cyprus (RoC) scrutinized what I called "Tactical Citizenship," the extended use of everyday tactics in order for citizens to access their legal rights or to avoid legal obligations, through the study of -mostly informal- encounters with street-level bureaucrats. Informal practices take usually place behind closed doors, only involving those necessary for the act. Things are, however, more complex when you are a *kalamaras*, that is, a mainland Greek conducting ethnography in the RoC, with both negative and positive implications. On the negative side, you are still an outsider and people are not always willing to easily trust you. Also, one of the most widespread stereotypes about *kalamaraes* is that they lack ethics and that they try to trick Greek Cypriots through scams. Expressions such as "*kalamara-apati*" and "to be a *kalamaras is a flaw* [aippi]" are particularly common. Moreover, most Greek-Cypriots tend to try and adopt an official way of speaking when addressing a *kalamaras*, that is, they employ Standard Modern Greek instead of Cypriot Greek. This was relatively easy to circumvent, by insisting on the use of Cypriot Greek and using it to an extent myself. On the positive side, Greece is perceived by most of my interlocutors as being in an even worse state than the RoC as far as corruption, clientelism and patronage, and informality are concerned. This created a new form of *cultural intimacy* between me and my interlocutors. I was considered culturally close enough to them because Greece and Cyprus are often considered culturally similar, but also as coming from a more "underdeveloped" state, at least in the terms mentioned earlier. Cultural intimacy is therefore reverted methodologically in my work, since the side now perceived as culturally subordinate is in the role of the ethnographer and not the other way around, which is uncommon.

PANEL 5

Extractivisms and Infrastractures

and contested Perspectives on Development

Coordinators:

Dimitris Dalakoglou
Professor, Vrije University Amsterdam

Leonidas Oikonomakis
Postdoctoral Fellow, Vrije University Amsterdam

The two phenomena: extraction or resources, and infrastructures and their flows, have been formidable for modern world and the ways we perceive contemporary world. From extraction and flow of natural gas from Inner Asia to the extraction and transport of building materials for constructing the post 1990 infrastructural boom, the material culture of contemporary world is very much based on infrastructures and extraction. In this panel we wish to gather anthropological and cross-disciplinary approaches on the contestation of the two phenomena and their inter-connections.

Extractivism and Infrastructural capacities have often been linked with an imaginary of development, both in the Global North and in the Global South. However, both development and infrastructural capacities are contested realms that generate equally contested politics, while extractivism can be extended to include processes of various kinds that also generate social conflict over both their utilization and political economy. This panel intends to explore processes that link extractivism and/or infrastructures and development and analyse the contested politics and cosmopolitics these processes often generate.
In this session we welcome:

a.   Theoretical contributions around the contested concepts of extractivism, development, and infrastructures.
b.   Methodological contributions on how to study such contested processes in contested environments.
c.   Empirically based reflections that blend the general theoretical contributions and the specific case-oriented studies.
d.   Audio-visual and multimodal submissions are also welcome.

We welcome paper proposals from various disciplines, including anthropology, sociology, political science, and political economy.

Chair: Dimitris Dlakoglou

Anna Giulia Della Puppa
PhD student, Sapienza University

Social Extractivism. Touristification through the lens of infrastructure. The case of Exarchia

As Mezzadra and Neilson suggested in 2013, it is worth looking at the intersection of extractivism, finance and logistics to understand how contemporary capitalism works. By defining extractivism in terms of colonial expropriation of resources, the scholars propose extending this concept to the urban context and the dynamic of value extraction from spaces and the relationships therein (Mezzadra, Neilson 2013). This meaning allows us to consider extractivism as "a dispositif capable of extracting and privatising the value accumulated in a stock of common resources", in which "the particular resource is generally known as heritage, the meaning of which now extends to very diverse areas" (Salerno, 2020). Not unlike classical extractivism, this type of social extractivism requires precise infrastructures to operate, and in the digital age, it is mainly platforms that perform this function.

Tourism is one of the engines of this extractivism. By creating its own space where physical and algorithmic goods are trafficked and enter the production-consumption circuit, tourism consolidates the city as part of the logistical dimension of contemporary capitalism. However, it should also be noted that it is often the infrastructure of care from below that drives social extractivism.

The Exarchia neighbourhood is one of the places where the practice of commoning has allowed people to cope with difficult times and construct spaces and means of a new political lexicon, especially during the economic crisis and in continuity with a long political legacy.
As Enright and Rossi note, "the commons is simultaneously a space of resistance to neoliberal accumulation through dispossession" and "a site of social subsumption and commodification within the knowledge-intensive economies of biopolitical capitalism" (2018).

This paper aims to investigate the Exarchia's recent touristic burst, closely related to (the hypostatisation of) its commoning practices and spaces, as a frictional ground where multiple layers of infrastructure intersect.

Nikolaos Olma
Postdoctoral Research Fellow, Leibniz-Zentrum Moderner Orient (ZMO) & Adjunct Lecturer, Martin Luther University of Halle-Wittenberg

The End of What? Contesting Remediation in a Former Uranium Mining Town in Kyrgyzstan

In Mailuu-Suu, a former uranium mining town in Kyrgyzstan, an international consortium has set to remediate the environmental damage caused by the millions of cubic meters of radioactive uranium mining and processing residues that are scattered in the mountainous area surrounding the town. The completion of this remediation work is seen by the consortium as an "endpoint" that will put a much-delayed closure to Mailuu-Suu's atomic past and will pave the way for the town's socio-economic revival away from industrial modernity. Yet, for many locals, remediation brings radiation back into their lives both metaphorically and practically by exposing them to higher than usual doses of radiation due to the negligence and lack of knowledge, accountability, and discipline of the contractors and workers executing the works. Accordingly, it forces them to think about radiation, thus undermining their efforts to downplay the dangers of living in Mailuu-Suu. This paper will examine what happens when Western experts' scientific knowledge and perceptions of what constitutes an endpoint clash with the locals' everyday reality. For the experts representing the international consortium, remediation is a process initiated to undo the harms caused by late industrialism and to project a new—still unclear—future onto the town by essentially disentangling town and industry. But for the residents of Mailuu-Suu, the closure associated with an endpoint comes rather early in their lives, when they accept their co-habitation with radiation, after which, with nothing else left to do, they choose to silence the dangers associated with it. Despite the experts' promises of a better future without radiation, many locals perceive the moving of the waste as an unnecessary harmful activity that, in light of the adverse socio-economic conditions brought along by the town's rapid neoliberal deindustrialisation, is unlikely to give the town any perspective and change their lives in the slightest.

Giulia Sinatti
Assistant Professor, Vrije University

Studying infrastructures from within: Reflections of an ethnographer in collaborative, interdisciplinary and transnational research to advance HIV cure

In this paper, I reflect on my role as an anthropologist within a six-year research consortium to advance the development of an HIV cure. Cure strategies to fully eliminate the HIV virus, currently unavailable, would have tremendous impact on global health as HIV management today relies on lifelong and costly antiretroviral therapies. A collaborative effort to transcend disciplinary and geographic boundaries, the consortium unites biomedical and social scientists from the Netherlands and selected African countries. The pursuit of an HIV cure depends on advancements in lab-based biomedical discovery. It also requires collaboration across biomedical domains and the active involvement of low- and middle-income countries. A functional cure will likely combine knowledge from genetics, immunology, virology, health technology, and modelling. Also, collaborative efforts involving low- and middle-income countries are essential for a safe, affordable, and globally accessible cure. Presently, HIV cure research predominantly resides in the global North, where it focuses on a subtype that represents only a fraction of global cases, while the majority of people living with HIV reside in Africa and are affected by other subtypes.

Anthropology helps understand and enhance these collaborations by combining theorisation on infrastructures and ethnographic research. Ethnography explores the social and organizational aspects of infrastructures for cure discovery, addressing questions of power and inequality. I reflect here on specific conditions inherent to the nature of the consortium in which this anthropological research is emdedded. First, donor emphasis on interdisciplinary collaboration reshapes otherwise implicit disciplinary hierarchies, placing anthropologists on par with biomedical peers. Anthropologists are empowered to negotiate access to field sites, as they legitimize the work of clinicians and biomedics.

Second, ethnography's exploration of scientists' everyday lives in contrast to controlled lab environments promotes critical thinking and reflexivity and provides real-time insights to adapt research strategies and interventions.

Luisa Schneider

Assistant Professor, Vrije University

Precarious Housing as a Crisis of the Democratic Social Contract. A Socio-Legal Examination of Coping Mechanisms and Social Transformations

European metropoles are grappling with an escalating divide among their inhabitants, characterized by those with access to housing markets and those excluded from them. While extreme exclusion, such as homelessness, has surged by 70% within a decade, the housing crisis now affects middle-income groups. Precarious housing, a lifeshaping circumstance, has profound implications on the social contract. Despite its widespread prevalence, precarious housing has been framed as a personal problem, leading many to normalize it and attempt individualized solutions. This paper studies precarious housing among middle-income groups in the Netherlands as a socio-legal practice, shedding light on coping mechanisms that emerge out of necessity and form powerful behavioral patterns beyond the scope of legal frameworks. How does precarious housing influence life trajectories and decisions related to relationships, children, co-living, employment, and opportunities? What is the impact of coping practices on societal structures, state laws, and the democratic social contract? This paper sheds light on emerging norms and coping patterns in response to insecurity, offering a new lens for understanding the interplay between structure and agency. It explores how people perceive and influence the democratic social contract, trust in the state and its laws, and the adequacy and legitimacy of these laws in the face of their precarity. In doing so, it provides a novel framework for studying insecurity, and offer insights into complex socio-legal transformations.

2nd Session

University of Macedonia ▼ Class 3, 1st Floor, KZ Building
12:00 – 13:30

24.5.2024

Chair: Leonidas Oikonomakis

Leonidas Oikonomakis
Postdoctoral Fellow, Vrije University

When a wind-turbine flaps its blades in China: Exploring balsa's commodity chain in Ecuadorean Amazonia

Balsa (ochroma pyramidale), is a type of timber that flourishes in Ecuadorian Amazonia. In fact, Ecuador is the world's largest balsa producer and it has been so for decades. Apparently, the demand for balsa has skyrocketed over the past few years, and illegal balsa trade is -indirectly – responsible for some of the Amazon's illegal deforestation. The – unlikely – reason is green energy: balsa is the core material used in the construction of wind turbin-blades, and since wind-farms have multiplied impressively all

over the globe in the quest for green energy solutions, so has the demand for balsa, which is -ironically – bringing about deforestation and other serious social complications in the Amazonia. Of course, extractivism is not a new phenomenon in the Ecuadorian Amazonia. Today it is the turn of balsa to become the "brown gold" of Amazonia's eternal El Dorado in order to produce the West's green energy. At the same time, local communities all over the globe also increasingly oppose the installation of wind-farms, the "final product" of the global balsa supply chain. Drawing from already existing literature on the windmills' installation, I intend to move 'backwards' to see the process of extraction, combine findings with previous research on windfarms and thus overall provide a more thorough and complete understanding of the issue, contributing to the literature on balsa commodity chain, green energy, its contradictions, and its lived experience; adding to the genealogy of extractivism, in the Amazonia exploring how this case study adds/ challenges/ contradicts/ furthers what we already know. The presentation is based on my ethnographic fieldwork in the Ecuadorean Amazonia -and is a work in progress.

Dimitris Dalakoglou
Professor, Vrije University

Neo-colonialism against colonialism: Wind turbine developments in Greece

This paper is addressing a paradox that takes place in contemporary Greece. Since the Greek financial crisis of 2011, the growth of renewable energy infrastructures in Greece has been enormous. The focus is especially on wind energy. The terms and conditions of this development are in the context of extreme exploitation of public assets of the country, islands, mountains and forests are 'privatized' and destroyed on mass scale via wind turbine development and in the name of Green development. The resistance to these versions of neo-colonial growth is labeled as backwards and anti-ecological from the advocates form the lobby of the wind turbine corporate interests.

However, the Greek case includes some paradoxical conditions. This paper focuses on one of these conditions an island where old school 18th-19th century colonialism in the Eastern Mediterranean is utilitised by local populations in order to resist to neo-colonial development of wind turbines.

Hara Kouki & Giannis Vasilakis
Assistant Professor, University of Crete

Imaginaries of infrastructure development: mobilizations challenging 'green transition' in rural Crete

Crete, an island at the intersection of three continents, has been during the last few years at the epicentre of large-scale, transnational infrastructure projects that concern energy, transport, digitization, and, of course, tourism; in combination, these provide an imaginary of sociotechnical and economic development that washes away the prevailing austerity and uncertainty defining everyday life in Greece.

This study shifts attention to the impact these infrastructural works and investments have upon local populations, their already vulnerable social cohesion and ecological landscape; to do so, we explore the ways communities across the island develop narratives and practices to resist such frenzy transformation. To set the context, we proceed first to a mapping exercise: on the one hand, we present the key infrastructure projects and the socio-economic narratives of progress voiced by stakeholders involved in these; on the other, we refer to grassroots movements that in different spaces across the

island react against the adopted development agenda that is exhausting their land, resources, and cultural practices. The main part of the paper focuses on one of the resisting communities that has been mobilizing against industrial Renewable Energy Resources (RES) in a village in South Crete: drawing from qualitative methods, we reconstruct histories and narratives, framings and repertoires of action to identify contested imaginaries of development, environmental and social justice, as well as local identities. The concluding part discusses the emerging conflict over infrastructure development in relation with the 'tradition vs modernity' cultural dualism that defines the ways modern Greek history is understood.

Alyssa Mendez

PhD student, University of Chicago

Saving Agrafa: the role of beauty in the defense of life and freedom in years of climate change

In recent years, the European Union has prioritized the construction of renewable energy infrastructure in its Southern and Eastern peripheries and has authorized countries to advance these energy infrastructural projects using fast track mechanisms that side-step usual procedures. In Greece, the result has been an explosion of permits for new solar and wind installations, most recently including offshore developments in the sea and floating installations in inland lakes. Despite their quick approval, these projects are frequently contested on the ground. Since its informal inauguration in 2019 with a months-long camp and a symbolic, country-crossing hike, the struggle to save Agrafa has become the most emblematic struggle against wind energy infrastructure in Greece. In relation to it several documentary films have been shot, numerous symbolic hikes and demonstrations have been made, and countless articles have been written.

In this presentation, I will explore what the contest over Agrafa reveals about the contested ground of 21st century environmentalism. Drawing upon two seasons of preliminary field work, I will argue that the struggle to save Agrafa is also a struggle over the very meaning of the world we would save from climate change and related 'natural' catastrophes, whether one presumed to be fully subjectable and subjected to scientific knowledge and technological refiguration or one which is acknowledged to exceed such definitive modes of knowing and making. Doing so, this presentation will respond critically to popular works of leftist environmentalism which advocate, without qualification, for the scaling up of green energy infrastructure, while it builds upon works which foreground anti-imperialism and ecology in their anti-capitalist visions of liberated and de-carbonized futures (Bonneuil and Fressoz, 2016; Vettese and Pendergrass, 2022).

3rd Session

Aristotle University �n� Class 111, Ground Floor, Old Philosophy Building
10:00 – 11:30

25.5.2024

Chair: Hara Kouki

Elena Mamoulaki

Assistant Professor, Panteion University

Flight or Fight: Navigating Development, Overtourism, and Community Resilience in Crete's Hinterland

This study delves into the nuanced interplay between the establishment of a new international airport in a rural enclave of Crete and its multifaceted repercussions on the local natural and social environment. As global connectivity intensifies, the proposed airport epitomizes a transformative force that intersects critical discourses on development, overtourism, and the resilient local resistance to the unfolding economic and societal metamorphosis.

The research employs an anthropological lens to unravel the intricate dynamics that underlie the intersection of macro-level global forces and micro-level local realities. It combines qualitative methods such as participant observation, in-depth interviews, and archival analysis in order to scrutinize the potential surge in tourism activities following the airport's establishment, and to analyze its impact on the fragile ecological balance and disruption of local cultural practices. Extending the conceptualization of extractivism to include the social conflicts arising from tourism processes, the research adds nuance to the contested politics and cosmopolitics of infrastructural development.

This research critically examines the multifaceted impacts of the Kastelli airport project in rural Crete through three interconnected aspects. First, in exploring the development dilemmas the study dissects the socio-economic narratives advanced by diverse stakeholders involved in the airport's construction, shedding light on promises and pitfalls. By identifying historical precedents and amplifying local voices, it aims to unravel the broader context shaping development expectations. Second, it explores overtourism's unseen costs to delve into the ecological and cultural repercussions of heightened tourist influx, considering lessons from comparable cases to enrich the analysis. Finally, focusing on local Resilience and resistance, the study foregrounds the narratives of communities grappling with the commodification of their land and heritage. Through in-depth exploration of grassroots movements, alternative visions for sustainable development, and the role of cultural heritage in resistance, the research aims to contribute a comprehensive understanding of how local populations navigate and contest the transformations brought about by the airport project.

Phaedra Douzina Bakalaki

Postdoctoral Researcher, University of Helsinki

On phasing-out lignite, renewing energy sources, and severing ties: Ethnographic notes from Florina

The European Green Deal, announced by the European Council in late 2019, sets out to turn Europe into the first carbon neutral continent in the world by 2050. In the case of Greece, the path to decarbonisation marks the end of the county's long history of lignite dependence. In a speech delivered at the 2019 UN Climate Action Summit, Prime Minister Mitsotakis announced the closing of most lignite-fired power plants by 2023 and a complete end to lignite use by 2028, thus inaugurating the country's post-lignite transition era and turning Greece into a 'frontrunner' in European decarbonisation. This paper explores decarbonisation from the perspectives of those who have historically sustained carbon-dependent energy, but also endured its harms. Drawing on ethnographic material gathered in Florina and the broader region of Western Macedonia between 2022 and 2023, the paper traces the infrastructural, social, and economic worlds that lignite assembled over the years. It then zooms into processes of decay

and ruination, and addresses the various renewable energy infrastructures that are taking over the spaces that were once animated by lignite. The paper argues that ongoing energy transition processes suspend various grids of relationality. The land that was previously valuable by means of its extractive potential and established relations of recompense between landholders and the state, is growing worthless. The vast economies of clientelism that were previously fuelled by lignite are gradually giving way to renewable energy mega-projects, the financial benefits of which are questionable and available to select few. Finally, the rapid erection of massive wind turbines and vast photovoltaic fields severs ties between people and their material and social environments – often in irreversible ways.

Paraskevi Zotali
PhD candidate, Panteion University

Community-based ICT internet infrastructures: Insights from Mexican indigenous communities

As referenced in their web page, Wiki Katat is 'the first social and indigenous virtual mobile operator (VMO) in the world'. VPN is the term for an organization entitled to sell mobile call and internet services utilizing infrastructure that is owned by some other entity. Think of the largest telecommunications company in your country. Now imagine that a mountainous community in a remote region of the country can trade telecommunication services of the same level and quality as that giant, within that region. In Cuetzalan, in the state of Puebla, Mexico, nahuatl and totonac indigenous groups are claiming the field of mobile and internet communication in a complex terrain of state intervention, telecommunication companies, supporting organizations and international dominant international discourses on the internet. Drawing from fieldwork and theoretical analysis, I explore 1). how these initiatives make 'visible' the ICT internet infrastructures by re-socializing them into a form of public commons (Edwards, 2002; Dalakoglou, 2016; S. González, 2019), 2). how this techno-resistance is historically rooted in local indigenous movements against industrial projects of extractivism (Eisenstadt, 2011), and 3). how the international development discourse on the 'digital gap' in the Global South (Ginsburg, 2008) and state intervention led to VMO indigenous network emerging as an antagonistic infrastructure to community-owned ICT infrastructure in Mexico (R.J. González, 2020).

Marjo de Theije
Professor, Vrije University

Gold matters and sustainability talk

To the outside world, small-scale mining in the Amazon region is mainly known for its detrimental effects on the native population and natural environments. Many international organizations, NGOs, and national government agencies are taking all kinds of technological, punitive, and formalizing actions to curb these negative effects, mostly without much long-term impact on mining activities or the sustainability of the living environment for people and the conservation of nature. Building on years of anthropological research in the region, especially in Suriname and Brazil, I develop a "lifeways perspective" (Fisher et al. 2021, 2023) on this gold mining activity and how it identifies and uses resources from the natural environment. In this approach the agency of miners and materiality of the landscape dialogue with notions of sustainability and the construction of futures in the Amazon. I will show parts of a 20-minute film shot in Suriname, showing some elements of how gold, people, and things – including ideas, opinions and beliefs - come together within different lifeways. It shows a miner who seek to make a living by extracting gold, steering her course through interactions with different actors, terrains, technologies.

PANEL 6

Public Anthropology and Critical Ethnography in a fluid present

Coordinators:

Fotini Tsimbiridou
Professor, University of Macedonia

Ioannis Manos
Associate Professor, University of Macedonia

Eleni Sideri
Assistant Professor, University of Macedonia

Dr, Christina Grammatikopoulou
Research Associate at the Culture - Gender - Borders/ LAB

Recently, there has been a shift towards a more public, critical, and engaged anthropology, which tries to adapt and respond to emergent and ongoing economic, political, and environmental crises. At other times, anthropology takes on a more experimental and critical character, shifting to forms of a more critical, collaborative, and experimental ethnography. In response to widening class and racial inequalities and discrimination, anthropology engages with social movements, art, and, in a broader sense, cultural studies. At the same time, social anthropology tried to become inscribed in the so-called digital democratization of knowledge and information, making accessibility to public discourse easier through the proliferation of various publics. Nevertheless, these publics often pursue and support neoliberal-inspired versions of post-truth.

The Research Lab/ Culture, Borders and Gender since 2021 and the launching of the seminar series entitled "Ethnografein", explores how anthropological research finds its way into public space and discourse critically, in practice and with a decolonial take. Following this agenda, this call addresses, but is not limited to, ethnographic projects, methodologies, approaches, and questions such as:

- in what ways (dialogue, narrative, use of digital technologies, artifacts, performance, etc.) does ethnographic research critically strengthen the public character of anthropology?
- how do the anthropological attitude in search of a more public profile, but also the sense of urgency shape the concept of social responsibility for the researcher, revising the dominant epistemological traditions of ethics and understanding but also the production of culture, more broadly speaking for the social sciences, humanities and cultural studies?
- how is this public character of anthropology formed, which is in conversation not only

with critical social theory cultural and post-colonial criticism but with the very social actors who use it (see social, anti-colonial, feminist, etc. movements)?

University of Macedonia ▶ Amphitheater 11, 1st Floor, ΘΗ Building
12:00 – 13:30

24.5.2024

Chair: Fotini Tsimbiridou

Ioannis Manos
Associate Professor, University of Macedonia

Insightful analysis, public invisibility: Challenges for the presence of Anthropology as a form of interventionist discourse in Greece

The discipline of anthropology has historically been shaped as an epistemological paradigm, which has dealt with the issues of the societies and cultures it studies in a multilevel manner. Historically, the interventionist nature of the discipline has been captured through various concepts, including 'applied', 'engaging', 'public' and, more recently, 'collaborative' anthropology. Each notion has been shaped in specific historical, socio-political and theoretical contexts and contains its epistemological assumptions.

In its contemporary form, anthropology not only aims to understand but also actively engages in participating in the affairs of the societies and cultures it examines. This integrated practice is a significant objective of the field, reflecting its development into a highly pluralistic and diverse discipline. Several factors have contributed to shaping this approach: the discipline's (crypto) colonial past, a deeper focus on understanding the historical and political contexts of the field, the recognition of the importance of experiential, embodied, and sensory aspects of research, a shift towards a reflexive understanding of researchers' positionality; and the adoption of multimodal methodologies alongside the creation of dialogic and polyphonic ethnographic representations.

However, despite the growing academic presence at a global level, a paradox is widely observed: on the one hand, it is a discipline that contributes to the insightful knowledge and understanding of human societies and cultures and, on the other hand, its public presence, in terms of interventions and suggestions on the broader social issues of the institutions it studies, is limited or even non-existent, especially in comparison with other academic disciplines.

This contradiction, not a new issue and historically a topic of considerable debate within the discipline, raises crucial questions about anthropology's visibility and incorporation of its views into public discourse. It also highlights the challenge of effectively communicating anthropological knowledge and practice in a manner that is accessible and understandable to the broader, non-academic public.

It also raises political questions directly related to the programmatic character of the field, the fundamental features of which are the critique of the structures and asymmetries of power and the

proposition of alternative ways of understanding and dealing with social reality. Can anthropological practice always be interventionist and/or collaborative? Who benefits or is affected by anthropology's academic and/or public interventions? The paper critically examines these issues in the contemporary Greek context.

Lorenzo Soprani
Independent Researcher

Conducting militant research in uncertain times and uncertain fields

Conducting critical research on highly politicized topics may require for the researcher, and for the ethnographer in particular, to deal with power dynamics and ethical issues that involve not only the results but the very way of doing ethnography. Critical anthropology has in the last decades benefited from "militant" approaches, doing research inside the same institutions that want to criticize, as well as in the movements fighting for social change. Along with the crisis of political representation and a renewed polarization of public discourse, the public engagement of anthropologists is not exonerated from political scrutiny: although being militant might look as a popular label for critical research (appointed by others or the authors themselves), it seems that the term has not acquired a shared meaning yet, and that the methodological or even ethical specificity claimed are often shared with other modalities of research. Drawing extensively on my experience both as an activist and as a researcher at the border between Croatia and Bosnia Herzegovina, I would like to investigate our understanding of being militant doing research, highlighting benefits and tensions that militant ethnographies could bring to the table. While the boundaries between the figure of the activist and the ethnographer do not always overlap, exposing two different forms of life, being involved in a political and social movement make these two positions inextricable. Although methodologically this approach can provide access to otherwise inaccessible data, expanding the space and time boundaries of our research field, it can also pose restrictions, asking the researcher to assume the same risks the activists usually face and influencing the research. Far from being just another way to voice the activists' claims in the public sphere, I argue that the militant-researcher is continuously asked to interrogate their ethics and their political action.

Chalil Imamoglou
PhD Candidate, University of the Aegean

Invisible forms of solidarity from refugees and immigrants, in Greece, Malta and Italy. Reflecting on my experiences as an activist and observer from 2015 to 2019

In this paper I seek to highlight the practices of refugees and immigrants themselves, as I experienced and reflected on them, in the context of my participation as an activist and observer in various solidarity initiatives in Greece, Malta and Italy in 2015 to 2019. The purpose of this presentation is to articulate practices that contribute to community cohesion and are the essential characteristics of human relationships. More specifically, mutual aid, interpersonal relationships, love for others and friendship are open fields of possibilities, which individuals choose to apply in their daily lives. In an environment where uncertainty and waiting create stagnation and risks for the survival of the migrants themselves, the so-called "solidarity practices", create new contents and forms of actions that contribute to the healing of the impasses of the migration regimes and to the even temporary relief of pain caused to individuals. The solidarity movement towards refugees-immigrants acquires shape and meaning through a mosaic of individual and collective actions, as recorded by political groups and organizations and by the solidarity individuals themselves. At the same time, political discourse often fails to mention actions of the refugees and immigrants themselves, that may not be strictly defined as "solidarity", but

be viewed through other cultural filters, as an immediate and in many cases unconditional mutual support of the others, their fellow travelers. I believe that recording and discussing these experiences highlights the complexity of the migration phenomenon.

Kosmatopoulos Nikolas
Assistant Professor, University of Beirut

Palestine activism, public anthropology and the possibility of anticolonialism today

The current catastrophic events in Gaza are a litmus test for the role and the future of public humanities in the so-called liberal West, in which modern Hellas strives to belong. Witch hunts, intimidation campaigns and deliberate silences threaten to destroy the remaining illusions about the designated role of intellectuals and academics in educating, critiquing and speaking truth to power. Rather, the rise of experts and the politics of anti-intellectualism in public sphere seem to constitute the death knell of the lonely (male, white, upper class) figure of the public intellectual. At the same time, anticolonial movements in the Global South produce new forms and formats of public interventions rooted in rethinking of knowledge and solidarity as emancipatory responses to the (epistemic) violence of colonial modernity.

This intervention will reflect on these issues and on the relationship between risk and reward in the politics of public anthropology today. Based on a series of public interventions and more than 10 years of academic activism (Ships to Gaza, Stop the War, Decolonize Hellas), the paper will argue for the need to understand public anthropology as an inherently risky and threatening process, whereby emancipatory knowledge is shaped and shared through materially-oriented tasks of redistribution, abolition and decolonization.

Fotini Tsimbiridou & Christina Grammatikopoulou
Professor, University of Macedonia
Research Associate at the Culture - Gender - Borders/ LAB

When Art Meets Anthropology: Exploring Possibilities and Limitations, Critique and Creativity, towards a More Critical, Public and Justice in Knowledge

Can the encounter between anthropology and art extend beyond cultural and feminist criticism? What is their role in the production of knowledge and politics in the era of decolonization? How are the tools of critical ethnography and public multimodal anthropology enhanced by the genres and materialities of art? These methods connect materials, bodies, memory, and places with the poetic, metaphorical, symbolic, and artistic paths of art, surpassing the discursive, rational, and pedagogical methods of academic knowledge and its community ethics. How can art, by learning from anthropology, appreciate the importance of ontological humility and the trivial poetics of the everyday, while transcending the colonial convention of beauty, whiteness, and vanguardism to produce political commentary and justice in Knowledge?

The announcement follows the course of a collaboration that began over the last 5 years and comments on practices and tools of public critical anthropology in its encounter with art. On the occasion of the post-doctoral research of C. Grammatikopoulou, on the subject of Aesthetics of Feminist Resistance supervised by F. Tsibiridou, we attempted to build a common field of reference. Grounded in

anthropology and artistic practice, but also transcending academic hierarchies of knowledge and individuals, we learned from each other, and from our collaborators.

The synergy between anthropology and art was tested in teaching, research, and writing, but also in public activist intervention. The announcement reviews, investigates, and comments on the limitations, possibilities, criticism, and creativity that arose in these 3 circumstances: initially through a series of seminars held in the context of the course "Anthropology and Art" of the Interdepartmental Postgraduate Program "Art and Public Sphere"; during 2020-2021, then through the research and writing partnership focusing on decolonization in the case study of an artivist feminist collective, and finally through the writing of a research proposal on the subject of seamstresses, as an ethnographic and artistic methodology of stitching and writing, to study the female refugee experience in Thessaloniki. These experiences opened critical and imaginative paths for a more critical and public character in anthropology, a key focus of the educational and other actions supported by the Culture, Borders, and Gender Study Lab.

2nd Session

University of Macedonia ▾ Amphitheater 11, 1st Floor, ΘΗ Building
18:00 – 19:30

24.5.2024

Chair: Ioannis Manos

Alexandros Papageorgiou & Alexandra Siotou
PhD, University of Thessaly
PhD, University of Thessaly

Anthrobombing: performing (for) public anthropology

"Anthrobombing" is an ongoing project of public anthropology that explores the conditions of disseminating anthropological knowledge outside academia and the possibilities of anthropology participating in public debate. In this context, we have experimented in recent years with multimodal narrative techniques, in an effort to move away from the conventional means of communicating anthropological knowledge, but also from the established spaces of its expression and dissemination, and to reflect on the conditions of its production. At the same time, we organized workshops open to the scientific community, seeking the interaction with researchers/students coming from diverse scientific backgrounds, the exchange of experiences and the co-production of knowledge in collaborative terms. In this paper we wish to share concerns regarding the performativity of public anthropology and the certainties it subverts. How is anthropology -its politics and epistemology- redefined, as we experiment with different media, forms and ways of collaborating, when we meet different publics and are shaped with them?

Sofia Rozou

Graduate of the Department of Balkan, Slavic and Oriental Studies, University of Macedonia

Incels: Towards a Sexist Terrorism

My paper, conducted as part of the course Gender Politics and Power: The West, the Islamic World and the Global South, is a mostly bibliographic rather than a purely ethnographic or anthropological research drawing on literature from feminist criticism and gender studies, criminology, ethnography , digital media studies and security studies and more specifically the politics of violence, extremism and terrorism in order to attempt an interdisciplinary analysis of the 'incel' phenomenon and the violence that has been linked to it.

Starting with the manosphere and the echochambers in digital places, which function as a network of friendly groups, I attempt to map the pervasive community of the manosphere, and subsequently focus on incels who have been linked to violent public assaults.

The key points of my analysis are the way hegemonic masculinity and relational hierarchies (re)produce postfeminist narratives and rhetorics, the performances of masculinity and the heteronormative narrative of the female Other as a monster, and the way echochambers monitor, enforce and reproduce post-truth realities of a neoliberal market logic.

Manosphere rhetorics and discourses have recently been increasingly studied by terrorism scholars. For incels, feminism, critical and Marxist theory are the enemy, a female-dominated dictatorship that victimizes men. Within this extreme postfeminist logic develops a dualistic understanding of the world, a radical dualism that is further accentuated through the dehumanizing language of the Other.

Regarding the thematic panel, the work can highlight how public anthropology can "converse" with other fields of knowledge on issues concerning public space and discourse, how the use of online places can contribute to the expansion and understanding of the concept of gender-based violence and to show that it is a cultural derivative that can aim to restore or impose an order but also to spread the (post)truth of the subjects, while ethnographic research can work in the public interest in periods of crisis.

Christos Zisis

Institute for Anthropological Studies in Culture and History, University of Hamburg

Visual and material representations of Greek post-war labour migration: The documentary production of Lefteris Xanthopoulos. Critical reflections on museum practice, public anthropology and a memorial archive of migration

In this paper I highlight an aspect of my fieldwork on the historical period of Greek guest workers in West Germany (1960-1973), focusing on visual and material representations. In particular, I refer to visual sources and the way I use them in my ethnographic analysis, analyzing two documentaries by the acclaimed Greek filmmaker Lefteris Xanthopoulos, from his trilogy on immigration, as well as parts of my fieldwork with him and the director's private archive. Consequently, I aim to suggest what we can learn/learn from Xanthopoulos' participatory, ethnographic and reflective documentary production, and finally, to articulate some critical thoughts in relation to the exhibition/curation of migration stories in museums, as well as public anthropology.

Through the proposed concept of a polyphonic and pluralistic memorial archive or Heterarchive/Heterarchy it will be possible to comprehensively describe and understand "the multiple materialities of migratory worlds" (Basu, Coleman 2008), as well as to strengthen the notion of a

dialogue-driven museum (Harrison 2013) and a memory archive 'underneath' the embodied experiences and knowledge of migrants, thus meeting the demands and requirements of postcolonial theory/museology.

Finally, this project can be embedded in the ongoing public debate on the changing perspective of migration in Germany, but at the same time it reflects and listens to the demands of a public and engaged anthropology. Such a 'critical paradigm shift' can be consolidated and realized in the context of museum practices and public history interventions on migration.

Dr. Durba Chattaraj
Lecturer, Princeton University

The Many Genres of Public Anthropology

In what ways, and through what genres does the discipline of anthropology communicate its insights to wider publics? This paper brings together genre analysis and the question of public anthropology to consider the many genres through which anthropology aimed at reaching wider audiences can be expressed. I argue that we should not takes the discipline's more-standard genres for granted, but rather should trace a genealogy of how we came to these forms of expression. In particular, I demonstrate how the genre of the scholarly article has transformed over the course of the past century into an increasingly narrow and single-argument-focused genre from earlier, more-capacious forms. Next, paying attention to alternate genres in the discipline's history, through a close analysis of the works of two pioneering practitioners of public anthropology, Zora Neale Hurston and Margaret Mead, as well as through an analysis of the more-contemporary genre of ethnographic poetry, I argue that anthropological insights can and should be widely expressed in a range of literary forms that range far beyond those of the disciplinary standards of the book-length ethnography and the peer-reviewed journal article. Furthering the analysis of contemporary ethnographic poetry, I consider allied genres such as flash and multi-media fiction and non-fiction as other possible forms for the wide-ranging expression of anthropological knowledge.

PANEL 7

Contacting doctoral research in Greece: from which uncertainties, through which vulnerabilities, to which collectives?

Coordinators:

Panagiotis Antoniadis
PhD Candidate, Panteion University

Paraskevi Zotali
PhD Candidate, Panteion University

Efi Mastorodimou
PhD, Panteion University

Natalia Botonaki
PhD Candidate, Universidad Carlos III de Madrid

Vasiliki Polykarpou
PhD Candidate, Panteion University

Nefeli Roumelioti
PhD Candidate, Panteion University

This panel aspires to serve as the starting point for a conversation on the lived experience of carrying out doctoral research in contemporary Greece as well as on the conditions in which such research takes place. While there is a special focus on the field of Social Anthropology, the scope of the said conversation includes the broader area of the Social Sciences. We depart from the realization that the observed tensions between the academic production of anthropological knowledge and the labour market as a field of 'practicing' anthropology (Angelidou, Balandina and Kolovos 2021) traverse doctoral studies as well. Nonetheless -we observe that- researchers' collectives, critical epistemologies, reflective methodologies, and the studying of previously 'invisible' topics and subjects emerge and serve as barricades against these 'uncertain' times. We address our call to doctoral candidates trying to carry out their research from and against a place of intersecting 'vulnerabilities' and interlocking 'crises' (Brekke, Dalakoglou, Filippidis and Vradis 2014) affecting both anthropologists and the subjects of research. As suggested by the following questions, we are particularly interested in contributions which take a reflective approach and critically engage in ethnographising the situated positionalities of being a PhD researcher. Please note that this is not an exhaustive list, but rather serves as an indicator of the direction in which we hope to move:

- In what ways have the ethnographic methodologies, anthropological epistemologies and research ethics been transformed by the experiences and conceptualizations of these

'uncertain' times? In what ways have 'crises' transformed, closed off, or opened up the ethnographic field itself?

- "Should I stay or should I go? Things are simply better abroad." The intersubjective experience of researchers as seen through borders. Writing from within/outside Greece, and the academic alterity of an always "exemplary West''. Who is the "Other" within the Greek university?

- What alternative forms of collective ways of anthropological knowledge production and collaborative ethnographic methodologies, which question the self-centered monad that is the PhD researcher, emerge in this institutional, financial, social and political framework? In search for an ethnographic imaginary as a heterotopia or utopia.

- What kind of counter-publics and informal collectivities emerge from below in an attempt to resist -in solidarity and through practices of care- repeated institutional disappointments, emotional exhaustion, financial precarity and the general undermining of Anthropology, and the Social Sciences more broadly in Greece?

The panel will be conducted in-person and in Greek, without excluding submissions in English. We strongly encourage the participation of collectives and the submission of multimodal contributions.

S e s s i o n

University of Macedonia ▼ Class 4, 1ˢᵗ Floor, KZ Building
10:00 – 11:30

26.5.2024

Chair: Natalia Botonaki

Panagiotis Antoniadis
PhD candidate, Panteion University

Passing, or the unbearable imponderability of ethnography

In 1977, Marina Abramović and Ulay stood naked facing stoically each other in the main entrance of a gallery in Bolognia, Italy, with just enough space between them and long enough for roughly 350 persons to be able to pass through them until the police put a halt to it. In a 2017 interview, the artistic duo reflecting on the title of this groundbreaking performance comments: "That was of course the game that's called 'imponderabilia'. That in a flash of a second you have to make a decision and you make your decision before you figure out why". The decision in question regards the choice that the public had to make -as they squeezed through the couple- between turning towards the man or the woman.

Going through my ethnographic diary after the conclusion of my fieldwork research, I find this performance useful both as an accurate description of the dilemmas I faced in the field and as a depository of analytical tools, such as the notions of passing and imponderability, for an auto-ethnographic account of my critically situated positionality in the field. In particular, I draw from my

extensive research at a cruising spot in Central Athens which I treat as a transient yet sexual and gender-marked 'standardized situation' (Alfred Schutz 1944: 505) traversed by cultural patterns that orchestrate "an unquestioned 'matter of course'" in phenomenological terms, patterns which endows those intimate strangers who are well-versed in them with 'security and assurance' but leave exposed to vulnerability those, like myself, who are not.

Combining a walking ethnographic practice with the psychoanalytically informed queer theory on cruising (Bersani & Philips 2008; Dean 2009), both of which share a common phenomenological ground, I linger self-reflectively on those immersive and embodied, situational and ephemeral moments in which strategically passing as an impersonal stranger granted me access to this field at the cost of 'picking a side' in the 'game' of gender performativity, while the imponderability of decision-making undermined my sovereign ethnographic agency yet disclosed new methodological possibilities.

Fiery Anthropologists of Dispute collective (Amfi(F)legomenes) [Dimitra Georgiadou-Katerina Sergidou-Irene Synodinou,
PhD researchers of Social Anthropology

Notes on an auto-ethnography of de-knowledge and despair (apo-gnosi)

The feminist-academic collective Fiery Anthropologists of Dispute (Amfi(F)legomenes) is a family of care and solidarity created by three precariously, informally and invisibly working, under- or unpaid PhD students in Social Anthropology, in an attempt to humanize the conditions of academic knowledge production. The paper presents auto-ethnographic material on the enduring crisis of working-unemployed PhD researchers that challenges the success-failure dichotomy and examines the creation of 'de-knowledge' communities as a necessary strategy for material and intellectual survival. Through different paths of precariousness, intensified social reproduction, pandemic confinement and trade union action, we attempt to understand the ongoing crisis regarding the disciplining of Greek higher education in processes of violent neoliberalization, and the proletarianization of more and more of its hydrocephalus strata. Knowledge is re-fetishized under the promise of a future prosperity-monopoly for the few, while the public university as a workplace is transformed into a zone of unpaid, invisible and uninsured intellectual production. Social science departments, while no longer able to support a promise of 'payback' through a 'prestigious' professional career, not only do they hesitate to dynamically respond to their degradation, but are silent in the face of the obsessive maintenance of a climate of unattainable highperformance standards. In this context, we attempt to discuss the interdisciplinary fluidity created by precarity, the shift from research studies to other more urgent crisis texts, and the search for analytical categories of de-cognition that affect the lives of thousands of researchers. How do they grapple with the 'don't- give- up' narrative? How does ambition gradually turn into question and ultimately into rage-against-the-elites? How does knowledge become despair? With the ethnographic gaze turned outside-in, we are called upon to take a stand against the accelerating class restructuring, the glass ceiling phenomenon and the precarisation of 'early career researchers'. We are called upon to reconsider the limits to which anthropology can exercise its social critique within the neoliberal university, and to reflectively explore (im)possibilities for action and resistance.

Lena Theodoropoulou
Lecturer, University of Liverpool

Between contexts: navigating the ethical implications of 'leaving' and 'staying

My PhD (from 2016 to 2020) 'Practices of Care in the Recovery Assemblage: an empirical study of drug services in Liverpool and Athens', is an empirical exploration of the practices of care emerging in two drug recovery services: Genie in the Gutter (Liverpool) and 18 ano (Athens). The first part of the proposed presentation will discuss the personal and simultaneously socially produced dilemma 'PhD in Greece or 'abroad'', as well as the past choices and privileges that render the 'abroad' possible and desirable. I will then move on to reflect on my particular positionality of doing a PhD at a British university, while spending a significant amount of my research time conducting fieldwork in and about Athens. Living in in the post(?)-crisis Athenian assemblage and conducting fieldwork in a Greek Public Health setting opens a space for certain vulnerabilities to be shared with Greek-based researchers. However, being institutionally positioned 'elsewhere' and not dependent on the Greek state and university, creates a significant gap between the institutional experiences between researchers based in Greece, and those in other contexts. Researching and living in Greece while institutionally affiliated with the UK entails an opportunistic element, as much as an emotional investment in a setting that has failed us in infinite ways. In turn, while the knowledge produced has the potential to break certain barriers, it is also often inaccessible by participants and others involved in its emergence, raising the question 'Who is this site-specific knowledge produced for and why?' My aspiration is that raising these issues through the exploration of my own dual positionality, can potentially inform a discussion on the ethics of leaving and the ethics of staying, with the aim of creating a research collectivity that extends beyond contextual vulnerabilities.

Vassiliki (Bessy) Polikarpou & Paraskevi (Voula) Zotali
PhD candidates, Panteion University

In search of collectives during times of institutional crises: creating a collective in the context of doctoral research in the Greek university

The presentation aims to explore some of the (un)imaginable paths outlined in the panel's call. Through a joint exercise in collective thinking and writing, we wish to examine what it means to think and work "collectively". How does this conflict with the individualization imposed more broadly by the material and symbolic condition of Academia and, more specifically, of the Greek University? Such questions will be examined through a retrospective of how the present group was formed, how it evolved, and what kind of reflections arose through this process. This aims to highlight broader issues associated with participation in collectives. We seek to highlight the psychic costs involved in experiencing contradictory moral and political imperatives – meaning the need we feel to support the institution of free and public university and our demand for radical changes to those practices that leave us exposed and exhausted, drive us to migrate and come in direct conflict with our desires and politics. We will place particular emphasis on how some of the conditions that hinder and at the same time make collectivity necessary, are interwoven with specific epistemes and fields namely Social Sciences and Humanities. In terms of social anthropology, we will examine processes of value attribution through which the aforementioned fields are left underfunded as their research findings cannot be "monetized". We will explore how these impact both investigators – who often end up "burnt out" – and research itself – which is increasingly limited to topics which are already "in vogue", thus leaving other fields insufficiently explored. The imperative to do something "productive", something that will have "value", forces us to produce papers, proposals and dissertations which conform to already existing processes of knowledge production and writing thus risking the conversion of Academia into a sterile self-affirming space. Finally, we will discuss how it might be possible to conceive the subject of doctoral research differently by examining possible routes towards altering the meaning of "productivity" and stretch out the limits of Academia in general.

PANEL 8

Labour precariousness in uncertain times: workers in the cultural and creative industries (CGI)

Coordinators:

Christina Karakioulafi
Assistant Professor, University of Crete

Antigoni Papageorgiou
Post-doctoral Researcher, Panteion University

Aspasia (Sissie) Theodosiou
Assistant Professor, University of Ioannina

Work in CCI is characterised by excessive flexibility, as self-employment, freelancing, part time work, intermittent work, intentional or enforced multi-employment (in other artistic/creative or non-artistic activities) are the dominant forms of its organisation. These forms of flexible employment entail the uncertainty and precariousness of working conditions in CCIs, which are further exacerbated in periods of successive crises, such as the most recent ones.

Using the case of the artistic and creative work, which is considered as archetypal of processes happening in the realm of work more generally in contemporary capitalism, the panel aspires to open up a field of research that remains extremely limited in the Greek context: the critical investigation of the experience and practice of labour uncertainty and precariousness in CCI in its multiplicity. At the same time, it aspires to highlight issues related to the broader transformations of work in the highly unregulated work environments of the neoliberal reality, their consequences on social practices, habits and relationships, as well as the potential of workers in the CCIs for collective protection, action and representation.

In this light, we invite scholars, who utilize anthropological thinking and/or ethnography - in combination with qualitative research methods from related fields – to: a) investigate employment conditions in the CCIs as shaped by recent successive crises, b) focus on relevant policies and modes of governance, c) analyze the ways in which different characteristics (gender, class, gender, race, etc. etc.) shape workers' conditions and affect their vulnerability. At the same time, the panel aspires to document and highlight new interconnections and modes of resistance, individual and collective practices adopted by workers and workers' representatives in the face of challenges (e.g. platformisation) and inequalities encountered in the field, as well as potential new forms of political participation and governance emerging on this horizon of uncertainty.

Chair: Ioannis Tsioulakis

Anna Bonarou
Independent Scholar

Selling crafts online - Shaping a new identity for the contemporary craft producer

Many artisans who create handmade goods are actively using online platforms to sell their handicrafts. One of the most renowned marketplaces for buying and selling such items is Etsy (www.etsy.com). The advantages provided by Etsy to these artisans are of great importance. Craft producers, regardless of their geographical location, can easily set up one or multiple online shops without incurring any costs. By utilizing Etsy, producers can tap into a vast consumer base that would otherwise be inaccessible if they relied solely on physical retail outlets to sell their products. For instance, artisans located in Greece market and sell their handcrafted goods in various countries including the United States, Israel, the United Arab Emirates, and other global destinations.

Nevertheless, despite the potential advantages offered by online marketplaces, there are significant challenges and impediments. The competition among producers and sellers is enormous. Let's consider a scenario where a customer visits Etsy to purchase a woolen scarf. When they enter keywords such as "scarf" or "wool scarf," they are presented with an overwhelming number of suggested products, amounting to tens of thousands. The challenge of driving traffic to an online store and successfully converting those visitors into actual sales is a significant hurdle for individuals who rely on creating and selling handicrafts as their primary source of income.Therefore, the contemporary craft producer will need to develop a diverse range of skills beyond craftsmanship alone. For example, he will need to acquire skills in accurate product photography, understand customs clearance protocols, write descriptive texts in English, run online advertising campaigns, implement search engine optimization strategies, and protect himself from online fraudulent activities, among other tasks.

In this paper, I will attempt to outline this new identity that is constituted for contemporary craftspeople through their activity on online marketplaces, like Esty, drawing on ethnographic research data.

Theodoros Koutros
PhD Candidate, Department of Sociology, University of Crete

Labour acrobats in the city": work in the cultural and creative industries as a precarious field in urban life

The productive transformations of the last decades, expressed mainly in the shift from the secondary to the tertiary sector of the "new economy" of services, have marked numerous changes in the world of

work. The employment in given factory spaces is gradually being replaced by new forms of work, which are becoming "intangible" because of their intellectual content, forming new areas of fluidity for work and living. The modern worker as a source of "intellectual capital" is called upon to evolve in a new working environment, which is becoming increasingly flexible and competitive. The massive entry of women into the workforce, while meeting social demands for equality, seems to have contributed to the transfer of gender stereotypes and discriminations from the sphere of reproduction to that of work, creating conditions of precariousness and new divisions to the detriment of the most vulnerable, who are further exposed to risk and danger. Under the above outline, the workers of the cultural and creative industries appear as a "creative class", which possesses all those desirable characteristics of the current model, that can potentially run through all professions in the context of the generalized promotion of "creativity" as a necessary skill at work, constituting the new "factory of the Creative Age". However, multiple researchers have highlighted a number of dimensions that make creative workers a precarious counter-example. Drawing on the lessons of social anthropology, the presentation will attempt to highlight and extend qualitative research findings at the urban realm, understood as the field within which the labour practice of cultural and creative industries takes place, given new forms of urban politics, such as that of the "creative city". In this process, it will be attempted to present the perceptions of these workers in a peripheral centre, concluding with the collaborative forms of employment, which can emerge as a socio-political stake against precariousness, due to their democratic and inclusive forms of governance, or at least as a historical context of recent crises that can cultivate the "sociological imagination" for contemporary work.

Zlatina Bogdanova
Senior Assistant Professor, Bulgarian Academy of Sciences

Labour precariousness and uncertainty in the creative districts "Kapana" (Plovdiv) and "Talyana" (Varna), Bulgaria

The formation of the "creative districts" "Kapana" (Plovdiv) and "Talyana" (Varna) is the result of local governance and cultural strategies related to the valorization of the historical and architectural heritage in the city centers. In the course of "European Capital of Culture – Plovdiv 2019" campaigning, the district "Kapana" has become a center of attraction for cultural operators from the country and abroad, who, with the assistance of "Plovdiv 2019" Municipal Foundation, managed to revitalize this desolate urban space since 2014. Unlike "Kapana", where the project started with financing project proposals with a focus on "creative industries", the concept of "Talyana" in Varna is to promote self-generated business initiatives that set a good example of "economic accessibility to cultural heritage", as they are mainly developed inside buildings certified as cultural values. In relation to these urban cores, the paper will present examples of cultural entrepreneurs, artists, representatives of the cultural and creative industries who carry out their projects and activities within these districts. The accent is placed on labour precariousness and uncertainty characterizing the work in the CCIs. The issues of relevant policies and modes of governance are also considered. The ongoing research is based on a long-term ethnographic field work in the mentioned districts in Plovdiv and Varna; the methods include participant observation, digital ethnography, multi-sited ethnography, anthropology at home.

Chair: Aspasia (Sissie) Theodosiou

Aspasia (Sissie) Theodosiou & Eleni Kallimopoulou
Associate Professor, University of Ioannina
Assistant Professor, University of Athens

"Entrepreneur of yourself": female music work on the Greek popular music stage

The shift towards the study of creative and artistic work has highlighted artistic professions as emblematic of new forms of work that are now tending to become established in the wider labour field. Artists and other workers in the creative industries embody, according to this view, the situation faced by all workers, a situation that is summarised in excessive flexibility, the resulting precariousness, but also the need for entrepreneurial action and self-promotion. These characteristics tend to be identified in the literature with the dominance of neoliberalism, but in terms of popular/folk music they seem to have an age-old presence. The majority of musicians in the folk/popular music scene have always been self-employed freelancers, working in precarious conditions, which they coped with through "more or less successful micro-entrepreneurial efforts" (Weber 2004). If historically entrepreneurship has largely characterized the working experience in the folk/popular music scene, to what extent and in what versions does it remain central today, in the context of what scholars have termed "authoritarian" neoliberalism?

This paper takes these considerations to the highly fluid working landscape of the live music nightclubs ("pistes"). Through ethnographic research, we examine how young female singers experience and talk about their working experience in the early stages of their musical careers. What it means today to be an "entrepreneur of yourself", and what investments of subjectivity, on and off the stage, are implied and prescribed by the goal of a successful career. In light of the work strategies and practices adopted and developed by these women, we reflect on the condition of "affective capitalism" (Illouz 2007), where entrepreneurial risk is matched by the imperative for "passionate work" (Mc Robbie 2016).

Christina Karakioulafi & Chara Kokkinou
Associate Professor, Department of Sociology, University of Crete
Kokkinou Chara, PHD candidate, University of Crete

"Labour precarity experiences of actors and actresses in the midst of the economic and pandemic crisis"

This paper focuses on the working experiences and paths of actors in recent years and especially during the periods of economic and pandemic crisis, drawing on the findings of α qualitative research (based

on semi-structured interviews) conducted in the framework of the ELIDEK-funded Research Project "Labour Precarity and Social Cohesion: The Case of the Cultural and Creative Industries (LaPreSC)." Already before the outbreak of the economic crisis, the actors' labour market showed evidence of deregulation, as well as employment precariousness and economic insecurity. However, during the economic crisis, these phenomena intensified, and the situation worsened after the breakdown of the collective agreement (CBA) for actors in the independent theatre, resulting in: the introduction of individual agreements, daily, or at best three-month contracts; the generalisation of undeclared and unpaid work; the diminution of wages; the extension of payments per hour or per performance; the highly common situation of unpaid rehearsals; payment as a percentage of the performance's tickets, all this in combination with increasing unemployment within the profession. The first lockdown of March 2020 and the closure of theatres brought to the fore the above-mentioned long-standing labour problems in the sector, amplifying them and intensifying actors' labour and economic uncertainty, while many actors (as other artists) were not able to benefit from the support measures. Although experiences of precarious work and economic insecurity are considered commonplace and seem to form the 'normality' of artists' working lives, the pandemic has challenged even this 'normal insecurity' by provoking a layered or additional precarity. In addition to the experiences of precarious work, strategies of individual and collective coping with precarious work (multi- and hetero-employment, cooperative schemes, social networking, trade union activation and collective action, etc.) are also examined.

Aspasia (Sissie) Theodosiou & Ioannis Tsioulakis
Associate Professor, University of Ioannina
Associate Professor, Queen's University Belfast

Musicians as precarious workers: sounding out multiple crises

Musicians create and work within intersections of multiple industries with diverse and often contradictory employment regimes. But one constant attribute of all those domains of cultural work is the persistent and debilitating role of precarity in its different manifestations: undocumented work, seasonal employment, unregulated labour frameworks, lack of social insurance, and the weakening of collective bargaining. These conditions have been exacerbated in the past 15 years in Greece, first as a result of the Greek 'economic crisis' and then by the emergence of the Covid-19 pandemic.

Based on research over the past two decades in Greek urban centres and the periphery, and powered by the new project Labour Precarity and Social Cohesion in the Cultural and Creative Industries, in this paper we will examine how musicians in Greece articulate their careers, creativity, and experience within a context of piling crises. Based on ethnographic observation, interviews with musicians, and collaboration with unions and campaigning collectives, we will trace the changing circumstances of music labour and its implications for livelihoods, and cultural production and consumption. The paper will specifically address the following questions:
- How is precarity experienced, conceptualised and narrated by musicians?
- What are the unifying and diversifying factors of that experience based on musicians multiple and intersecting identities? (gender, ethnicity, age, career length, location, class background, employment circumstances etc.)
- How does the emergence of different crises (economic, political, public health, etc.) affect collectivity, unionisation, and campaigning?

Can concepts of 'voice' and 'sound' (as well as their reversals of 'muting' and 'silence') that have particular bearing with regards to musical creativity, help us make ethnographic sense of the predicaments and agencies of precarious musicians

PANEL 9

Algorithms, Big Data and Artificial Intelligence: ethnographic explorations

Coordinator:

Petros Petridis
Assistant Professor, Panteion University

The ever-increasing engagement of social subjects with algorithmic systems, big data sets, and artificial intelligence (AI) results in significant transformations in a wide range of cultural and social processes. These transformations run across the domains of education and learning, labor and value production, communication and entertainment, love and desire, health and well-being, mourning and death, war, infrastructure and the environment, political decision-making, and the perception of reality. Anthropological and ethnographic approaches provide significant resources and highlight diverse perspectives for exploring the complex interactions between these technologies and human societies since they are based on a critical investigation of experiences, practices, and narratives of social subjects. This panel is addressed to researchers from the field of anthropology and other disciplines who approach ethnographic issues that fall within the following - indicative but not exclusive - topics:

- Methodological approaches and challenges of digital ethnography
- Algorithms, AI and labor: digital labor, sharing economies, platform capitalism, surveillance capitalism.
- AI and education
- AI, big data, and ethics
- Lived experiences of people affected by algorithmic decision-making (class, gender, and racial inequalities/stereotypes in algorithmic systems and AI programs, value judgments, and ideological connotations)
- Sociopolitical aspects of data collection and digital surveillance
- Wearable devices and quantified self (body, health, well-being, beauty, aging) • Memory, mourning, death, and AI
- Destabilizing reality: fake news, conspiracy theories, deepfake, AI and science fiction

Chair: Petros Petridis

Petros Petridis
Associate Professor, Panteion University

Introduction to Algorithms, Big Data and Artificial Intelligence: Ethnographic Explorations

Eleni Lazaridou
PhD candidate, Panteion University

Mourning avatars in online games: A multimodal ethnographic survey of the decomposition and recomposition of algorithmically mediated (in)visible bodies

Death, bereavement, and the afterlife provide a timeless conceptual framework for understanding intersubjective and power relations. Ethnographic accounts of mourning experiences and practices, as well as the handling of dead corpses, highlight the evolution of relationships between the living, the dead, and the grieving community in relation to the social, political, religious, and technological context. As a consequence of the technological innovation and the internet evolution, the performance of mourning is being transformed and new etiquettes are emerging. The present ethnographic study of online multiplayer role-playing games as public fields of mingling between the dead and the living aspires to deconstruct digitally performed mourning as it emerges from players' metadata. The multimodal approach and interpretation of the experience of death and beliefs about dead avatars of players themselves and other players, non-player-characters, as well as their possibility of resurrection, initiates critical reflection on the infiltration of algorithmically tailored categorizations, the commodification of values and identities and the perpetuation and cementing of existing systemic disparities. The un-coerced or inadvertent delegation of digital data to algorithms and the biased or fragmented visibility of dead bodies of divergent individuals mitigate personal and collective autonomy of expression and rationality, instilling a sense of diffuse and undefined threat.

Although the digitally mediated sharing of decay and death may partially contribute to their destigmatization, the dead body is predominantly devalued, instrumentalized, and misused with a view to the specified expression of mourning and its recipients, as another form of discipline by the hegemonic networks. Therefore, the rapidly evolving algorithmic "joint decision-making", the ongoing undermining of the embodied version of the self against its digital counterpart, and the colonization of data and online gaming render imperative a reconceptualization of aging, death, mourning, and, by extension, the perception of body and life.

Mel Kalfanti & Penny Paspali
PhD candidate, University of Thessaly
PhD candidate, University of Thessaly

Algorithmic traumascapes: call-outs of gender-based violence as ways of (re)producing networked affect in social networking sites

In this presentation we approach the notion of networked affect (Hillis, Paasonen, and Petit 2015), as a way to understand the connections and interactions between different actants in social networking sites (SNS). By using the practice of sharing call-outs of gender-based violence (GBV) in SNSs as an "entrance point", we focus on the algorithmic trauma (Richardson 2023) as an affect which is produced by the circulation of such call-outs. In this process, we examine the notion of mediated witnessing (Papailias 2016), as a means of forming affective connections through shared and circulated stories of violence and trauma in SNSs. We draw on material from our converging ethnographic researches on queer and feminist movements in Greece: the one ethnography focuses on queer and feminist self-defense practices, while the other researches digital feminist movements against femicides. Having as premise the digital- physical continuum, we then discuss the ways in which the call-outs and their dissemination in SNSs function as self-defense practices, meaning as practices of coping with GBV. Focusing not on a singular traumatic event, but instead on the multiplicity of the everyday grassroots recordings of call-outs, we observe the ways in which these contribute to the creation of "atmospheric violence" (Fanon 1982): drawing from the notions of algorithmic trauma and of traumascapes (Tumarkin 2005), we suggest approaching SNSs as algorithmic traumascapes. In this research, we explore on the one hand the ways that SNSs constitute both loci and actants of the (re)production and circulation of networked affect and on the other, the extent to which the latter contributes to the formation of collective subjects.

Dimitris Tsintsaris
Postgraduate student, University of Macedonia

Ethnographic aspects of Algorithmic Warfare: The Case of "Operation Iron Swords"

The study aims to highlight the social transformations currently taking place in the field of international warfare due to the algorithmization of armed conflict. The development of sophisticated Artificial Intelligence (AI) applications and the concurrent training of intelligent Big Data collection and analysis systems have led to the emergence of the phenomenon of "algorithmic warfare." There is a visible trend to disconnect the human subject from procedures of selection and annihilation of living enemy targets, vitiating, the, already tenuous, social bond between belligerents and civilians. The possible violation of foundational principles of International Humanitarian Law and the casting out of the human element lead to the emergence of a novel postsocial stage in the historic development of warfare. Operational procedures become mere aspects of an industrial process of mayhem production aimed towards combatants and non-combatants alike. A harbinger of this transformation appears to be the current Gaza Strip conflict between the Israel Defense Forces (IDF) and the Sunni Islamic movement of Hamas. The utilization on the part of IDF of sophisticated AI tools, having as a primary aim the mass evaluation of potential targets and the subordination of decisions on matters of war tactics to the utterances of opaque technological "oracles" seem to lead – in stark contrast to frequently expressed promises about the moralization of warfare due to the acquisition of AI technologies – to a progressive ontological devaluation of the enemy as well as the numerous non-combatants. The latter are considered to be inevitable collateral damage of the annihilation procedure. Consequently, AI, due to its astonishing processing speed and analytical accuracy, is substantially used as a technological veil, concealing and expediting the dismantling of the modern internationally accepted normative framework for the regulation of warfare. Witness accounts of social subjects on both the receiving and dispatching end of

the algorithmic violence further illuminate the ethnographic aspect of the emerging phenomenon of algorithmic warfare.

Marianna Charitonidou
Postdoctoral Researcher, Athens School of Fine Arts

Digital universalism, Ecumenopolis and urban governance in the thought of Constantinos Doxiadis and Adriano Olivetti: Urban-scale digital twins and ethical issues of artificial intelligence and big data in urban ethnography

Urban scale digital twins are virtual replicas of cities or parts of cities that are often used, in contemporary practices of urban and spatial planning, to simulate scenarios concerning sustainable environmental design. The paper takes into account the distinction between the concept of "commons" and the concept of "commoning" (Bresnihan 2016; Stavridis 2016) concerning the impact of common practices on relations between citizens within societies dominated by big data. Urban scale digital twins, which have as a core characteristic the possibility to be updated in real-time thanks to the use of technologies such as big data and artificial intelligence, aim to compare different strategies during the processes of decision-making concerning urban and spatial planning. The paper aims to analyze the role of "digital universalism" in the case of urban-scale digital twins (Charitonidou 2022). In parallel, it intends to shape an urban and urban planning critical perspective that would take into account the transition from the technical to the socio-technical perspectives within the field of smart cities (Loukissas 2019). Despite the aspirations of urban scale digital twins to enhance the participation of citizens in the decision-making processes relayed to urban planning strategies, the fact that they are based on a limited set of variables and processes makes them problematic when they are used to incorporate socio-historical parameters. The paper also intends to shed light on the tension between the real and the ideal at stake during the process of abstracting sets of variables and processes in the case of urban scale digital twins. Special emphasis is placed on the critiques of "digital universalism" or "data universalism" (Loukissas 2019; Charitonidou 2022). (Loukissas 2019; Charitonidou 2022), on the concept of Ecumenopolis in the work of Constantinos A. Doxiadis (Doxiadis 1962) and the relation of urban governance in the thought of Constantinos A. Doxiadis and Adriano Olivetti to contemporary urban planning practices based on the use of artificial intelligence and big data. According to Doxiadis, Ecumenopolis would "form a continuous, differentiated, but also unified texture consisting of many cells, the human communities" (Doxiadis 1968). Moreover, special attention is paid to Adriano Olivetti's understanding of urban planning methods as concrete utopias (Olivetti 1945; 1960). At the heart of the paper is the development of methodological tools that offer the possibility of developing new forms of participatory planning by linking the use of artificial intelligence and big data in urban planning with the holistic approaches of urban planning of Constantinos A. Doxiadis and Adriano Olivetti. Particular emphasis will be placed on the ethical issues that concern artificial intelligence and big data in the case of urban scale digital twins.

Chair: Petros Petridis

Eleni Tsatsaroni
PhD candidate, National and Kapodistrian University

Demystifying AI: Bridging Fictional and Real Contemporary Laboratories

Science fiction consistently echoes the trope of the slightly delusional loner scientist who is in isolation, whether in a personal laboratory far-far away (as depicted in the movie ExMachina) or collaborating with other slightly delusional loners in a laboratory far-far away (as seen in the series Devs). The age-old trope of the eccentric, solitary scientist, which was popularized by characters like Dr. Frankenstein, persists today, evolving with the rise of nerd culture into a more stylish yet recognizable archetype: complicated, unsociable, yet attractive, and predominantly male. Accordingly, a mystique surrounds technology in our tech-infused daily lives, relegating it to a distant, seemingly mystical realm—laboratories shielded from public view. This perception positions technological innovation as an enigmatic, omnipotent force beyond comprehension while placing tech labs on the periphery, physically and metaphorically distanced from the social fabric.

Based on ethnographic research in collaboration with the Institute of Information and Technology of NSCR Demokritos, this presentation delves into the captivating parallels between science fiction's portrayal of the isolated, socially awkward, often mad scientist and the current research landscape within scientific laboratories. By what means science fiction revisits the laboratory and how it affects the choices made by scientists and mechanics? How did we end up fantasizing about the uncanny imagination that technological innovation is led by these antisocial, yet genius, creatures? Furthermore, does this speculation align with our daily experiences in the realm of scientific research? These questions serve as a foundation for unravelling the complex relationship between the imaginative realms of fiction and the tangible world of laboratory practices, shedding light on the intersections that shape our perceptions of innovation and its protagonists.

Danai Myrtzani
Postgraduate student, Athens University of Economics and Business

What Does it Mean to be "Creative" in the Era of Artificial Intelligence?

This study examines the changing perception of the concept of creativity in the era of artificial intelligence (AI) and how the integration of AI reshapes the creative process, simultaneously enhancing and limiting human creative abilities. Drawing on in-depth discussions with colleagues and an analysis of interactions within digital communities on the Discord channels Midjourney and Pika, the paper provides a rich empirical basis for examining the dynamic interplay between AI and creative practices.

Central to this exploration is AI's potential for "genuine creativity" and its interaction with human intuition and creativity. Prominent examples, such as Théâtre D'opéra Spatial, are examined in depth, exploring the evolution of the roles of creator and creation, and the complex issues surrounding intellectual property in AI-generated art. This leads to a critical examination of social and cultural perceptions of AI-generated art, particularly in terms of authenticity, value, and the ethos of "hard work" in artistic creation.

The study aims to present a comprehensive view of the concept of creativity in the age of AI, fully recognizing the challenges, opportunities, and ethical dimensions that arise from this complex interplay. It also seeks to explore how AI not only reshapes tools and methods of creation but also affects the very essence of being a creator. The study intends to contribute to the wider debate on the intersection of technology and creativity, highlighting the transformative role of AI in redefining creative processes and perceptions in contemporary society.

Iraklis Vogiatzies
PhD candidate, National and Kapodistrian University

Examining AI as a human-machinic assemblage: digital labor and the question about the 'end of work'

The rapid advancement of artificial intelligence (AI) has sparked a heated debate about the future of work, with some predicting the obsolescence of human labor in the face of increasingly sophisticated machines. This presentation explores the concept of AI as a human-machinic assemblage, examining how AI and humans are intertwined in the sphere of production.

Drawing upon insights from anthropological and sociological research that is taking place in the newly formed interdisciplinary field of Digital Labor, this presentation argues that AI is not a replacement for human labor. On the opposite, we witness the emergence of new forms of collaboration between humans and machines that are taking place in digital platforms. This collaboration is redefining the nature of work, blurring the boundaries between skilled and unskilled work. Seemingly simple tasks in microwork platforms (called microtasks), like identifying objects on an image, or audio transcription, feed the machine learning models, sustaining the booming AI industry.

In contrast to the prevalent narratives about the end of work, anthropological and sociological research focuses on digital labor platforms and their algorithmically mediated environments and the ways that the capitalist mode of production is harnessing labor in them. Engaging with this discussion, this presentation will support the critical research on the transformation of work and the ways that this complex phenomenon is evolving.

Chair: Petros Petridis

Violeta Koutsoukou
PhD candidate, Panteion University

Digital Practices of (Self-)care: Yoga and Meditation Applications

Amidst the covid-19 pandemic, discourses and narratives about physical and mental/emotional health were omnipresent. Our virus-vulnerable bodies and the fragile mental and emotional state that the socio-political ramifications of a pandemic brought seemed to shed a new light on the notions and practices of (self-)care and holistic health. In an already ever-expanding care and wellness industry, the covid-19 pandemic simultaneously highlighted the pervasive social condition of carelessness (The Care Collective 2022) which is being enforced daily by the class, gendered, racialised and ableist discriminations of contemporary neoliberalism.

Drawing on ethnographic research in digital environments and with online communities that "make" care through yoga and meditation practices -practices immensely popular during the pandemic- I am interested in questions around the emerging notions of the "spiritual" and the "somatic". What do these secular, but still intensely spiritual, notions disclose about a holistic composition of the self? Following the concept of somatic orientalism (Putcha 2020) I ask: how do algorithmic identities and the quantified self (Lupton 2015, Petridis 202) entangle with the practices that aim at holistic health? What are the common threads that weave through narratives and practices of care for the "body, mind, spirit" in the platforms and the wellness applications?

Working within the field of digital anthropology, in this presentation I will examine critically the newly emerged technologies that "make" (self-)care in the glocal digital context. My intention is to sketch out a genealogy of the yoga and meditation applications, intertwining this rhizomatic affective genealogy with the field of new media studies, with the postcolonial critique on algorithms and data (Dzodan 2019) as well as with the feminist critique towards care and the leisure culture (Hagan 2021).

Erika Tsioukantana
Graduate Student, University of Thessaly

Discovering Miquela: Networked universes and virtual influencers in the Web 3.0 era

This essay focuses on the case of Miquela Sousa, a 19-year-old virtual influencer, and the making of a universe through this influencer's story. Based on research done on platforms like YouTube and Instagram, this essay critically examines the anthropocentric definitions of virtual influencers and traces the construction of a universe by Brud, an agency company that manages and represents Miquela.

Following Latour, Galloway, and Thacker's theories on networks, the making of this universe is approached as the making of a network with its own actors, its own nodes, emerging from certain events. In this universe, terms like 'robots', 'drama' and 'hacking' are redefined, while that very universe draws from existing realities to create a new one.

While Miquella exists in different platforms at the same time, the networked universe expands across these platforms following the transmedia storytelling of her identities as a robot, model, influencer, singer, activist. "Brud universe" not only claims the title of a network on which human and non-human creatures attach and which moves between different platforms. In the Web 3.0 and NFTs' era, it changes into a new kind of corporation, becoming a Decentralized Autonomous Organization (DAO), actively including Miquela's followers on social media as employees paid in crypto coins. In times when ChatGBT successfully passes university courses and artificial intelligence creates videos with the least offer of data, this essay is not only topical, but can be proven really helpful in the way we approach the non-human as an actor, beyond the physical and digital, real and fake dipoles, beyond subjects and objects and most importantly, beyond any identifications of human to the a priori "real".

Dimitris Vagianos
PhD, Panteion University

From 'Prince' to Hegemony: The Political Subject of the Digital Era

A study related to the retrospective analysis of the political subject from the emergence of modernity to the present digital era presents multiple challenges, both interdisciplinary and epistemological, as well as methodological. Even if we navigate the obstacle of ontological penetration, there is a danger of populism, of historical revisionism, of an irrational choice 'stripped' from any political ideology for the object we are dealing with. The dialectic (mainly Hegelian) that we are called to follow for the process and changes of the political subject over time, from the modern and 'analog' subject of the Machiavellian era to today's subject of the digital 'reality,' aims to explore the political subject as a socio-political and socio-anthropological phenomenon. The discourse on the postmodern individual that constitutes (?) a political 'remnant' of the once collective subject, with an agenda predetermined by others, compromised by the terms of the 'game' dominated by political-economic interests, according to the postmodern narratives we present as a stake and not teleology. A necessary condition for the exploration of the timeless political subject is the reference to the 'environment,' from the modern world and its developments, to the industrial and contemporary late capitalist, neo-liberal post-democracy (?), cryptocurrencies, high-tech companies (big techs), algorithms, machine learning, and their derivatives. From the grand narratives (ideologies) and promises of modernity to their refutation (?) by the advent of anti-Enlightenment forces that deny progress, from Volksgeist to Zeitgeist, with all that it implies for the latter individualized political subject called upon to absorb the aforementioned shocks. Finally, a special reference will be made to the individual subject of Artificial Intelligence (A.I.), using the Aristotelian method of 'Division', from general predicates to their subsets, in order to seek the 'essence (essentia) of things.

PANEL 10

Smartness at the margins:

ethnographies of de-centered cities

Coordinators:

Anna Giulia Della Puppa
PhD student, Sapienza University

Caterina Ciarleglio
PhD student, Polytechnic University of Turin

In the contemporary world, we are witnessing an increasingly pervasive influence of digital technologies and the devices that make them accessible. It is not just the individual choices and inclinations of people that mediate their relationships, of whatever nature, through such devices and technologies. However, this trend facilitates and is inherent in the one we are discussing. Indeed, it is also the fact that a growing number of cities, local administrators, planners, as well as visionary entrepreneurs owning means and plots of land are adopting or intending to adopt technological solutions, the avant-garde of which they magnify, in order to improve the performance of their services and infrastructures, often betting on the supposed sustainability of these "intelligent" choices.

The debate on smart cities is indeed an open one and involves a plethora of social phenomena such as tourism, financialisation, enclavation, logistics, migration, labour and gentrification. As the anthropologist Katryen Pype has shown in her work on Kinshasa (2017), the processes of smartification that take place outside the hegemonic centres of the Global North do not merely repeat what happens elsewhere, but have their own dimension from below, deeply embedded in the sense and history of the places and animated by specific intentions, as specific as the spatial injustices they determine.

The need to grasp the dynamics of urban transformations taking place on the margins of the hegemonic centres and discourses of the so-called Global North has been emphasised by urban scholars such as Oren Yftachel, who has stressed the importance of acquiring a "Southeastern" perspective (2020), but also by Mary Lawhon et al. (2017) and Jonathan Silver (2019).

Our panel would like to give space to contributions that ethnographically explore the relationships with and through pervasive technologies and the frictions and conflicts they bring about in marginal cities and contexts.

<u>**Chairs: Anna Giulia Della Puppa, Caterina Ciarleglio**</u>

Marianna Charitonidou
Principal Investigator and Postdoctoral Researcher, Athens School of Fine Arts

Urban Scale Digital Twins and Smartness in Urban Planning: Big Data and Urban Planning Scenarios

The paper analyses the role of the urban scale digital twins in how we conceive and design urban spaces. The urban scale digital twins are virtual replicas of cities. Within the current context of data- driven societies, they are often used to test scenarios related to sustainable environmental design. An important reorientation for the role of the urban scale digital twins in urban planning is that from technical to the socio-technical perspectives. The debates on smart cities often focus on technical issues, neglecting the social aspects of urban planning. At the core of the paper is the idea that in order to combine environmental equity and social equity, it is pivotal to bring together the social and the technical viewpoints of urban planning. This can become possible through the adoption of socio-technical perspectives. Many cases of urban planning decision-making that include the use of urban scale digital twins are based on a rhetoric that promotes participatory design methods. However, the dependance of the urban scale digital twins on a limited set of variables and processes makes it difficult to take decisions in a way that takes into account social aspects and non-quantitative aspects concerning urban planning. Urban scale digital twins are based on the abstraction of sets of variables and processes. The paper explores the role of complexity perspectives based on new types of urban data in reshaping urban planning decision making methods. It pays special attention to datafication, Smart Cities, digital exclusion, Big Data, IoT, AI, Machine Learning, automated data collection, and data analytics.

At the core of the paper is the investigation of how urban scale digital twins can measure, describe and analyse complex phenomena. Particular emphasis is placed on how urban scale digital twins help develop new data driven scenarios, promote sustainable development goals, and shape new participatory design methods.

Giacomo Pozzi
Assistant Professor, IULM University

Smart city and the right to the city. Urban transformations, digital governance, and housing struggles in Milan

Housing inequalities are an integral part of urban life. These seem to have become more acute since the advent of capitalism. The multifaceted development of the same has greatly affected urban

vulnerabilities, which today are shaped according to profit logics determined, to an increasing extent, by the dematerialization of the economy, transnational dynamics and the financialization of speculative investments.

If the urban tends to adhere to global models (Sassen 2003), within which we can also situate the smart city, dialectically – and at times anticipating this process – unions, social movements and local interest groups structure their practices in the same direction (Appadurai 2012, Juris 2012). In this sense, the transition to the smart city – as indeed any urban transformation – is never only top-down, but also bottom-up (Pype 2017, Walton 2019). More importantly, in both directions, this is never pacified and linear, but dense with conflicts, mediations, and negotiations. In sum, the struggle for a more inclusive, just, and equitable urban space is no longer conducted only in the direction of a right to the city, but also in the direction of a right to the smart city Cardullo, Di Feliciantonio, Kitchin 2019).

The reflection proposed here is developed through five stages: firstly I outline the main rhetorics and policies concerning the Milan smart city moment, highlighting some aspects of the narrative that remain in the shadows; secondly I show how the smart city model has also taken root in the city's housing dimension; thirdly I sketch the concept of "right to the city," testing the potential of its application to the smart city; fourthly I illustrate, through three ethnographic paths, how the smart policies of contemporary Milan are simultaneously criticized and reproduced by some social actors who promote the need for greater urban social justice; finally I offer some concluding reflections.

Niccolò Cuppini
Lecturer-researcher at the University of Applied Sciences and Arts of Southern Switzerland

Socio-technical urban frictions. Perspectives from Bologna

The presentation will focus on a theoretical overview, the presentation of a case study, and the presentation of some hypotheses for future research streams. Firstly, I will discuss how three processes characterizing the digital revolution at the urban level are currently overlapping. The first trend is that of the "smart city", a concept that emerged from 2010 onwards (crucial in this regard is the document "Smarter Cities Challenge" produced that year by IBM) and emphasizes the public side of cities, or rather the need to adapt public services and administrative forms to the new potentials of digital technology. The second trend is that of so-called "platform urbanism", a notion that has gained prominence in recent years in academic debates, indicating the growing influence of private corporate entities such as digital platforms (Airbnb, Uber, Amazon, etc.) in defining new urban infrastructures and forms of life. The third, more recent trend relates to the new frontier opened up by the mass diffusion and accessibility of so-called Artificial Intelligences. The urban adoption of this technology for urban governance purposes or even for profit extraction opens up the scenario of what we can define as the "urban automation" scenario.

The presentation will discuss the interweaving of these three observed processes in the city of Bologna. The viewpoint of observation is that of the frictions through which these innovations are defined. In particular, the definition of the "smart city" is investigated through the lens of struggles in logistics that have organized at the Interporto of Bologna since 2012. The struggles of the riders (2017-2020) will be the perspective through which to investigate the processes of platformization of the urban fabric of Bologna. Finally, the tension towards urban automation indicated by projects such as the Tecnopolo and the development of the Digital Twin of Bologna will be examined starting from the recent struggles for the right to housing that have developed since 2023.

In the conclusions, these three scans will be presented as an analytical prism for future research capable of investigating both the techno-social transformations of the urban and the processes of subjectivation.

PANEL 11

Consuming Volatile Culture in Uncertain Times:
Ethnographies of Food, Music and Leisure

Coordinators:

Nir Avieli
Professor, Ben Gurion University

Vassiliki Yiakoumaki
Assistant Professor, University of Thessaly

Certain cultural domains, productions, and artefacts perhaps exhibit a heightened degree of unpredictability and "instability," a condition which may be further exacerbated during times of turmoil and radical social change such as ours. In this panel we ask: How do individuals and communities negotiate their identities and navigate the complexities of social upheaval and change within specific volatile cultural contexts? We endeavor to explore the intricate relations between culture and instability within three such dynamic arenas: the culinary sphere, the music scene, and the realm of leisure. (We do not imply these domains are exhaustive; their choice, however, is not meant to appear arbitrary, as it draws on extensive field experiences). The culinary sphere, and especially "traditional" or "local" foodways, often stand for stability and "time-honored" practices and continuities. This, however, contradicts the very essence of culinary artefacts, which are processed, cooked, served, eaten, digested, defecated, disposed of, or go bad, within a few hours. The panel invites contributions that delve into the complex interplay between the notion of cultural stability in food and the fleeting nature of its materiality, seeking to understand how individuals and communities construct their identities through food practices, particularly in uncertain times.

Music poses different challenges to stability: often experienced as fleeting, listening to music is hard to capture and describe in words, as language itself is at odds when it comes to conceptualizing such experiences. The panel aims to examine the ways in which people engage with and find meaning in music-related experiences in the context of rapidly changing cultural landscapes.

Leisure practices are often relegated to the periphery of our cultural lives and are considered secondary to "important" issues such as work or errands. However, these practices refuse to fall into stable categories, thus posing a constant threat to the social order by virtue of their significance – particularly within the contemporary context of uncertainty and neoliberal consumerism.

This panel welcomes papers that aim to offer a comprehensive exploration of these specific "unstable" cultural realms, and to provide fresh insights into the dynamic interplay between culture, "volatility," and identity in uncertain times.

Chair: Rafi Grosglik

Ersi Malagiorgi & Vassiliki Yiakoumaki
PhD, University of Thessaly
Assistant Professor, University of Thessaly

Greekness "discovered:" Experiences of taste, sound, and leisure (or, as leisure), in Israelis of Greek-Jewish descent

Moments of commensality and "free time" are ethnographically privileged material, when it comes to tracing our interpretive potential –by now, a classic anthropological certainty. Speaking and living today with the "second generation" (a particularly debatable and politicized term) of Israelis of Greek-Jewish descent, and through extensive fieldwork, we observe a host of things about the process of perceiving the self as an ethnic/ethnic subject, particularly in historical moments/periods of transition, uncertainty, or paradigm shift.

In many individuals who have been integrated/grouped in this generation, in the state of Israel by now, either in -emic or -etic ways, we observe an earlier attitude towards the issue of "origin," which can be summed up as an unnecessary and non vital identification with "Greekness," and/or a denial regarding inclusion of (Greek) ethnicity in the subjects' personal trajectory. From the 1980s onwards, emerge new approaches to the management of the family's past, and therefore to the management of Greekness, which can be summed up as (desired and pursued) inclusion of this aspect in various ways, in the subject's biography and self-perception.

We will address ways in which subjects today choose to publicly 'showcase' what seems to be a more complex identity (with the added Greek signifier), when emphasizing contexts of commensality, music, and recreational practices (the two being overlapping arenas). We shall discuss how food/gastronomy, music, or travel, (for instance), become spaces of positing desire for the "other "motherland," and of performing Greekness; and we shall explain this shift through historical-political conjunctures and institutional politics of memory in the modern state, which testify to the fact that collective certainties and uncertainties may govern such affective shifts.

Nir Avieli
Professor, Ben Gurion University

Why don't the locals swim in the lake?: Leisure, ecology, social trust and cultural propensities in Greek Makedonia

During April through August of 2023, I conducted ethnographic fieldwork in Edessa (Greek Makedonia), focused on the local leisure practices and their meanings. While driving up mount Kaimaktsalan, I "discovered" a huge lake that none of my interlocutors mentioned, which turned out to be lake Vegoritida (locally called Lake Arnissa). Coming from an arid country with only one lake (the sea of Galilee), I was excited about the lake and the promises of leisure it involved, for both research and fun. I contacted Dino, the founder of the lake's nautical club, who recounted the activities of swimming, yachting, wind surfing, Supping and even a sailing school. However, it quickly turned out that my family as well as my mostly Israeli guests, along with Dino and a couple of his friends, made for the bulk of the lake enthusiasts. "Why don't the locals swim in the lake?", I kept asking my local friends, in Arnissa, Edessa and other regions of Greece. The answers can be grouped into three common arguments: "Its dirty", "Its dangerous", and "we don't swim in lakes and rivers". In this paper I elaborate on each of these explanations, contextualizing them in the lake's recent history, government-citizen's relations (and the lack of trust they involve), as well as perceptions of safety and danger. However, since I was told time and again how "we are only one hour drive from the beaches in Katerini and two hours from Chalkidiki" (both estimates based on extreme wishful thinking), I tried to understand why a busy and expensive beach, two or three hours away at best, would be preferred over a deserted beach some 20 minutes up the road. My interlocutors suggested that pollution and danger notwithstanding, cultural dispositions and preferences are important factors for shunning the lake. Leisure practices are therefore presented in this article as deeply embedded in historical, political and cultural propensities.

Marilena Gatsiou
PhD candidate, Panteion University

"Are You Up for Progress?": Studying the articulations of cosmopolitanism and nationalism at the "Sunny Hill" festival

This paper examines, from an anthropological perspective, the most recognizable cultural event of post-war Kosovo; the "Sunny Hill" popular music festival. It annually invites artists and performers from Kosovo, Albania and big international names. Drawing on transcripts of conversations with people associated with the festival, ethnographic notes and a wide range of data from the local and international media (publications, TV and radio broadcasts, blogs, etc.), the festival has been a major source of information for the festival. etc.), the researcher explores the connections between pop culture and politics, local narratives of pride, unity, as well as practices of promoting cosmopolitanism and nation branding that stem from the festival. The normalization of the Kosovar political scene and the subsequent consolidation of the country's pro-European orientation has, since 2008, allowed for the rise of alternative narratives of national identity. At the same time, the ever-present feelings of unity and articulations of a shared hopeful future that emerge during the festival can be seen as a way of strengthening the sense of belonging in the wider post-socialist present that includes frequent social upheavals and uncertainties. Thus, this festival can be seen as part of a contradictory reality, consisting of strategies of establishment and recognition with a European horizon, but also of practices of redefining national identity newly constituted around a post-conflict narrative. The above considerations open up the debate on the articulations of traditional-modern, old-new, authentic-commercial in a field that is constantly being constituted within artistic practice and positioned in a continuously changing cultural landscape.

Elia Vardaki
Senior Research Assistant, ERC

On the potent of autonomous vehicles in reimaging urban space as leisure space

In the new era of Autonomous Vehicle, the new abiotic actor, i.e., the car-bot, is possible to decenter human agency, and restructure the urban landscape, the flow, and the rhythms of transportation, in ways which can only be imagined. The paper wishes to explore the potent of this abiotic agent in the shaping of a fully accessible transportation-scape. Towards this end, I will present data collected from my fieldwork concerned with AV transportation and People with Disabilities, and the subsequent changes in their mobility. Despite the certainty of the positive effects that AV will have in making transportation equally accessible to all, the uncertainty regarding a successful implementation is still very high. In so far, the hybridity of the car /driver formulates an inextricably tied social unit, a sympoietic agent (Haraway 2016), which produces the urban landscape as a landscape of dense synergetic transportation. The daily routes and routines of our transportation practices reflect the complicated pattern of daily movements and cultural structures of in/equalities. The AV, as the new abiotic agent, will feature in new forms of transportation, which would ideally alter the conditions of density of transportation practices, the environmental impact of automobiles in the deterioration of the urban landscape, the failing infrastructures, the congestions, and the lack of accessibility for part of the population. A rich and diverse literature focuses on the impact of AV in the shaping of future urban landscape, depicting it, among others, as a landscape of leisure, and as an accessible open free public space. Whether this future would come as anticipated, remains to be seen. The ethnographic data already emerging on this topic offers opportunities for interpreting, and reflecting on, a not-so-distant social condition.

2nd Session

Aristotle University ▼ Class 111, Ground Floor, Old Philosophy Building
12:00 – 13:30

25.5.2024

Chair: Vasiliki Yiakoumaki

Michal Rozanis & Rafi Grosglik
PhD candidate, Ben Gurion University
Assistant Professor, Ben Gurion University

Dynamic Palates: Greek Tavernes, Tourist Gazes, and Culinary Evolution

This paper explores the evolving social dynamics embedded in Greek *tavernes*, analyzing the intricate negotiation of identities amidst contemporary sociocultural transformations. Based on a multi-sited ethnography conducted in the Greek culinary sphere since 2010, our paper focuses on the culinary practices within Greek *tavernes*, shedding light on the complex interplay between tradition, locality, and the influence of external socio-cultural forces. Greek *tavernes*, as a prominent social institution in the Greek public space, find themselves at the nexus of competing forces – serving both as generators of local identity and catering to the demands of an ever-expanding tourist industry. In our analysis of the "social biography" of Greek *Tavernes*, an establishment that scholars of Greek culture have left unattended, we employ the concept of the "tourist gaze," which describes the dominant sensory engagements and preconceived imaginaries of foreign tourists, and the ways in which it shapes culinary

heritage and tradition in Greek *tavernes*. We contend with the potential challenges posed to sustained cultural practices while simultaneously identifying the dynamic modifications of residents' tastes as a counter-mechanism. This mechanism is realized in the "*nees tavernes*" (new tavernas), emerging over the past decade as culinary and cultural innovators. Operating in urban centers and tourist resorts catering to domestic visitors, these establishments navigate the delicate balance between tradition and change. By incorporating local ingredients, modifying traditional recipes, and adapting to contemporary taste preferences, *nees tavernes* respond to the evolving dynamics of the local culinary landscape. Our paper reveals that Greek *tavernes* and *nees tavernes* function as dynamic spaces, catering to both the tourist gaze and the evolving preferences of the local population. This delicate interplay ensures the preservation and development of culinary traditions, preventing them from stagnation and offering a nuanced perspective on identity negotiation in times of uncertainty and change.

Emile Tsékénis

Assistant Professor, University of the Aegean

The Gender of Food: Ritual, Personhood and Memory in the Cameroon Grassfields

In Batié, a community lying in the southern Grassfields (west Cameroon), crops/food, persons and collectives are perceived as gendered. In both ritual and daily contexts, persons and collectives produce, exchange, and consume (gendered) crops/food thus constituting (and de-constituting) each other. These percepts and practices presuppose an ontological continuity between crops/food and (gendered) bodies/persons/collectives – that is: between their *materialities*. This ontological continuity, in turn, reveals that, like crops/food, persons and collectives are 'perishable' and, consequently, need to be continually (re-)composed. I consider the rites of passage by which persons and collectives are constituted as a 'network' as defined by Bruno Latour in his Actor-Network-Theory (ANT), bringing out its main insights and, at the same time, underlining some of its weaknesses. Latour urges us not to consider 'society' and collectives more generally as given and homogeneous but as a 'network' or an 'assemblage' which includes human as well as non-human entities. In compelling us to turn our attention to the agency of objects and non-human entities, ANT allows us to overcome the anthropocentrism and the assumptions (nature/culture, subject/object, etc. dichotomies) characterizing many of our theoretical perspectives. Of course, like any other theory, ANT has its weaknesses and limitations, one of them being that, precisely, it has no limits: indeed, how and by which criteria can one delimit the 'network' – that is, his object of study – which has the propensity to expand uncontrollably, multiplying the hybrids it includes. I will attempt to reflect on these issues through the ethnographic material I gathered during fieldwork conducted in 1995-1997 and 2011. The paper comprises three sections. In the first section I describe the space where people non-human entities dwell and the gendered division of (agricultural) labor, and sketch the local cosmology and the beliefs pertaining to conception and gestation, focusing on what I call the 'gastronomical metaphors' Grassfielders use to speak about these. In the second, I describe the most crucial sequences of birth rites, marriage exchanges and funerals in order to bring out the means by which persons constitute and de-constitute each other through the exchange and consumption of crops/food. In the third and final section I bring out the insights offered by *ANT* as pertaining to my ethnography underlining at the same time some of their 'incompatibilities'.

Konstantinos Serpezis

B.A. student, University of Thessaly

"Coffee is an excuse": The Ottoman coffeehouse as a space of certainty during uncertain times

Every day practices related to what we call "leisure" can themselves be grounds of experiencing uncertainty; in this process, they may undergo changes themselves. Over the centuries the Ottoman coffeehouse established its importance in the urban areas of the ottoman world as a place of leisure, pleasure, communication, consumption, spectacle, preaching, lobbying and politics. Coffee consumption within the world of the coffeehouse became a common ground and an integral part of urban life. In this presentation I examine the changes that the traditional Ottoman-style coffeehouse undergoes, during the transition from the empire to the nation-state, in mid-19th century Greece. What are the continuities and what are the ruptures? How do individuals conceive these changes in these new political and social conditions? *Does coffee "taste" different in this new context?* How does the "architecture" of the coffeehouse adapt to the new political/ideological movement (i.e of nationalism), and how does this affect subject formation and political processes during the era? To address these questions, I shall open the door to a coffeehouse, sit with the clients and listen to them speaking, sipping coffee and "drinking" tobacco and opium. I shall attempt to showcase this aspect of the Ottoman past drawing on anthropological and historical methods. To do this, I will rely on a substantial number of archives, memoirs, and miniatures of this era pertaining to this subject, which may provide a great way to understand the workings of leisure practices during uncertainty and transition.

Alim Koray CENGİZ
Postgraduate Research, Hatay Mustafa Kemal University

The Effect of Nutrition Culture on the Reconstruction of Antakya After the Earthquake of February 6, 2023

In social and cultural anthropology, food and nutrition practices are important beyond being mere objects of consumption. Nutritional practices are important because they allow us to have information about the social and cultural values of a society. Antakya, one of the ancient cities of the Roman Empire, is a city known not only for its historical importance but also for its nutritional practices and cuisine. Although the urban population has increased very rapidly in the last 50 years, traditional food production continued. In 2019, the city was included in the UNESCO Creative Cities Network in the field of gastronomy, and thus, many visitors started to come to the city in the field of gastronomy. Nutrition culture also appears to be an important part of entertainment culture. The earthquake that occurred on February 6, 2023 caused the city to be completely destroyed. After the major disaster, city residents faced basic humanitarian problems such as shelter, nutrition and communication. As a result, hundreds of thousands of people had to leave the city due to negative living conditions after the disaster.

During the post-disaster recovery process, many container cities were established on the main arteries of the city and earthquake victims began to live in these container cities. In this process, some cafes and restaurant owners involved in the entertainment culture moved to Arsuz within Hatay province, and moved to Adana and Mersin provinces from nearby cities outside Hatay province. On the other hand, the food supply chain appears to be the fastest growing sector in the city's reconstruction process. Women's cooperatives, especially those in cooperation with agricultural production, have become active again. In addition, businesses producing local food have started to operate.

With the destruction of most of the city after the earthquake, the residents of the city lost their relatives, their places of residence, and their personal belongings. This traumatic event is negatively reflected in the collective memory of the urban residents. Actual social media posts of city residents are cultural instruments related to the nutrition and entertainment culture in Antakya before the earthquake. The re-opening of restaurants, cafes and local businesses during the city's reconstruction process is welcomed with joy. Implementation of nutritional practices, activation of the food supply chain where

local foods are produced, and the opening of businesses related to this sector play a motivating role in the post-disaster recovery and city reconstruction process.

PANEL 13

Crisis

Coordinators:

Konstantinos Kalantzis
Assistant Professor, University of Thessaly

Theodoros Rakopoulos
Professor, University of Oslo

Alexandra Bakalaki
Associate Professor, Aristotle University

Since 2010, the concept of crisis has risen to prominence in the context of both public and academic anthropological discourse. The crisis has been focal point of extensive ethnographic research that has generated an extensive literature that includes different approaches and it indexes the multiplicity of the conditions in relation to which the concept has been deployed. Meanwhile, in the light of the new unprecedented circumstances in the form of infrastructure collapse, extreme weather phenomena and pandemics, the concept's field of reference keeps widening. In Greece, ethnographic interest was monopolized by the financial and the refugee crisis to such an extent that the Greek social experience has been tied to crises-related struggles and anxieties. This panel's departing assumption is that it is time to turn the multiple uses and evocations of "crisis" into an object of investigation. Thus, we invite reflection on the ethnographic and analytical pursuits the concept has facilitated as well as those that it has perhaps inhibited.

More specifically, we will explore different meanings that the term crisis acquires as it is used as an anthropological tool and as a modality (the crisis as representation, the crisis as political critique, the crisis as a historical epoch and so on). We intend to ponder the relationship between these definitions as well as understand their potentials and their limitations. Further, the panel invites contributions that explore the conference's main theme, given that both Koselleck and much of the anthropological conversation defines the crisis as uncertainty and kairos. How and to what extend does crisis disrupt the relation between certainty and uncertainty and in what ways does it produce new constellations among them?

Other indicative questions addressed by the panel: What does crisis mean in different social contexts? What kind of engagements of social and political experience does the anthropological study of the crisis include, and what kind of subjects and relationships does it highlight? What ethnographic methods and tools are useful in approaching the concept of crisis? What is the contribution of ethnographic approaches of the crisis to the problematic around the spatial and temporal dimension of social relations and vice versa? The curators of the panel in question, in their own work, have dealt with various dimensions, from semiotic to political-economic, of the crisis reality but also have raised doubts about the development of

a crisis "identity" in the reflection of the Greek experience in the 21st century and thus invite an anthropological investigation with, through, and despite the concept of crisis.

Chair: Konstantinos Kalantzis

Konstantinos Kalantzis
Associate Professor, University of Thessaly

Crisis: an introduction

Robin Jaslet
PhD candidate, University de Neuchâtel

Crisis as Cosmos: Tentative Assemblages and Speculative Anxieties

"Crisis" is usually appended with qualifiers (economic, political, ecological) which typically do not exhaust its multifaceted expressions in the daily lives of the people impacted. The anthropological emphasis on the uncertainties wrought or revealed by crises denotes the heuristic value of the concept in eliciting local or emergent modes of engagement or critique (Cabot 2023). In this presentation, I would like to attend to the ways in which the concept of "crisis" is used by my informants, goat herders on the island of Samothraki, as a means to assemble a new cosmo-meteorological order. The unpredictability of the "crisis" moment (in Samothraki's case, an ongoing "ecological crisis") compounds a reflexive evaluation of one's place within broader processes (political, ecological etc.), with an ethical anxiety towards possible and desirable ways of living. This leads these shepherds to engage with their environment in an open-ended dialogue, mapping out new, previously unsuspected, actors who reconfigure a disjointed world and ecology. Weaving ethnographic vignettes together with a series of ethnographic detours, I will attempt to make present the emerging roles of the mountain, the rains, and the soil as active agents indexing shepherds' anxieties and hopes concerning ethical normativity on the island. Rather than trying to unveil the consequences of "crisis" as an externally structuring event, this presentation will follow quotidian processes that make "crisis" a creative, demiurgic, and intimate ongoing moment of collective negotiation at the crossroads between place-making and ethics.

Ana Luleva
Professor, Bulgarian Academy of Sciences

Discourses about Crisis in post-socialist Bulgaria. Strategies for coping with Uncertainty

When the global economic crisis launched in 2008, my interview partners would say: "so we are constantly in crisis, we have not been out of it!" This exclamation expresses their conviction that they are living in an ongoing, never-ending crisis – in a state of instability and uncertainty in the present, which makes plans for the future uncertain. "Crisis", as Narotzky and Besnier write, "refers to structural processes generally understood to be beyond the control of people, yet, simultaneously expressing people's breach of confidence in the elements that provided relative systemic stability and reasonable expectations for the future" (2014, 4). How the post-socialist crisis is described, reflected and experienced; is it only an economic, or there are a set of crises (multiple crisis); what are the causes and what are the consequences of the feeling of living in a constant crisis?

The object of my study is to outline the main dominant public discourses about crisis after the end of state socialism in Bulgaria and to analyse how they influence the people's reflections on the same time – to investigate how ordinary people experience and reflect on the economic crisis, caused by the post-socialist transformation; what strategies they use for coping with precarity and uncertainty, which became the new post-socialist reality.

The study will contribute to the understanding of the relationship between crisis, uncertainty, and precarity in the context of the dominating public distrust in Bulgaria by using theoretical approaches originating in the economic anthropology of post-socialism, anthropology of uncertainty, anthropology of informality, and moral anthropology.

The analysis is based on an ethnographic study of the everyday lives of families with different social, religious and age profiles, which I have been conducting within the research project "Anthropology of Uncertainty"(2021-2024) supported by the Bulgarian Science Fund.

Georgia Rina
Adjunct lecturer, University of Ioannina and Postdoctoral Researcher University of Macedonia

Crisis, labor, and precarity in a multinational company of door-to-door sales and marketing

Over the last fifteen years, global crises have significantly altered the economic, social, and political landscape worldwide. Among these, the enduring impacts of the global financial crisis (2008/09) and the COVID-19 health crisis have been particularly profound. This study draws on extensive long-term field research (Oct. 2013-Feb. 2017) conducted within subsidiary companies of a multinational corporation operating in direct sales and marketing in Thessaloniki. It sheds light on the influence of the economic crisis within the workplace. Aligning with previous anthropological researches, this study underscores the tendency for direct-selling enterprises to thrive in nations experiencing crisis or in transition. Such dynamics were observed in Greece, where economic instability prompted individuals to seek immediate albeit modest income opportunities. Concurrently, these companies adeptly capitalized on the prevalent fear of unemployment and financial insecurity, catering to evolving market demands. Employment within these entities provided individuals within the precariat, with an avenue to escape unemployment, fostering financial autonomy. This announcement seeks to elucidate the dual role of the economic crisis in shaping the precariat. Specifically, it endeavors to elucidate how the crisis and associated unemployment serve as both tools for corporate discourse, fostering discipline, manipulation, and intimidation, while paradoxically acting as a motivator for individuals seeking respite from their financial struggles.

Efthymios Papataxiarchis
Professor, University of the Aegean

Commentary on the Crisis

PANEL 14

Ethnographic loci:

displacements, articulations

Coordinators:

Dimitra Kofti
Assistant Professor, Panteion University

Katerina Rozakou
Assistant Professor, Panteion University

How do we describe, define and imagine ethnographic loci today? The problematization of the concepts of a bounded field-site and locality, and the introduction of analytical categories such as globality, globalization and the local-global intertwinements, have turned anthropological explorations towards understandings of place as constantly shifting and changing. In this context, the concepts of de-territorialization, fluidity and multi-locality have emphasized, each with different ways and gravity, the multiple encounters that take place in a given place and the contemporary multi-local connections. Ethnographic pursuits in recent decades have often emphasized the notion of place as a relationship and have suggested the conduct of multi-sited studies or research that, while conducted in one place, takes into account the multiple encounters of local and global relations.

In light of these conceptual shifts in the ethnographic field, in this session we would like to discuss a number of broader questions. How is the ethnographic field constituted in our research? What challenges do we face in trying to delineate or expand the geographical and theoretical boundaries of our field? What are the political processes that these epistemological and methodological concerns are linked to? In other words, how do the loci of anthropological research, the articulation of the local-global or even the transgression of such dualisms, resonate and relate to contemporary conditions and experiences of mobility and borderlands, capitalist production, new forms of technology and digitality, intense political, economic, ecological transformations and multiple crises?

Chair: Dimitra Kofti

Giorgos Poulimenakos
PhD candidate, Vrije University

From epistemology to ethnography: The global/local dialectics as metaphors for class dispositions

The critique of framing the ethnographic field as a bounded cultural 'essence' defined by spatial boundaries is a prevalent discussion in contemporary anthropology. From Edward Said's revelation of the power dynamics inherent in the self-other spatial distinction, the recognition of the textual nature of the ethnographic 'encounter' by the theoretical current of the "cultural critique", to the political and technological developments since the second half of the 20th century, the 'field' we study barely aligns itself with a specific territorial domain or a static set of social subjects under study.

Yet, what receives less attention is how the ethnographic subjects themselves define the field based on their gendered, class-oriented, and ethnic experiences, and how the researcher's academic critique aligns or conflicts with their experiences.

Drawing from a year of ethnographic research at the recently privatized port of Piraeus, this presentation will attempt to highlight the boundaries and tensions between the epistemological critique and the social experiences from which various actors begin to think and produce symbolic geographies.

For the older generation of dockworkers, the sale of the port to Chinese interests and the deregulation of labor at the container terminal signified the 'Chinification' of Piraeus, the 'invasion' into Greece, and Europe, of a labor culture coming from China and standing in contrast to the Western labor rights tradition. However, for the younger generation, employed at the port after the privatization and whose working lives are mainly defined by precarious work in the 'deep' private sector of Greece's small and medium-sized enterprises, these labor relationships and strategies for finding work at the port are not far from Greek normalcy.

Is Piraeus a Chinese 'enclave,' a glocal, de-territorialized field, a representative example of space-time compression according to Harvey, or a site of accumulation of the Greek, 'idiosyncratic,' way of doing capitalism? This presentation suggests that through the various conceptualizations of the field by the informants themselves, we learn more about the class (dis)positions of the subjects than about the field itself. From epistemology, we move to ethnography.

85

Konstantinos Diamantis
PhD candidate, University of Thessaly

Reimagining Ethnographic Spaces in the Digital Era: Graffiti, Visibility, and the Shifting Notions of Place

This research explores the dynamic interplay between ethnographic spaces, graffiti culture, and the digital realm, intertwining personal experiences with broader anthropological inquiries. The study investigates the evolving nature of graffiti "spots" in the context of a shifting socio-cultural landscape, framed by the researcher's deep personal connection to the subject matter. The research emphasizes on key concepts such as displacement, fluidity, and polylocality, scrutinizing the intricate encounters within contemporary locales and their complex connections to global and local networks.

The study delves into Instagram's mechanics, dissecting its role as a digital photo-video album and a new public space that both facilitates and transforms graffiti practices. Instagram, as a network for the community, emerges not merely as a tool of communication but as a space where relationships are cultivated, echoing Lev Manovich's concept of individuals becoming their own media.

Within this exploration, the research zeroes in on the graffiti subculture, weaving insights from ethnographic research in the graffiti community scene. It provides a nuanced understanding of the transformation of the graffiti "spot," traditionally confined to physical spaces within industrial landscapes. The study highlights the shift by digital platforms, redefining how graffiti artists strategically choose physical locations. In the contemporary digital era, the research argues that graffiti posts have become new virtual spots, challenging conventional notions of place and audience.

This study bridges anthropological perspectives with the evolving nature of graffiti practices in the digital age, offering a comprehensive understanding of the intersections between ethnographic spaces and graffiti within the digital landscape. It extends to the emergence of global graffiti writers and online crews, questioning whether the Graffiti community is undergoing a paradigm shift in its geographic and digital boundaries.

In conclusion, the research reflects on the expectations, personal stance, and contributes to a broader discourse on the changing nature of cultural expressions in the face of digitalization, shedding light on the multifaceted connections between physical and virtual spaces. By redefining our understanding of place, visibility, and the global dissemination of cultural practices, the research paints a vivid picture of the shifting dynamics shaping our contemporary cultural landscape.

Alexandros Papageorgiou
PhD, University of Thessaly

Meetings and documents as ethnographic field. How (European) research projects produce places, knowledge and subjectivities

For this presentation I draw on my PhD thesis (2023), in which I examined projects as a technology of governance and subjectification, specifically for research conducted within EU regulatory and funding policy frameworks. Through my participation as an ethnographer in a project of techno social innovation I became aware of the centrality of meetings open or closed, formal or informal, face to face or remote and of documents of accountability, the infamous deliverables, for the organization of the activity and the meaning it is given, as well as for the production of places, subjectivities, value and 'knowledge'. After all, contrary to what was the case in the previous disciplinary condition, the projects of (networked)

late capitalism are a technology that contributes to the deterritorialization of time and space in order to make it reappear as activity (Jensen et al. 2016), while the diffusion of the modern "projectification of everything" (ibid.) coincides historically with the rise of " audit cultures" (Strathern 2000).

Meetings and other organized events (workshops, seminars, etc.) are occurrences where the imagination is activated, relationships are formed and hierarchies – the inclusions and exclusions of/in projects – are (re)produced. Both the projects themselves, and the, indispensable for today's (project) knowledge economy, subjectivity of the experts who carry them out are constituted, performed and validated through the planning and organization of various encounters, and, at the same time, through the announcements that precede and the reports that follow. Of particular importance is the strong interdependence and co-shaping of project meetings and documents of accountability, since "just as documents produce meetings, so meetings produce documents" (Brown et al. 2017). In this presentation I will discuss various methodological, epistemological, ethical and political choices and implications of ethnographic work when it concerns the very conditions within which we ourselves work and produce knowledge.

2nd Session

Aristotle University ▼ Class 7, Basement, Old Philosophy Building
18:00 – 19:30

24.5.2024

Chair: Katerina Rozakou

Evanthia Patsiaoura
Assosiate Professor, Aristotle University

Local, translocal, and postlocal positionalities of field-making

In this paper I engage with a threefold reflection on the constitution of ethnographic fields as I introduce local, translocal, and postlocal positionalities of doing field research and writing the field. I draw on multi-sited fieldwork among congregational communities of Nigerian Pentecostal background in Greece, Brazil, the UK, Nigeria, and the social media over the past decade. Scholars often regard such communities as diasporic manifestations of a postcolonial (Neo-)Pentecostal boom from Africa to the globe, shaping and shaped by globalization. However, the extents of diversity in these communities' membership, spiritual practice and worldviews deem concepts like diaspora and globalization inadequate, as they reduce ethnographic understandings and the very people of the field into certain points of origin and parochial relations of center-periphery. In this sense, I introduce locality-translocality-postlocality as an analytical continuum for conceptualizing field experience and constitution in, between and beyond distinct physical and digital field sites. Specifically, I propose understanding the local as that which is constituted through shared practices and experiences of familiarity; the translocal as that which emerges at the overlapping of familiarities; and the postlocal as a gesture of familiarity's reconfiguration. In doing so, I extend the advantages of multi-sited ethnography toward the inseparability of physical and digital fieldwork, while considering multi-sited-ness under local, translocal and postlocal affordances. Crucially, I speak of the political impact of field

constitution by revising the designations I used to employ to frame my field as a 'Nigerian Pentecostal diaspora'. While introducing a knowing of locals, translocals and postlocals over nationally, denominationally and diasporically bounded individuals, I question identity designations, and attempt to destabilize subtle conventions of totalization and the alterity-ipseity divide.

Christina Korkontzelou

PhD candidate, Panteion University

Call centers: challenges in spatially delineating the ethnographic field in the "digital factory"

This contribution will attempt to discuss aspects of deterritorialization and localization of digital service work, based on ongoing doctoral research conducted with employees in international call centers in Sofia and Athens. Most international call centers are outsourcing or offshoring companies that undertake back-office and front-office productive tasks, such as customer service, technical support, or sales, on behalf of multinational companies based in the Global North. Local employees in these enterprises provide services either in their native language or in a foreign language, depending on the client market to which the products are targeted. Moreover, a significant percentage of foreign migrant workers coming from both the Global North and the Global South are employed in these call centers and they often co-exist in different or mixed production groups with local workers.

The intertwinements of the global and the local under conditions in digitalized production in call centers, facilitated by new technologies, shape multiple relationships, which range from customer-employee interactions to the relationship between the employee and the external client/company, as well as the relationships among the workers themselves. This creates an everchanging transnational workplace which transcends territorial and state boundaries in real-time. Additionally, to this, the telework regime imposed on most call centers with the outbreak of the Covid-19 pandemic creates new mobilities and "immobilities" of contemporary digital labour, by involving the domestic space as a site of (re)production in novel ways. Therefore, how do the working subjects in call centers experience and make sense of the daily life in this increasingly deterritorialized space where their work takes place? National, gender, and class hierarchies, mediated by historically shaped local cultural realities intersect both in the production process and in workers' lives. These hierarchies not only shape the division of labor within the call center and the power relations inside it, but also highlight patterns of uneven capitalist development in two regions in the margins of Europe, which still experience the consequences of multiple crises with a twenty-year difference.

Alexandra Bakalaki

Associate Professor, Aristotle University

The messiness of "arbitrary locations" and the "mess" of Therassia

According to Matei Candea, the boundedness of field sites is not a function of self- evident boundaries that preclude the site's connections with the outside world, but amounts to an act of compromise with the fact that the range of ethnographic attention is not infinite and, therefore, the prospect of accounting for the totality of the connections by virtue of which places are (re)constituted is unrealistic. The notion of "arbitrary location" stands for a methodological device that enables ethnographers to resist reifying the limits of their attention and contributes to their acuity regarding the fluidity and multiplicity of both the internal divisions of their field sites and the boundaries that intervene between them and the rest of the world. In this paper I attempt a comparison between the complexity and

messiness that the ethnographic research in "arbitrary locations" renders visible with the everyday struggles and uncertainties which the inhabitants of Therassia gloss as "a mess". More specifically, I try to deploy the Therassiot "mess" as a perspective from which the anti-essentialist foundations and universalist connotations of Candea's methodological proposition may be examined and perhaps revised.

3rd Session

University of Macedonia ▼ Class 16, Mezzanine, KZ Building
10:00 – 11:30

26.5.2024

Elina Kapetanaki
Independent Researcher

Shifts of space, work and of the ethnographic field in the light of clothing manufacturing in Fragkomahalas

In December 2023 there was a job advertisement placed on one of the entrance walls of a building in the area of "Frangomahalas", in the western part of the center of Thessaloniki. This was not the only bilingual job advertisement placed in the area looking for women to work as dressmakers. As a matter of fact, after the Second World War and until now, several people on the move with different origins were seeking employment in this part of the city. Specifically, since the 1950 's and up to 1990 's an emerging world of fashion studios and small industries that manufactured clothes became situated in this part of the historic center of Thessaloniki. These people's movement in space, their working choices, together with their commercial transactions seem to reveal turning points and deep connections between the local and global economy, shaped in specific historical, social, and political condition each time.

For Clifford travelling is a term to be translated. It is a term that can be strategically used to highlight the limitations of movement. Here, the journey of a post-dated cheque, the place of production of a jacket, and the points of sale of the latter all seem to describe the dynamic process within which the field of an ethnographic research is being composed. Thus, in the light of the historical center of Thessaloniki, this presentation tries to examine aspects of chronotopic significance connected to the movement of products and people. Simultaneously, it examines continuous variations of the ethnographic field. According to Appadurai, it is maybe impossible for ethnographers to separate space from time and from the imaginary nexus of memory. Since the mnemonic field of the imaginary seems to be a constitutive feature of modern subjectivity. The goal of this presentation is to describe how movement in space, together with mnemonic shifts in time may reveal multiple options of the ethnographic field itself, as well as aspects of the multiple crises of the capitalist production. Also, it aims to highlight that economic shifts connected to the sector of cloth making in the historical center of Thessaloniki may challenge the relation between local and global.

Zacharias (Zachos) Valiantzas
PhD candidate, Aristotle University

Otherness and (in)visibility at the edge of the city. Embodied practices and the emergence of the lived urban ambience in Thessaloniki's port

Our research focuses on the intersections of migrant settlement and the lived ambience of the city, based on the theoretical framework set by contemporary critical urban theory, human geography and methodological aspects of critical ethnography.

Situated in the changing everyday environment of Thessaloniki as an ethnographic site, through the depiction of contrasts, conflicts and ambivalences within it, the study explores the ways in which new forms of lived urban ambience emerge. Affective atmospheres of community, care and solidarity unfold in both the local and the wider metropolitan terrain, highlighting the possibilities of co-existence in the public sphere, despite and beyond power relations, as well as, transcending local-global and invisibility-visibility dualisms. Starting from critical approaches towards neoliberal policies in urban everyday life and through a prism that emphasizes the transformative possibilities of embodied presence, another socio-spatial poetics of migrants in the city of Thessaloniki is approached.

The issues are examined through a critical literature review as well as through an empirical case study based on qualitative ethnographic methods at the first pier of the port of Thessaloniki, approaching it as a bounded field and as a place of articulation and transgression of physical and atmospheric borders. At this liminal point of the city centre, our study illuminates instances of appropriation of space through practices of subjects of otherness, as well as how such practices transcend the atmospheric borders of the city and create a new collectively experienced urban ambience, enabling the transgression of multiple and intersecting physical, social and atmospheric borders.

Both the spatiality and temporality of the study in the ethnographic site can open channels of communication both in terms of the generalizability of practices within its localities, as well as highlight the importance that experiences of migration and movement create in the everchanging contemporary urban field.

Arezu Rezaian
PhD, Panteion University

Doing Ethnography with "moving sand"

The article aims to contribute to this panel's discussions of the co-articulation of local-global dynamics as well as the contemporary conditions of (im)mobility and marginalization. Based on the ethnographic material collected in 14 months between 2019-2020 among the Afghan and Iranian mothers-residents of the Reception Facility of Eleonas in Attica (RFE), I focused on the issues of kinship, motherhood and gender relationships in conditions of prolonged stay and marginalization of asylum seekers.

The ethnography was carried out with a population that was like "moving sand" as the families participating in the research did not want to stay in Greece and their members were disappearing from Greece unexpectedly. The families, strategically availing themselves of the suffocating margins of the European asylum and family reunification law, often decide to break up in order to gain access to mobility and legal status in other countries. What is the family form that emerges under these conditions? How do Afghan and Iranian families adapt to Western-centric definitions of kinship and parenthood in order to gain access to mobility? What role does the gender of the member play? What

kind of reasoning is unfolding until a decision is made? Finally, in such conditions of mobility how is anthropological research carried out?

PANEL 15

Ethnographic research with Roma subjects: racialization and ambivalent visibility in conditions of structural uncertainty in the era of authoritarian neoliberalism

Coordinators:

Aspasia Theodosiou
Associate Professor, University of Ioannina

Cynthia-Helen Malakasis
Postdoctoral reseracher, Principal Investigator CitRepJus

Roma in Europe live in a regime of distorted or ambiguous visibility, as they seem to occupy contradictory positions in the European imaginary: "troublesome" beggars dependent on the welfare state, marginalized outsiders, "vulnerable" but also "dangerous", subject to regimes of racial romanticization and exoticization, at the same time as their cultural difference and the protection of their particularity already since the 1990s, in the context of various (European and national) integration policies seem to have done little to reduce their poverty, while at the same time contributing to their governmentality and enhancing their ambiguous visibility.
The recent explosive visualization of Roma subjects in the Greek public sphere, at a level of public discourse but mainly at a level of thanatopolitics, combined with the clear deterioration (material and symbolic) of their conditions of existence especially after austerity took hold in Greece – at the same time that the Roma population in our country is the most numerous ethno-cultural group to which other groups such as e.g. the Balkan Roma have been added – makes it imperative to explore new manifestations of this ambiguous visibility.

From this perspective, we invite field studies that utilize anthropological thinking and/or ethnography in combination with other research methods, and that come to trigger re-thinking of key issues in relation to the overall subjectivity of Roma subjects in Greek society – the deeper causes of exclusion, discrimination and violence against them – but also in relation to what their paradigm comes to illuminate regarding the dominant "white" Greek identity.

With an emphasis on materialities, forms of governmentality, the political economy of their conditions of existence and the dynamics of representations concerning them, this panel aims to focus on the processes of racialization that sustain and regulate in various ways the present condition of the Roma as subaltern subjects. At the same time, the panel aims to document and highlight new connections and resistances, individual and collective practices adopted by Roma subjects and communities, as well as potential new forms of political participation and activism that emerge on this horizon of uncertainty.

Chair: Aspasia Theodosiou

Fotini Tsimbiridou
Professor, University of Macedonia

Humble Basketry Artefacts and Critical Roma Studies: A Decolonial Anthropological Account at the Project of the Roma Basketweaving Museum (Thrylorio Komotini)

On the occasion of the guided tour of the Roma Basketweaving Museum in Thrylorio-Komotini, this paper develops an anthropological account of how the Museum and the collection of basket-artefacts pave the way for more critical studies of the Roma in Greece and more broadly in the Balkans. The collection itself, as unique in its kind and in the region, its initiator and creator, the landscape, the actions and the attitude of the parties involved, open a field of inquiry into the life of the Roma that starts with/from their own artefacts, the all kinds of baskets, highlights ways of life, cosmologies, magic, wisdom and practical knowledge of these poor marginal and nomadic Roma populations, as well as incidents of discrimination and racism against them.

The Museum does not only provide educational work on humble cosmologies (see basketry), in order to raise awareness on diversity, tolerance or compassion. On the fringes of the dominant national narrative about traditional societies, it functions as a Museum of reflexivity for forgotten or alienated knowledge and materialities, those that are ostracized as humble techniques or condemned as magical knowledge. Revealing local wisdom and survival practices in terms of artifactual inclusion of nature and human society, human and post-human, do not, however, exclude attempts at narrative adjustment and/or discursive sublimation in dominant museological propositions, as is often the case with ethnocentric folklore collections.

In all the above ways, this Museum makes an artefactual cognitive materiality and in turn leads the creator, perhaps also some of his interlocutors and visitors to new paths of ecological thought/action, anti-racism, care of the poor, inclusion of excluded people, animals and other creatures. As paths that are inscribed in concrete materialities, artefacts and performances, they pervade the encounter of indigenous practical wisdom alongside modern philological classification. The involved parts, loci, materials, and bodies, but also the connections that lead to knowledge with social, political and symbolic content, as well as the affective part of all these performed actions, indicate new ecologies of knowledge and critical understanding. The latter refers us to the kind of decolonial epistemologies of the South, between thought and action, local wisdom and modern scientific classification that could produce critique and cosmopolitics/subaltern cosmopolitanism.

Despite the above paradoxes, we can imagine the formation of more critical Roma studies from below, simply by following these materialities and artefacts. In any case, a comparative open up spectrum of modern ethno-western concentric coloniality, to other materialities, artefacts and performances,

regarding other minority and refugee categories, could highlight the agency and experiences of those initiating similar projects, in northern Greece and/or southern Balkans, these landscapes and loci offered to be seen through the lens of a postcolonial archive.

Anastasia Mitropanou
Postgraduate student, University of Macedonia

"The gypsy children generation": Colonialities, hegemonies, and networks on the marginal border of the Roma communities of Thessaloniki.

Roma communities over time have been a field of experiments aiming at their "integration," "empowerment," and "modernization." Facilitators and owners of the "humanitarian missions" are dozens of NGOs, which have settled "permanently" in various Roma communities adhering to the neoliberal imperatives of fragmentation and the privatization of social services. Through my research in the Roma community of Dendropotamos in Thessaloniki, I attempted to investigate the impact of these colonial – with all their variations and updated technologies – interventions and programmes on networks, hierarchies, hegemonies and ultimately on the identity of the Roma subjects, who are constantly challenged to redefine and be redefined, to save and be saved.

The interaction within the Civil Society Organizations' milieu has led, among other things, to the formation of an "elite" of Roma subjects, the majority of whom belong to the small group of beneficiary "gypsy children" of the previous decade: Children who have been trained and empowered on a pilot basis to be in a position to transform and instill in the "delayed" members of their community ideas, values and practices aiming to "heal" anything that the white, European perspective has classified as problematic. In this manner, a paradoxical process of deculturalization and simultaneous "good-intentioned" racialization is taking place.

Through a critical approach to the policies and practices of "rescuing" Roma communities, this research attempts to indicate the "collateral damage" of humanitarian experiments as well as the dynamic process of consensus/resistance within them; to highlight the line of thinking and the perspective under which the Roma subjects are constantly considered unqualified to be included in the society and remain permanently trapped in the contradictory and rather ironic status of subaltern (but) "beneficiary."

Theodosios Sergios Paralikas
Assistant Professor, University of Thessaly

Roma Customary Practices and Biopower: The Case of the Larissa Roma

Biopower, under the pretext of administrative visibility and under the flag of respect for subjects' customary practices, constructs issues, which are inscribed on subjects' bodies through "simplified administrative procedures." In the case in point, the issues are mainly those relating to family, social security, and health. However, the subjects, using either customary practices or the inability of power mechanisms to control them, resist at will, making social-policy issues invisible and non-existent in their social bodies.

In this context, I will attempt to comment on the relationship of the Larissa Gypsies with the "therapeutic state." The concept of the "therapeutic state" captures the character of social policy and public health, and refers to the context in which biopower, in the name of "good" health and well-being, attempts to intervene in people's lifestyles through "caring" strategies. In this light, I attempt to address the way in

which biopower attempts the social visibility of the isolated, marginalized, invisible gypsy, but also the way in which the gypsy body resists these interventions by power mechanisms. I also attempt to investigate, on the one hand, the tools used by biopower to make the Roma social body visible, and, on the other hand, the ways in which biopower develops management policies to turn it into a disciplined social body, free of customary and cultural practices that might differentiate it from wider society.

Christos Iliadis
Postdoctoral Researcher, Panteion University

Identification and marginalization of Greek Roma: Is there a link?

European surveys indicate that Roma in Greece face significant marginalization, with the country exhibiting one of the poorest records in terms of their inclusion (FRA, 2022). Despite this, there is a notable lack of in-depth social research studies focusing on the experiences of specific Roma communities in relation to the structural conditions of their lives and their daily struggles to access rights and services. The perspectives of these individuals have been overlooked or generalized, neglecting the diversity of their experiences and the varying structural conditions that shape their lives. Consequently, it is crucial to delve into these experiences, family histories, interpretations, and interactions of Roma communities to comprehend the structural inequalities they face which they influence their access to support services and the reproduction of their social exclusion.

Initial research suggests that, despite their categorization as "Roma", many communities identify in distinct ways, and these identifications are not unrelated to their structural living conditions and social hierarchies. Therefore, drawing from extensive empirical data, this paper aims to investigate the identification processes within different Roma communities in the Athens-Greece region and explore whether this is related to their social status and their ability to access rights and services. As we suggest, identification as Roma, Tsigganoi, Greek-Roma, and others, is linked with social status and is also influenced by the efforts of subjects to fill the structural gaps with the social majority. This enquiry may also indicate why Roma in Greece have not developed a movement of cultural recognition.

Enkelejda Sula-Raxhimi
Assistant Professor, University of Saint Paul (Canada)

Stranger at home: An ethnography of the Roma relations with the state and the non-Roma majority

This paper inquires the dynamics of the relations between the state, the Roma and non-Roma in Albania and in Greece. Drawing on a literature review and ethnographic fieldwork, the paper will particularly look at how these relations have kept Roma in the lowest social position, marginalized and invisible geographically, socially, politically and economically. The analysis looks at the ways in which several population management instruments and technologies of power are employed, and how the Roma communities become a political subject. This Foucauldian approach puts at the center the empirical analyses of policies, practices, and discourses concerning the Roma in Albania and Greece, and tries to grasp the effects of these racialization processes. Driven in the spaces of marginality and exclusion, Roma are today the stranger, the scapegoat, the deviant, and outsiders, whose inclusion in the society occurs only through their exclusion and subaltern status. Therefore, I would further argue that this relation is rather a discriminatory one, where the racial question is often unvoiced but remains at the heart of such conditions.

PANEL 16

Strange Weather:

Ecologies of Resistance and Repair

Coordinator:

Pinelopi Papailia
Associate Professor, University of Thessaly

Makrinitsa, where Pelion Summer Lab is based, received the highest monthly precipitation ever recorded in Europe in September 2023. Uncanningly, in July, we had held a symposium on "Strange Weather: Ecologies of Resistance and Repair." This panel proposes returning to the frameworks forwarded in the past two Pelion Summer Labs on "After/lives" (2022) and "Ec/o/ntologies" (2023) to address the recent cataclysmic flood events in Volos, Pelion and the rest of the Thessaly region in September 2023 ("Daniel" & "Elias").

The weather has been so very strange. Extreme weather events ranging from relentless flooding, acidifying oceans, to desertification, and uncontainable forest fires are disabusing us of any delusions of exceptionalism or escape from the climate crisis now englobing us all. This weather is neither "incidental, nor accidental; it is an intra-active, naturalcultural phenomenon"; it is "the external conditions that structure ... quotidian existence", "existence felt in and as our [porous] bodies" (Neimaris). We must now learn to live with these more-than-human traumas. This strange weather has a way of catching up with us all.

In the wake of the devastation caused by the 'strange weather' that befell Thessaly, there has been a rush to restore things as they were: infrastructure, landscapes, economic routines, with an emphasis on technological solutions. This panel will seek papers that address 1) the socio-historical context of the 'strange weather', the grip of racism, colonialism, patriarchy and capitalism on the water, the air, the land, the unequal geographies of ruination; 2) struggles for racial, historical, political, and environmental justice and social movements of aid and solidarity predating or emerging in the context of the 'strange weather', practices of skill sharing 3) speculative futures emerging after the floods and the imagining of a more-than-human world that is 'repaired' to become (more) habitable and inclusive, the planetary ethic of 'survivance'.

This panel, drawing on this summer's Pelion Summer Lab on Ec/o/ntologies, will center debates, methods, and epistemologies informing the emergent interdisciplinary field of Environmental Humanities. Our contention is that this theoretical toolkit combined with ethnographic research might help us confront and retool collective responses to the dire planetary exigencies of the mounting climate crisis. The ongoing collapse of human-planetary relations has made the bracketing of natural history from human history, the distinction between life and nonlife, nature and culture, increasingly untenable politically, intellectually and on the level of everyday existence.

This approach centers the enmeshment of the biological, geological and meteorological, as well as the intersections of bio/necropolitics and ecocide, which anthropocentrism -the privileging of the human perspective and human existence, at all and any cost systematically ignores and masks. As unsettled historical legacies of settler colonialism, racism, speciesism, and imperialism become overlayed by contemporary capitalist practices and technologies of resource extraction, privatization, and ecocide, it becomes imperative to learn to live otherwise with the compounding and everyday fallout of climate chaos, mass extinction events, zoonotic pandemics, and biospheric disasters that together delimit the ecological conditions of human habitability in a more-than-human world.

In Volos during the flood events, all of this became more than real, no longer the subject of a science fiction film. Anthropology must prove that rebuilding bridges and roads is not the adequate response to what has transpired; yet, at the same time anthropology must demonstrate what it is that the discipline can offer. A first step must be to ground questions of environmental, historical, and racial justice in feminist, anticolonial, indigenous, and black activist genealogies of thought and practice regarding the ethics of inheritance, stewardship, communing and repair. Needless to say, this means that anthropology itself will be itself transformed through this field of engagement.

Session

University of Macedonia ▼ Amphitheater 14, Ground Floor
12:00 – 13:30

25.5.2024

Lydia Karazarifi
PhD candidate, Scuola Normale Superiore

Water as a Commons: Collective Actions, Commoning and Ecologies of Care

This paper aims to explore water as a commons in times of multiple care crises linked with climate change emergencies. It is part of an ongoing PhD research in political science and sociology at Scuola Normale Superiore in Florence. The research follows the directives of qualitative ethnographic inquiry towards the question of water as a commons and commoning processes in contexts that are connected to direct democratic mechanisms and a quest for alternatives.

Today, perhaps more than ever, there is a need for reconsideration of the co-existence between the human and more-than-human ways of living reflecting upon the current structures and infrastructures linked with ecologies towards care. Commons can offer spaces of reflection on the systems of living and proposals for alternatives beyond the market and the state (Federici 2019). Additionally, social movements have contributed to the democratization processes diachronically and the production of knowledge from the grassroots towards social change (Della Porta 2013; Della Porta and Zamponi 2022).

They have played a central role in the governance of the commons (Villamayor Tomas and García López 2018). On the other hand, the ontological questions regarding the conviviality and multispecies interdependencies introduce another lens of ecologies of care towards the reconsideration of collaborative relations between humans and more than humans (Gaard 2017; Tsing 2015).

This paper will explore the question of water as a commons through the empirical case of Stagiates in Greece, where a popular assembly has been formed, characterized by direct social and collective actions towards water as a commons. At the same time, this paper will navigate the socio-political debates regarding ecologies of care and resistance beyond the Anthropocene in climate change emergencies by exploring the structures and historical and social relations that contribute to the commoning processes related to water in Stagiates. Besides, the spaces of the commons (re)production will be outlined throughout the organizational dynamics within the commoning processes, the relational bonds with common goods and possibilities for alternative water governance from below linked with participation, deliberation, solidarity and direct action.

To conclude, this paper aims to illustrate ontological politics-making through collective actions towards water as a commons and offer some insights related to water as a commons in climate change emergencies.

Gene Ray
Associate Professor, Geneva University of Art and Design

Commoning for Abolition and More-than-Human Survivance

The object of intense theoretical reflection over the last several decades, the concept of *the commons* and the political principle of *the common* have mapped out a zone of social construction that operates complexly between public and private, and between state and capitalist economy. Meanwhile, more than four decades of dominant neoliberal politics have seen states gut public service infrastructures and largely evacuate traditional obligations to care for the welfare of their citizens. Now, as climate chaos and biospheric meltdown begin to bite hard, and as viral pandemics attack the bonds of sociability, mutualist practices of commoning are perhaps simply what people will do to cope abandonment by the state. The politics of business-as-usual is evidently failing to address the drivers of planetary heating and degradation. How can the commons be rethought in this context and become a factor in a new planetary politics of social justice and more-than-human "survivance"? How and to what extent can commoning shift the social metabolism with the planet and work toward the reparation of capitalist modernity's disastrous "metabolic rift." If the planetary imperative, bluntly put, is to disarm, power down and abolition capitalism, how can the mutualist projects of commoning articulate themselves with a politics of radical abolition? This paper engages with recent thinking about the commons and offers some propositions for practical politics in the current crises.

Antonis Petras
Postgraduate student, University of Thessaly

The walls that hide us:
Stories of survivance, abandonment and environmental trauma in a flooded city

Walls as social infrastructure have always been inextricably intertwined with the promise of security through the absolute demarcation of what is inside or outside of them. The recent, destructive floods of Volos and Thessaly have brought the concept of "flood protection" into the epicentre the climate crisis debate with walls, barriers and levees being at its core. However, the lived experience and

inefficiency of such concrete infrastructures, violently reminded us of the systemic racism, classist policies and structural corruption that are embedded in them.

Regarding the qualities and size of such walls, an ethnographic research is probably unable to provide reliable conclusions when it comes to their mechanical effectiveness. Nevertheless, by locating various walls throughout the urban fabric, ethnography could bring into discussion the experience of coexistence with them, the interaction of water and cement as well as the identities that are constructed in relation to those materialities. Private property walls, makeshift barricades and megastructure bulwarks are all part of everyday life in Volos, having been so naturalised that become practically invisible.

As with so many other aspects of modernity, what is forcibly made visible in a flooded city is the reality of people living next to them, the reality of those who need them to survive or of those who have been devastated by them. What is showcased inside a flooded city, are the exclusions that walls generate, the violence that they require, the absurdity of their construction. The current presentation is aiming at featuring such stories through limited ethnographic research as well as personal experience in the city of Volos. It will also attempt to locate the wall as a technology of governance, in the genealogies of colonialism and neoliberalism, trying to converse with what barracoons, slave ships and plantations are in critical race theory.

Georgia Haikali
Postgraduate student, National and Kapodistrian University

Water as an element of folk culture and a source of modern conflicts: The case of Stagiates, Pelion

In pre-industrial society, water was an important commodity, necessary for life, crops and livestock, which was the cause of worship or "demonization" and inspired various narratives. At the same time, springs and fountains were key elements of folk culture, shared spaces and symbols of the collective life of traditional culture.

In the modern world, water is still an element biologically and economically necessary for humans, however, the way it is available and exploited has largely changed. This presentation is part of a more general research that is done in the context of my diploma thesis. My goal is to investigate and understand the ways in which a water tap, an element that held an important place in traditional societies, still today functions as a cohesive link both between members of a community and between people who live far away from that community. My research interest in this topic arose a few years ago, when a large part of a village, Stagiates in Pelion, stopped being supplied with water from its source, Krya Vrysi, because the municipal authorities decided to privatize it. The inhabitants of the village protested and were supported by many groups and individuals, which at least prevented its privatization.

In Stagiates there is a dialectic between the old and the new that makes Krya Vrysi an important element of the identity of its inhabitants. One of the research questions I tried to answer is how an element of the past can still today constitute an element of identity of an entire village, while a second is whether, and to what extent, it can unite (in the context of solidarity and resistance) people who which are not directly affected by the fact of water deprivation from the inhabitants and in what ways this union is expressed.

Thus, I will try to highlight that water is an element of folk culture, not only of the past but also of the present and that it can be transformed from a symbol of collectivity into a symbol of resistance.

PANEL 17

Precarious mobilities and politics of death at Europe's borders: ethnographies of risk and invisibility in the Mediterranean

Coordinators:

Giorgos Tsimouris
Professor, Panteion University

Pantelis Promponas
PhD candidate, University of Thessaly

Effie Dousi
Lawyer, MSc Social Anthropology, Panteio University

In the last twenty years the precariousness of mobility in the Mediterranean has intensified not only due to geopolitical developments and wars in the wider region but also due to the tightening of the control regime and the security of Europe's borders. According to the official figures recorded by the United Nations High Commissioner for Refugees, the Mediterranean has turned into a graveyard for thousands of people. The risk of life and/or death of migrants/refugees during the precarious journey to Europe, the modern "ghost that wanders" over borders, is a result of the securitization and militarization of border policies. At the same time, these border necropolitics are producing headlines in the news, materialities, testimonies that cannot and should not be silenced and accepted without critical reflection. This phenomenon also raises the critical ethical and political issue of governance that concerns the accountability of the Western democracies that are actively involved in these events. At the same time, it is important to discuss the production of public discourse about the deaths at the border but also to highlight solidarity actions and activism related to border necropolitics. The ethnographic research of the precarious migrant experience and the multi-fatal shipwrecks in the Mediterranean in recent years has sparked a fruitful and multifaceted debate, which contributes to the reflection of the ethical and political responsibility of the ethnographer and the practice of ethnography. So what are the limits of the intersubjective relationship between the ethnographer and the subject in conditions of risk, how is the act of ethnography re-framed and revised in a constantly changing context characterized by the "state of emergency", how do we, as ethnographers, deal with our encounter and eventual involvement with mechanisms of power and state security services, how we "conversate" with the ethics of responsibility, and how the ethnographic practice can interact with public discourse and discourses about migration? The panel aims to contribute to this debate by bringing together current research projects on precarious voyages and high-fatality shipwrecks of refugees/migrants in the Mediterranean, and by posing questions about not only the experience of precarious subjects on the move but also how the hegemonic, white,

colonial, Christian "old continent", produces, provokes, frames and gives meaning to this precariousness.

Sophia Zisakou
PhD candidate, Lund University

Proving gender and sexuality in the (homo)nationalist Greek asylum system

Following the outburst of the so-called 'refugee-crisis', under the pretext of a 'state of exception', the perception of the 'other' as a threat to Europe's security and stability has become the normative basis for national states of their right to kill at EU's borders. Under this necropolitical framework, where migrants' lives are not recognized as liveable, queer asylum seekers are considered the 'favoured refugees' that fit perfectly into the refugee definition. 'Saving' queer asylum seekers from their 'oppressive' societies serves Europe's sexual politics and its idealization as a geography of progress, and constitutes, in parallel, a self-justificatory apparatus of violent exclusionary practices. However, queer refugees' right to enter the EU territory is not unconditional but is rather premised upon their sexual truth. This way, EU holds a double agenda to serve its policy on border making: on the one hand, establishing a fortress Europe founded on securitization and control in the Aegean, and, on the other hand, promoting queer refugees' rights. These two ostensibly contradictive agendas coexist and serve the same policy: border making through cultural othering.

Aim of this presentation is to analyse and critique Greek authorities' expectations for a 'credible' account in queer asylum claims. As decision-makers accounts portray, through 27 semi-structured interviews, in order to be deemed 'credibly queer' applicants are expected to have passed through a painful, discursively narratable process of self-realization and have suffered enough in their 'queerphobic and oppressive' countries of origin. At the same time, they are supposed to find safety and protection in Greece, following a linear 'emotional journey' from oppression to liberation, happiness and pride. However, as this research argues, decision-makers do not always comply with these normative expectations but, simultaneously, through their performative assessments, they go beyond them. This way, they do not only reproduce but they often resist the homonationalist discursive framework that governs intelligibility in the asylum process; a framework founded on Eurocentric and white-centred presumptions of the 'good and happy sexual citizen'. By drawing on this situated, from below critique, as well as on postcolonial feminist and queer theory, this article seeks to open up racialized, classed and gendered, normative definitions of queerness to different possibilities that do not conform with neoliberal sexual politics.

Sula-Raxhimi Enkelejda
Assistant Professor, Saint Paul University

The Mediterranean extraterritorial heterotopias: an ethnography of two refugee camps in Lampedusa and Albania

In his discussion of heterotopias, Michel Agier (2013) lucidly illustrates how the urban camps, as a refuge for people in need – refugees, Roma, internally displaced people, among others – even in their most outlawed forms, could be considered the beginning of a new form of urban life; it is the beginning of a new neighborhood or a city, for which "the horizon is the ghetto" (Agier 2013, 13). The camps as a form of heterotopia is always close to the city, but not part of the city (Agier 2013). What interest us in the multitude of heterotopias as urban refugee camps are those which are self- established and represent the most precarious, unstable, invisible and swiftly transforming forms of urban space. Such heterotopias of displacement and precariousness, resist regulatory territorial policies and are, more often than not, situated in opposition to the city's urban policies. Heterotopias are not just the marginal places next to big cities but also include the forms of urban camps to be part of a larger process of creating a global landscape of precarious spaces (Agier 2013; 2019). Agier defines such spaces as "extraterritorialities", spaces of inhospitality, of ban, exception, and exclusion. It is precisely this kind of Mediterranean heterotopias of displacement, migration and ban that I would like to explore in this paper by focusing particularly on the refugee camp of Lampedusa (Italy) and the newly to be established one in Gjader (Albania). The paper will address particularly how these Mediterranean sites have become the Europe's extraterritorial heterotopias for the most precarious refugees escaping war-torn places, severely hit countries by climate change effects, or simply fleeing the long-term deleterious effects of colonial exploitation and the structural violence they have produced. The paper will further discuss the ways in which these extraterritorial heterotopias illustrate how the colonial powers of the "old continent" continue to avoid the responsibilities for the suffering and exploitation they have created, by delegating the task to third parties to keeping the most precarious refugees outside of their borders.

Konstantinos Kolovos
PhD, Panteion University

"Refugees from our Woe": Exploring border-crossing Narratives of Refugee Women in Greece, Survivors of Gendered Based Violence

This paper focuses on border-crossing, risk narratives of refugee women GBV survivors, who were trapped in Greece in their attempt to reach another European destination. My attention is to understand the constructed -by themselves- narrative scenarios in their attempt to articulate their painful experiences, through speech or by staying silent, in certain turning points during interviews.

My main purpose is to understand the process of coping with ongoing cumulative traumas, while trauma carriers themselves live in temporariness, waiting for the next step, unable to plan their near future.

Most commonly, survival difficulties in host societies, framed by Greek and EU policies have a catalytic impact over the future of refugees. The women's reactions are not only examined after their tumultuous journey, when they arrive in shock in Greece, but we explore the traumatic phases that can extend long after their arrival. Therefore, a key element of this ethnographic research is the trajectory that each refugee traces upon her arrival in the host country, in this case Greece.

Special focus is placed on the narrative strategies developed by my interlocutors struggling to come to terms with intense traumas that could hardly be phrased and communicated, arising from their experience of border crossing, but also from the everyday invisible borders that they should cross in their road for recovery and integration. The process of narration could act as therapeutic, when with respect to the temporality that it is being performed, depending on the empathy of the listener, the location that takes place and the spaciotemporal distance from the traumatic event. Moreover, I try to investigate to what extent the expressed trauma (death witnessing, detention, border crossing, torture, rape) affects the identity of our narrators.

Caterina Borelli
Marie Skłodowska-Curie fellow, Ca' Foscari and The New School for Social Research

Meet the smugglers. Decolonising the mind, questioning the border

My proposal delves into the precariousness of Mediterranean crossing and the criminalisation of facilitation created by the increasing securitisation of European borders by telling a small story that raises huge issues. This story is about two smugglers and a social worker. The traffickers, two brothers, are former guests of the Italian reception system for asylum seekers, who were arrested under the accusation of being part of an international criminal network smuggling Syrian refugees via Italy to the rest of Europe and were recently sentenced in the first instance to 13- and 8-years imprisonment, respectively. The social worker was me, who initially felt outraged and fooled after learning the news but slowly started wondering whether human smuggling should not be seen from a different perspective, one that looks at "borders from below" (Khosravi & Khesavarz, 2021). That shift allowed for a radically different reading of the two accused's entire business, that is, as a giant mockery of the EU border regime: luxury passages on stolen yachts and sailing boats to fool border patrols only searching for shabby dinghies and a fleet of vehicles ready to distribute migrants all over Europe, in defiance of the Dublin regulation. In the paper, after analysing my positionality as a social worker first and later as a researcher, I review the international and national legal framework defining and disciplining human smuggling and trafficking and counterbalance it with ethnographic accounts of illegalised border crossings on the ground that show how it is restrictive immigration policies that create the systemic conditions for demand for smuggling services in the first place. Mine is an attempt to contribute to the deconstruction of the dominant narrative surrounding the figure of the smuggler, as much as it is an acknowledgement that that same narrative had also colonised my thinking, and of the loss of naivety that followed after "meeting the smugglers".

Michelle von Dach
PhD Researcher, University of Zurich

Navigating Precarity and the Informality of Rome

While it is a common belief that the challenges for so-called 'irregular' migrants conclude upon reaching Europe, with the journey deemed the most arduous part, the reality is that new obstacles arise for migrants, encompassing legal, bureaucratic, and social dimensions. Since the new Italian government came to power in October 2022, migration policies became increasingly harsh. Through an active engagement with local informal non-profit organizations and activist groups in Rome committed to support migrants and bridging governmental service gaps, I have gained first-hand insights into the challenges migrants encounter upon their arrival and during their stay in Italy. Many migrants remain undocumented, living in precariousness and being excluded from essential welfare services such as

health, education and access to the labor market. They are expected to perform 'refugeeness', conforming to societal expectation in order to qualify for receiving papers. Governmental institutions, media and, at times the local society perpetuate methodological nationalist narratives reproducing stereotypes that frequently tend to categorize migrants as helpless victims without agency. In my research project I focus on the meaning and experiences of precarity and of forms of migration (im)mobility experienced by migrants that 'irregularly' reached Italy; I reflect on how forms of (im)mobility are connected to bordering practices and migration policies and on how migrants navigate precarity through informal channels in the capital city Rome.

2nd Session

University of Macedonia ◢ Class 3, 1st Floor, KZ Building
10:00 – 11:30

26.5.2024

Dimitris Parsanoglou & Vasilis Tsianos
Associate Professor, National and Kapodistrian University
Professor, Kiel University

The European border regime and the politics of enmity in South-Eastern Europe

This presentation focuses on one aspect of the transformation of the European border regime, as it is realized and specified in the South-Eastern European border zone. As a starting point we take the observation that the everyday practice of border materialisation has been decisively transformed in recent years. Violent acts such as pushbacks have become the de facto norm in many parts of the EU external borders. The detention of migrants along the border is on the increase and the policy of deliberately not assisting refugee boats further increases the risks when crossing the border.

The aim of this presentation is not to document the atrocities committed at Europe borders, which have been meticulously documented in recent years and even highlighted by the mainstream media. We take the new normalisation of violent border control practices and the analysis resulting from the suspension of the rule of law at Europe borders as a starting point to explore the political, social and spatial logics underlying these recent dynamics. We argue that the multiple and structural violations of international and European law at Europe borders are neither an accident nor a mere deviation from the rule of law paradigm. On the contrary, we argue that due to the failure of the mobility management paradigm at the European level, as demonstrated by the refugee crisis of 2015-16, border control practices bring back to centre stage the national logics that the European project, and in particular the Europeanisation of migration and border policies, had only superficially suppressed in the context of their post-national transformation.

A further element in this precariously post-emergency phase of the realisation of the European border regime is that significant space is occupied by formal and informal forms of politics of hostility (Mbembe 2016). These occupy significant space both in the need for borders to be constantly and repeatedly reproduced through border work i.e. through constant patching and repair work, and in the reflexive character of border policies, i.e. in the reaction of politicians to border crises, whether they are real or

part of the border spectacle or both together, whether they belong to the past or are anticipated in the future.

Pantelis Promponas
PhD candidate, University of Thessaly

Rationalizing death: Data, population and the governmentality of exclusion

Over the last 23 years the Mediterranean Sea has become a mass grave for tens of thousands of refugees attempting to cross into Europe. What becomes of the dead? Through what technologies, procedures, and biopolitical investments are border crossing deaths in the Mediterranean rendered legible as political and social events, and to what effect?

Drawing from extensive ethnographic research, this paper investigates the practices of nation-states, transnational organizations, and security services in collecting, processing, archiving, examining, and disposing of the bodies of refugees. Specifically, it highlights the ways big data and border regimes have become mutually implicated through these practices as part of what I call a "governmentality of exclusion": the assemblage of bureaucratic and forensic techniques, technocratic procedures, xenophobic logics, and digital technologies of dead body governance that selectively exclude the visibility and materiality of refugee death in the course of its reproduction as a mediatized event, an object of humanitarian governance, and a subject of political debates about European borders, lives, and security.

Building on the theoretical foundations laid by Foucault on biopower and extended by scholars such as Giorgio Agamben, Roberto Esposito, Mike Hill, Warren Montag, and radicalized by Achille Mbembes concept of necropolitics, this paper contributes an understanding of the mechanisms through which the deaths of refugees are simultaneously acknowledged and obscured, demonstrating thereby how death and violence remain central to modern European biopolitical investments in humanitarian governance. Focus is given to how the collection, amalgamation, synthesis, and representation of data from various sources—sensor-generated data, social media content, online metadata—and their secondary processing by state agencies, European institutions, and journalists, objectifies violent border deaths and the border regimes responsible for them.

Based on this analysis, the paper considers how a governmentality of exclusion qualifies the entire Greek public sphere as a kind of deathscape, where human death is filtered through exclusionary lenses of legality, race, social order, and personal responsibility, thus reinforcing a socio-political process that normalizes and rationalizes the violence and alterity of border deaths.

Phevos Simeonidis
PhD candidate, Durham University

Habeas Data: Information spills around unidentified human remains in the Greek-Turkish borders

Since 2015 and the now infamous "summer of migration", there's a renewed interest of both activists and scholars surrounding those who died while crossing the EU border, or as a result of such crossing. While many of those who perished are identified, others remain recovered but without a name, or still lost within a realm of disappearability. This notion is explored through both material and immaterial elements, but also through a relative dichotomy between the points of view of the border crosser, or the state that renders such crossing a deadly one.

This paper, drawing from field notes from the Greek - Turkish land border area of Evros and the islands of the Aegean Sea, and my experiences through the practice of investigating human rights violations events, wishes to explore further the relevant data assemblages and their formation. Thinking through these data formations and those data seemingly missing from view, the paper makes its case on rethinking the scope of research, as informed equally by the testimonies collected through survivors and bystanders, and the remote-sensing access to the territory. Furthermore, in an attempt to recalibrate the extent to which scholarly work can lead to the formation of partially or fully publicly available datasets, the paper will explore the scholar-legal junction and its emerging use in Greece and beyond. Reversing the gaze towards an ethnography that includes the observation of the authorities responsible and their involuntary data spills, I wish to rethink, along the lines of a negative methodology, the very construction of a case file.

Finally, I will aim to propose a common ground between scholars and practitioners, whose joint work can ultimately question the researcher's positionality, a researcher that's seemingly ever present in juxtaposition to the information that they seek.

Effie Dousi
Lawyer, MSc Social Anthropology, Panteio University

"Where is your brother Abel?" The relationship of the "I" to the "infinite Other" and the response to ethical responsibility thou shalt not kill in Pylos shipwreck

"He had found the secret of keeping for ever on the run the fundamental imbecility of mankind; he had the secret of life, that confounded dying man, and he made himself master of every moment of our existence."—
Joseph Conrad, The Nigger of the Narcissus

The theme that we will develop is first of all located in a crucial question whether we have the right to raise the question of ethical responsibility in the field of anthropology by implying or even legitimizing a new implicit contract, a supposed relevance, as regards the question and the ethnographic site in which it takes place, the Pylos Shipwreck.

Through a "new spectral" beyond the opposition between "life"/"death", "presence/absence", "law"/"Justice" as it appears in the shipwreck of Pylos, we elaborate the concept of the infinity of the Other, that person who begs for my help, commanding me not to kill him/her. Guided by the way in which the Levinasian intersubjective relationship is constituted and the criticism of the annihilation of the suffering (vulnerable) Other by the self, of its absorption of its radical alterity within the Western conceptual and praxeological horizon, we examine the command to the acting subject to take upon the Other, namely not to leave it alone to suffer, unprotected, needy, helpless, hungry, drowned, shaping a mode of individual and collective life that enables us to listen to the Other's "voice", its very embodied existence, as an existence radically different from our own and therefore irreducible to the demands of science and epistemology.

At the same time, we tentatively explore how the essential positivity of passive vulnerability drawn from Levinas, among others, can offer another way to shed light on the political significance of the vulnerability of the human body. We reflect on how the transcendent Other's request for help does not merely bind the subject to a passive responsibility, making him or her a 'hostage of the Other', but also becomes the foundation of the Levinasian 'humanism of the other man', i.e. the deepest discourse of human rights.

Starting from the fact that the ethical request of the Other person puts into question the subject's own freedom as the moment of "decision" is exclusively his/her own affair, we wonder if the ethics of hospitality as the ethics of the responsibility, that is, "come" to my house, to the border, to the territory may lead us to a new experience of justice and politics where "aporia" is possible. In a frankly preliminary way we attempt a reading of anthropology through philosophy hopefully motivating by maintaining the dimension of undecidability in theory and the "last instance" always "to come" by realizing in principle that the moment of responsibility, of "decision" and therefore of action [save or tow or abandon] can only be "the moment of a leap", heterogeneous to knowledge, learning, theory, that is, of another order, which is probably obscure but certainly solitary.

Iliana Papagelli
Reporter

Witnessing the unseen: anthropological approaches in investigative journalism on pushback and refugee shipwrecks

PANEL 18

Politics of Listening and the Ethics of Witnessing

Coordinators:

Athina Athanasiou
Professor, Panteion University

Nelli Kambouri
Assistant Professor, Panteion University

Anna Papaeti
Principal Investigator ERC CoG MUTE, National Hellenic Research Foundation

The panel focuses on processes of listening to (hi)stories and situations of violence (including racist, anti-migrant, gender, colonial and war violence). In exploring the ways in which we listen to trauma testimony as well as the sounds and silences (be they imposed or not), connected with experiences of structural violence, it poses the following questions: How do we listen to the sounds, silences and contradictions often entailed in such testimonies, as well as to that which resists symbolization and/or audibility? How do we listen to the voices that have been silenced, or to those that have opted for silence and their "disappearance" from public space? How can listening create communities and networks of care and support, turning into a practice through which various struggles and claims can intersect? And how can it undermine the dominant distribution of what is (publicly) audible, creating the conditions for a redistribution of who can talk and who can listen? Criticizing methodologies that narcissistically claim to "give voice to those who don't have one" and arguing for a (re)politicization of ethics, the panel will discuss the ethico-political aspects of listening, responsibility and responsiveness in contexts of systemic violence and intersectional discrimination. This discussion will take place from the perspective of intersectional methodology, feminist and queer theory, postcolonial and decolonial critique as well as disability and sound studies.

Chair: Athena Athanasiou

Neni Panourgia
Professor, University of Columbia

Gaza-Leros-Gaza "Can you hear me?". Lessons of Sound

Since Marx's dismissal of philosophy as an insufficient and insufferable omphaloscopic engagement ocean (we say in English)/ πελάγη (we say in Greek) have been crossed. Seas that have become pelagic graves for thousands transported from one knowledge and reality to the reality of the unknown. Their truths claimed by others, their voices ostensibly being made heard through the epistemic and political violence of multiple mediations and representations, the presence of the sea-crossing humans re-calls Stephen Tyler's question "Where is the epistopolitics in this?" Breaking down the precepts of anthropological epistemology, Tyler interrogated the continuum of listening- writing as he demanded to see its politics. Perhaps a Quixotic or a Marxist quest, but, the point, dear ethnographer, is not to re-present the world; it is to de-scribe it, listen to its sound and hear its knowledge, and scribe it anew on the edge of comprehension, inventing modalities of being with, under, on the side of, multiple subjectivities of the human. The point is to insist on the impossible position of refusing to represent and translate, refusing to "lend a voice," refusing the assumption of knowledge, and, instead, under-stand, stand under the acknowledgment, that "translation, even from the same language, is always, ultimately like looking at the back side of a tapestry," even more so the translation of knowledge. The point is to admit that we are nowhere nearer an ethical position of mediation than we were at the beginning of the "crisis of representation."

So, what to do with these words that we have heard that we cannot unhear? The words of the man who left Gaza in 2014, found himself on Leros by 2015, lived in the hotspot and worked in town, was refused asylum, traveled to Brussels in 2022 to appeal, and watched the genocide in Gaza on his cell phone unable to hear his children's and his wife's voices for weeks on end? What to do with the words that have never been spoken by psychiatric patients transported to Leros on a Greek frigate in 1957? What to do with the names of humans killed by the police that have been forbidden to be uttered? What to do with the description of the sound of the waves lapping up on a dingy in the middle of the Aegean Sea? What is my epistemological and political responsibility towards the sound that has been made, the word that has been uttered?

Leandros Kyriakopoulos
Assistant Professor, National and Kapodistrian University

Warfare, listening and sonic strategies of deception

During the recent military conflict between Israel and Hamas in the Gaza Strip, a rather unpleasant video circulated on social media showing Israeli soldiers playing an Israeli nursery rhyme to hooded prisoners for hours on end. This practice is by no means new. We witnessed it in 2003 when the US secret services tortured prisoners at Guantanamo Bay and Abu Ghraib using music from the children's show Sesame Street. But what is most disturbing about the above episode is that the soldiers' video was circulated among Israeli civilians, who theatrically repeated the prisoners' movements and sang the song with their friends, classmates and even their children.

In the doctrines of military psychological operations, the use of music does not stop at forced and repeated listening. The participation of Israeli civilians becomes part of the army's operations against Hamas, as it has a destabilizing effect on the psychology of Palestinian civilians. In 21st century military doctrine, force-on-force conflict alone never leads to military victory. It is confusion, division and the promise of a different future perspective that are most important in securing enforcement against the opposing side.

This paper uses examples of the use of music and sound from the Iraq War, Vietnam and the Second World War, among others, to understand how the development of strategies of deception and psychological confusion mediates the ways in which music is produced and circulated in the public sphere. The aim is to critically examine the means and conditions by which listening is constituted in the 21st century, and how it becomes an object of appropriation in the doctrines of contemporary military operations.

Anna Papaeti
Principal Investigator ERC CoG MUTE, National Hellenic Research Foundation

Listening across the Green Line: on an ethics of witnessing

This paper takes as its starting point the question of how we listen to conflict. It focuses on the way the Cyprus conflict – in connection to the traumas and legacies of the 1974 Turkish invasion – has been sonically and acoustically conveyed in everyday life on the radio. It explores the ways in which both listening and the radio became potentially transformative, disturbing the silencing of (hi)stories and voices across the Green Line that has divided the island since 1974. The paper explores two radio programs: the messages to the enclaved read on a daily basis at the state radio until 2003, as well as the programme Peace Garden broadcast at Astra radio station from 1999 to 2003, led by Turkish Cypriot poet and writer Neşe Yaşın. It explores listening with regard to the long separation and the multiple traumas of contemporary Cypriot history. How do we listen to trauma testimony that articulates experiences about political violence and conflict, in this case (bi)communal troubles, even when this is contrary to our own experience or memories? How do we respond to testimony in which our interviews are both victims and perpetrators, while adhering to an ethics of listening?

Chara Kotsali, Evi Nakou
Choreographer/Performer
Musician

The out-of-tune, the noisy and the inarticulate as elusive testimony. A performance lecture on transmitting and listening to social infrasounds

Half buried inside a pay phone, a body screams. The sound tears through the surveilled traffic of the highway.

"I can't hear you, dial 'zero'!"

Zero: the furthest route to the analog call centre. The most powerful route. The route that cleans the line. That route that clears the voice of anxiety, panic, desire, scarcity.

Analog communication. Perishable materials. Perishable communication. Parasitic(al) communication. Paralinguistic unintelligibility. Referential failure. Misperformance. Elusive imagination. Ambiguous comprehension. Risk of identification. Disruption.

An underground world; semi-basement compartments emitting a seabed of frequencies in an unheard-of spectrum. Bipeds hurry by, anxiously searching for any unlocked wi-fi network to record the(ir) next audio message. Cell phone screens filled with waveforms. Breathing in, jabbering, a holding, a cough, a falsetto, a squeak, a growl, a voice that cracks, cacophony, misarticulation, noise, silence, a parasite, breathing out.

Social infra-sounds that never cross the threshold of mainstream audibility, and the struggle to not have our voices and stories recorded by the 'wrong' hands in the 'wrong' archives. The anechoic, unintelligible, unheard, unarticulated 'voice' as a 'difficult' testimony that strives for other modes of listening, that resists or even undermines the dominant political order. Subjects that are unreproducible within the ideology of the visible or the audible, subjects that evade enumeration, subjects that demand a different preposition of listening in order to eventually articulate another paradigm.

Which language and sound is produced by the violence of class, gender, racial, and political exclusion and what forms do they take when crossing the threshold of audibility? What crevices of resistance can open up in the gap of understanding, in the paralinguistic unintelligibility, in the inarticulate noise?

Chara Kotsali and Evi Nakou attempt to trace the (im)potentialities of the hara kinaudible, and noise as a testimony that problematizes the stakes of audibility by resisting to be recorded and measured within the neoliberal measurability. The presentation draws tools from interdisciplinary methodology, feminist theory and sound studies, poetry, dance, and music and will take the form of a performance lecture.

2nd Session

Aristotle University ▼ Class 7, Basement, Old Philosophy Building
10:00 – 11:30

25.5.2024

Chair: Nelli Kambouri

Athina Athanasiou
Professor, Panteion University

In the aftermath (in the aftersound): Social temporalities of audibility

This presentation discusses the social temporalities and public performativity of narrating and listening, with a particular focus on the issue of the ethical and political positionality of listening: how and from where do we listen? It seeks to draw attention to ways in which απόηχος [aftersound, echo], as critical re-appropriation, can constructively push the boundaries of the archive of violence. It is concerned with tracing how we create and defend public spaces to listen and be heard without gendered violence and racism, to share "impossible stories" in the wake of systemic violence, and to organize the constitutive possibility of things being otherwise. How do anthropology and its interwoven critical epistemologies such as feminist/queer theory and postcolonial/decolonial studies respond to the narratives, accounts, silences and silencing, readings, and hearings that capture the desperate present of violence and injustice? How do they participate in the ways in which this present acquires (public) presence? How do they keep the future of critique open? How does the perfect tense of gendered and racist violence (not) change, and how do the boundaries of the archive shift? In attempting to discuss these questions, I will focus on the social temporalities that narratives of gender and racist violence produce and play out - either those that are told or those that have not (yet) been told or heard. In exploring the embodied performativity of archive and memory, I am interested in the questions: Which subjects are spoken, which are heard, and which are listened to? How do we hear the narratives that have not yet been told? In this light, the notion of 'απόηχος' takes on special meaning as consequence, impact, resonance and indefinite sound barely audible.

Panagiotis Antoniadis
PhD candidate, Panteion University

'Beyond straight seriousness': Camp irony and the trauma of possible HIV transmission

The subject matter of this presentation is the study of the rhetorical idiom of camp irony as a narrative device of symbolizing the trauma of possible HIV transmission among gay men in the post-AIDS queerscapes of Greece. For the vast majority of my interlocutors, the possibility of the sexual transmission of the virus is lived as the crisis ordinariness (Berlant 2011) of 'living with HIV', that is a biosocial continuum of longing and belonging inescapably mediated by the psycho/bio/politics of prevention and therapy. During my ethnographic encounters with certain effeminate gay men that had been through the experience of 'the risk of a transmission becoming a very real possibility' as they put it, their recourse to the rhetorical genre of camp irony -with its peculiar dialectics of concealment and disclosure, emotional distancing and proximity, realistic narration and its performative resignification- seemed to constitute an attempt at narrativization of the trauma of HIV which aimed at undermining the mainstream emotional and representational economies of trauma discourse. At the same time, it arose as a case of 'genre flailing', that it a defensive 'crisis management' effort when the fantasy of safe sex to which the subjects are passionately attached in a relation of 'cruel optimism' had been irreparably traversed (Berlant 2011; 2018, 157). In light of the inextricability of the trauma of HIV with the one of femmephobia, camp irony also facilitates psychically the crafting of an ephemeral feminized 'proxy identity' (Halperin 2012) that allowed my informants to revisit this twin trauma via a safe play of gendered identifications which thematize at the level of the rhetoric that which they deny at the level of the content, namely the cultural conceptualization of both the vulnerability to HIV and the identity of traumatized subject in general as feminized/feminizing. Having these three ethnographic observations as my starting point, I will attempt to critically and self-reflectively engage with the question of how camp irony rearranges the ethicopolitical conditions of possibility of listening as response-ability/address-ability (Oliver 2019) between the interlocutors and the ethnographer, when the traumatized subjects themselves question the 'straight seriousness' (Sontag 1966, 288) of the hegemonic genres of trauma discourse, when that which the anthropologist witnesses is placed 'beyond recognition' of the traumatized identity as other/ed in the case of home anthropology (Oliver 2001). If camp irony constitutes an 'improvisation of genre amid [the] pervasive uncertainty' (Berlant 2011, 6) of living with HIV and renders loud the silenced conditions of listening in the dialogic context of an

interview, then what modalities of 'ironic listening' might the anthropologist devise in order to be able to hear that which camp irony tries cryptically to articulate?

Athena Peglidou
Assistant Professor, Aristotle University, Α.Π.Θ.

Counting Femicides: from missing data to numbers as testimonies

The term femicide, although contested (Dayan, 2018; Howe and Alaatinoglu, 2019; Weil et al., 2018), when used in public discourse, usually describes the murder of a woman by a man with whom she is or has been in a sexual, intimate or marital relationship. When it occurs in the context of family relationships, the term infanticide, fratricide or matricide is usually used and almost never describes the murder of females, older women, girls by perpetrators and perpetrators. Reports on femicide usually focuses on the characteristics of the lethal act and its exceptionality and discontinuity (the biographical data of the perpetrator and victim, the motives of the perpetrator, the brutality of the act) and its frequency through annual national-level femicide counts that are usually based on journalistic reports that publish femicides that present dramatization characteristics (Kapsabeli, 2019). Both the dissemination of the term (and its legal recognition) and counting [indicative counting agents like European Observatory on Femicide (E.O.F.) (2018), Counting Dead Women (2018, Australia), Femicide Census (2016, UK), Canadian Femicide Observatory for Justice and Accountability (2019)] are the two main pillars of the growing public debate and mobilisation both globally and locally to highlight gender-based violence, the structural violence of the state and institutions through non-recording and lack of data. It is agreed that definitions are important for counting (Dawson and Carrigan, 2020) and counting is important for action (Walklate et al., 2020). Reflecting the importance of numbers for prevention, the United Nations called in 2017 for the establishment of observatories in every country, arguing that having clear data will support social and legislative recognition of femicide (ACUNS, 2017: 1). Numbers seem to possess in the globalized condition the symbolic value of objectivity, comparison, privileged knowledge (Oakley, 2000), hard 'data', testimony rather than a real one which would be based on a consensus and coordination of state actors. Does counting as a witness to extreme gender violence, at least in the way it currently occurs, silence and disguise the condition of 'slow femicide' (Walklate et al) that is inflicted on female bodies on a daily basis at institutional, familial and interpersonal levels? The aim of this paper, after discussing historically the interconnectedness of testimony and violence, is to problematize quantification as testimony and to highlight the importance of 'thick description' (Geertz, 1973) of femicide by emphasizing not who does what to whom, but how, in what place, with whom and at what time, in what context of systemic violence and inequality.

Eirini Avramopoulou
Associate Professor, Panteion Univrersity

The cruel temporalities of gender-based violence at the public regimes of listening

How does gender violence become publicly a 'burning' issue at specific moments in time while it repeatedly permeates everyday life? But also, how can these public narratives reproduce (violent) stereotypes at the same time as they seek to resolve the social trauma suffered by so called 'vulnerable' people, and while the vindication of the feeling of injustice against them is constantly pending? Moreover, how could we perform a critical public anthropology that aims not only to perform advocacy and open denunciation of violence on the same terms that society defines, but to prompt us to imagine and narrate human relations and gender roles through the prism of a caring 'ethical attentiveness' (Das 2020) to the ambivalent, complex and paradoxical ways in which the multiple forms of violence are woven into the fabric of everyday life? Focusing on the affective field produced through the constant

repetition of public narratives of gender violence, but also on the highly problematic public encouragement 'to break (a woman's) silence' caused by the noise created by both the #MeToo campaign and the announcements for legal protection of gender abuse during the pandemic period, and based on interviews with caregivers, activists, lawyers and psychologists working in the field of GBV, this paper aims to scrutinize how the production of urgency, which also implicates social research methodologies, leaves pending key issues that critical theory inspired by the critical methodologies of gender and sexuality studies as well as queer, postcolonial and disability studies, underline. For example, they prompt us to ask: How does 'language' or else the regimes of utterance produced in a neoliberal context of governance and biopolitical exercise of power, re-traumatize or can potentially re-traumatize subjects while trying to advocate for them? Moreover, if one of the main stakes of public anthropology is to "speak truth to power", as Didier Fassin (2017) argues, what emerges as a burning question is its, in my opinion, rather problematic relationship with those regimes of audibility (Athanasiou 2016) that tend to attribute agency of soul redemption to public narratives by projecting on them a promise of a politics of audibility, awakening and empowerment which is always pending, and thus deprive us of the possibility to be attuned to the pivotal role that critical thinking and theory plays in prompting the formation of other imaginaries, articulations, grammars, commons, and ultimately "anti-commons" (Warner 2002).

3rd Session

University of Macedonia ▼ Amphitheater 14, Ground Floor
10:00 – 11:30

26.5.2024

Chair: Anna Papaeti

Nelli Kambouri
Associate Professor, Panteion University

Listening carefully: Women's migrant trajectories and the politics of translation

Space and visibility occupy a privileged position in how we perceive the political: mappings, images, representations, and visible presence in public space determine the ways in which we think about citizenship, migration, identities, and resistances. In this talk, I will try to think about how we can understand the concept of the political differently when we turn to listening carefully to narratives, sounds and musicians.

The presentation is based on a series of storytelling, music and sound workshops that we organized in the MUTE program in collaboration with the women's migrant network Melissa during the period from July to December 2023. During these workshops, which aimed to produce podcasts, we listened carefully to a series of narratives, sounds and music related to the trajectories of migrant women of different ethnicities, races and languages. What dominated our meetings and recordings were sounds that at first could be dismissed as nonsensical buzzing or noise. My attention, however, focused on these sounds of multiple simultaneous translations.

Influenced by Nakoi Sakai's analysis of the politics of translation as practices of bordering but also as border crossings enabled by heterolinguality, I pose questions firstly about migrant women's presence

in space and secondly about the formation of "border subjectivities'' and collectivities through the sounds and music of translation. Attentive listening mediated through heterolingual translation enables us to reflect on the limits of audibility of race, ethnicity and gender, which are not limited to the project of "giving voice" to migrant women in public space, but open pathways to think about the political beyond the logic of gendered, racial and ethnic homogeneity.

Ismini Gatou

PhD, University of the Aegean

Narrative, sensory and affective flows in the context of a kinetic listening in Amerikis Square

Based on material from my doctoral research in Amerikis Square area (Athens, 2019–2022), I will attempt to examine aspects of the politics of listening, as they emerged in two interwoven stages: that of the fieldwork and that of the re-placement and kinetic listening of (part of) the research material, through the sound-based locative project *america²*. The research explored the multiple ways in which my interviewees – feminine subjects from different socio-cultural and age backgrounds – experience the space in Amerikis Square neighborhood, where they reside, focusing on issues of movement, mobility/non-mobility and sensoriality and how these can be expressed through and as voice, sound(/scape), vibration, silence, pause. I followed an interdisciplinary and intersectional approach that attempted to bring-together theoretical and methodological issues from cultural studies, sound and media studies, with the anthropology of space/the senses, affect theory and postcolonial/decolonial feminist theories. The methodology "narratives-in-motion" – which I developed as part of a *research-creation* (Truman & Springgay, 2015) – formed the main multimodal tool for the collective exploration of the ways in which my interviewees related to this – for various reasons "difficult" – space. Following, the sound-based locative project *america²* re-placed part of the research material back into the same space where it was produced (and to which it relates), constituting – or wishing to constitute – an open invitation for a performative listening of those testimonies and sounds in-motion. My proposal will attempt to approach (and share) on the one hand, the multiple layers of the politics of listening as they emerged within the "narratives in-motion" methodology in Amerikis Square, and on the other, to trace the narrative, sensory and affective flows and dis-placements, as well as the potential fields of resonance, movement-with and encounter, that seem to produce in the context of the kinetic listening of *america*.

Nefeli Roumelioti
PhD candidate, Panteion University

From allure and banality to an ethico-political modality of listening to the psychic pain of the displaced Others

The present paper focuses on the (im) possibilities of listening to psychic pain of the displaced populations in the context of the clinical encounters between mental health professionals and refugees, survivors of torture, in a mental health clinic for immigrants and refugees in Athens. The psychological interventions "for" refugees have become a prominent feature of the biopolitical mechanism of asylum, making the clinical psy encounter one of the main institutionalized spaces for the testimony and the listening of the unspeakable sorrow of the refugees. It is indeed a crucial question whether and how this private and institutionalized "psy" listening affects alternative and collective claims "to be heard" and networks/communities of care. However, the ethico- political aspects of the listening to narratives of violence in their singularity remains a crucial political issue.

The aim of this presentation, more particular, is to examine the changing affective dimensions of the listening to testimonies of violence on the part of the mental health professionals throughout time. How have these narratives been listened to during these eight years, from the onset of the so called "refugee crisis" until today? If the allure and the subsequent feeling of banality have become the main features of the affective economy of listening which render the refugees themselves objects of salvation or/ and abjects, I attempt to device an ethico-political modality of "psy" listening that could recognize the refugees as subjects of pain. Additionally, I will examine what is possible and impossible to be listened to and how the possibilities of listening are inseparably connected to the normative expressive idioms of affect and the racial, gendered and class-related hierarchies that traverse these idioms. In order to approach the abovementioned questions, I bring into dialogue the psychoanalytic theory, especially the psychoanalytical ethics of listening, the ethnographic accounts I collected during my field research in a mental health unit and the autoethnographic experience I have gained as a professional psychologist working in the broader humanitarian sector.

Soula Marinoudi
PhD, Panteion University

Disabled voices/ aquatic resonances. Posthumanist relations between autistics and water worlds

The possibilities aquatic environments open for autistic bodies are deactivated in discursive-material contexts, where circumstances of normalization and compulsive able-bodiedness define them as abjected. According to fieldwork, autistic experiences under the water surface show a sensory relation to the water worlds which escapes the dominance of logocentric phallic meaning and diffuses in multiple directions. Autistic bodies –their non-phallic voices, their unstable gaze, their kinesthetic clumsiness– challenge the sexualized anxiety of normalized bodies. Focusing on the voices, these embodiments can also disrupt established expectations regarding touch and desire but also create the presuppositions for a sensitive space in between, an unpredictable space philosopher Adriana Caravero would call "the reciprocal communication of the voices". This refers to a mode of mutual trans-corporeal politics which does not focus in raising voices, but focuses in the diffusion happening to the voice itself when exposed to others. These somatic possibilities may be examined through autistic experiences in the context of aquatic environments, where autistics' attention and desires are not constrained to the sexualized heteronormative model but are diffracted across multiple fields. Contrary to the value extraction from integrating disabled bodies, the research seeks to listen to the voices resonating beyond discursive meaning, within a context of sensing an embodied self which flows amidst changing categories and gets involved with human, non-human and non-organic beings.

ΠΑΝΕΛ 19

Ethnography and Performing Arts / Documentary Theater

Coordinators:

Marios Chatziprokopiou
Assistant Professor, University of Thesally

Areti Kondylidou
Social Anthropology, Ministry of Culture

The interaction between social sciences and the performing arts has recently been of increasing interest. Artists are using ethnographic methods and documentary theater is increasingly preferred to cover issues of social concern and topicality not covered by drama.

The correlations between ethnographic methodologies and performing arts, through case studies, are our proposal for the 2nd SKAE Conference. With Marios Hatziprokopiou as panel moderator, who will introduce on the theme, we propose 4 papers related to documentary theatre, ethnographic methods and humanities.

Martha Bouziouri will present a trauma management theme referring to her latest dramaturgical and directorial work "Pietà", which deals with the issue of femicide in Greece in recent years, following research with mothers who lost their daughters in incidents of extreme gender violence.

Charis Pehlivanidis will discuss the aspects of the politician in the documentary theatre on the occasion of the performance "801,5M", which he signed the dramaturgy and direction of and which deals with the death of Vangelis Giakoumakis, the student of the Dairy School who was the object of ridicule by his fellow students.

Korina Vassiliadou will talk about her most recent work, the staging of "Local Tropics", based on the poetry of Marios Chatziprokopiou, which interacts with the tradition of demotic poetry through a quirical approach and the way in which it was transformed into a musical performance.

Areti Kondylidou will present the case of the use of ethnographic material for a theatrical installation for the Islahane Cultural Centre - directed by Nikos Diamantis - and the possibility of producing corresponding material, both ethnographic and artistic, in a museum.

Styliana Galiniki will approach, on the occasion of "Luna", a theatre performance in a bus, directed by Damianos Konstantinidis, based on the book by Rika Benveniste, the viewer's sense of the historical testimony of the surviving Jewish seamstress.

Chairs: Marios Chatziprokopiou, Areti Kondylidou

Marios Chatziprokopiou
Assistant Professor, University of Thesally

Ethnography, performance, fiction: methodological perspectives

Tracing the move from an informative to a performative ethnography, considering participant observation as 'co-performative witnessing', and building on David Conquergood's proposal about dialogical performance as an ethical and political act, this paper unpacks performance ethnography as a way to transmute and communicate fieldwork research. This paper explores in what follows two case-studies from recent poetic and performative production, in which ethnographic fiction is highlighted as a medium of anthropological knowledge.

Martha Bouziouri
PhD, Panteion University

Approaching trauma: aesthetics, ethics, and human relations in documentary theatre

How do we work with other people's stories, especially when they entail traumatic events at their core? How and to what extent do we involve real persons in the creative process and how do we ensure that we do not (re)traumatize them? What does it mean to transcribe personal experience into dramatic material and then, into an artistic work (theatre performance)? Does testimony/experience set limits to artistic freedom? How testable is dealing with issues of the present or the recent past, without the safety net of historical and emotional distance?

Based on the above questions, the paper explores the performative and ethical codes of documentary theatre, focusing on the particularities and challenges involved in creating a theatre work that draws from/involves real persons and unfolds around a traumatic event. The director and social anthropologist Martha Bouziouri shares fragments of the experiential and creative journey of a documentary theater play, focusing on the relationships we create with the persons who entrust us with their stories: relationships that precede and follow the short life of a performance. In addition, she attempts to highlight how the research practice, methodology, and ethics of the ethnographic method converse with the corresponding tools and the ethical codes of the documentary theater, through the use of relevant examples.

Charis Pehlivanidis
PhD candidate, Aristotle University

The human act and its aesthetic performance. Documentary theatre as a means of political emancipation and social re-invention

According to Castoriadis, *Teychein* is the social-historical institution that encapsulates human action, that is, those human activities that parodicize imaginary meanings. Socio-political events, historical facts and even art itself are under the umbrella of the act/practice. Art as a result of historical creation brings new spaces of expression and emergence of visions that did not exist until their appearance. In the field of documentary theatre, the aesthetic performance of a political phenomenon recreates new areas for processing and critiquing the social given. This paper poses as its central question: How can new spaces between the socio-historical event, politics and aesthetics be defined?

The study will be based on two thematic pillars a) political theory (K. Castoriadis - Jacques Rancière) and b) relational aesthetic theory (Nicolas Bourriaud). The field of research is defined as the documentary theatre where elements and manifestations of the genre will be elaborated with the aim of highlighting the practices of relational aesthetics as a means to seek autonomy and emancipation of the spectator. The philosopher of autonomy posited the transformation of the given as the ultimate degree of the act. This paper aims to highlight the mechanisms of transformation of the given through the interaction between theatre art and political theory.

Styliana Galiniki
PhD, Archaeologist

Luna, a co-passenger: the audience as a witness

On the moving theatrical stage of an urban bus that travels through the city of Thessaloniki, the theatrical heroine Luna, a poor Salonikan Jewess, sits among us watching the narrators tell her story. A story as true as the traffic on the streets, the neighborhoods, us. Director Damianos Konstantinidis' play "Luna-theatre on the bus", based on Rika Benveniste's book *Luna: an essay of historical biography*, seems to dramatize the city itself, making the theatrical action 'real'. And what about us? Are we just the passengers, a passive audience?

Areti Kondylidou
PhD Social Anthropology, Ministry of Culture

Islahane: dramatizing ethnographically the museum

Considering the case of the theatrical installation "Islahane: a meeting place of cultures" by Nikos Diamantis we will focus on the happy encounter of the narration of the histories of a place/monument/museum through a performative event.

Or else how does the historical, archival and ethnographical research, considering a building that was transformed into a cultural venue, narrates through its documentation, the local anthropo-history. When "research meets art and art meets documentation" new performance sprouts are born, based on ethnographical methodologies, related to site specific performance, museum theatre, and documentary theatre.

Panel #2

Ruxandra Ana is a Romanian-born, Polish-trained, Italy-based anthropologist whose research focuses on cultural heritage in relation to entrepreneurship and social change in Cuba. Her doctoral dissertation (2021, University of Warsaw, Poland) is an ethnography of dance-related practices as part of alternative networks of economic and emotional exchange that emerge in touristic spaces in Havana. Currently a postdoctoral researcher at Adam Mickiewicz University in Poznań, Poland, she is working on a research project that analyses dance labor in migratory contexts, focusing on Cuban migrants in Italy and Germany. She has been a research fellow at the Ibero-American Institute in Berlin and is the recipient of the Foro Europa-Cuba Early Career Researcher Award (2020). Her doctoral and postdoctoral projects were funded by the Polish National Science Center. Her articles appeared, among others, in Journal of Ethnic and Migration Studies, Leisure Studies, Ethnologie Française, Ethnologia Europaea.

Hannah Wadle obtained her PhD from the University of Manchester. She is assistant professor of Social Anthropology at the Institute of Anthropology and Ethnology at Adam-Mickiewicz University in Poznań. Her research and publications concern tourism and heritage in Post-Cold War Europe, esp. post-Prussian Poland, the anthropology of longing and places of longing, cultural and film production on the backdrop of the COVID-19 pandemic, and, most recently, new anthropological approaches to risk and uncertainty. Her essay (with A. Lis-Plesińska) From a Hegemony of Risk to Pedagogies of Uncertainty: An Anthropological Proposition won the Intergenerational Justice Award 2023.

Panel #3

Andreas Vavvos is a PhD candidate at the Department of Social Anthropology, University of Saint Andrews, and the Department of Psychology, University of Crete. Andreas' project investigates how the critical realist notion of explanatory critique might be broadened through the use of collaborative methodologies like collaborative ethnography. More specifically, Andreas attempts to place explanation at the core of the social sciences in contrast to interpretation or thick description. Andreas conducts extensive anthropological fieldwork in Greece. With the primary objective of causally explaining the phenomenon of opposition to the energy transition in Greece and critiquing other explanations of this phenomenon, he is collaborating with energy collectives. Andreas has been awarded a state scholarship by the Foundation-IKY in association with Fulbright Greece. He will study for his third year at Rice University in Houston, Texas, from November 1, 2023, to April 30, 2024, under the guidance of Dr. Cymene Howe. Andreas finished his master's degree in sociology at the University of Crete and his bachelor's degree in psychology there.

Dr. **Manolis Tzanakis** is an Associate Professor in the Department of Psychology at the University of Crete. He holds a background in journalism from Athens and a degree in sociology from the University of Crete. He is received his doctorate from the Department of Sociology of the University of Crete. His academic pursuits focus on the sociology of mental health and leisure sports, primarily through qualitative research methods. Dr. Tzanakis has published extensively in Greek, French, and English. Additionally, he has served as a reviewer

for various journals and conferences and has edited four collective volumes on diverse subjects ranging from the interplay of art and psychiatry to the ethical dimensions of medical practices and the lived experiences in leisure and tourism. He is also the author of three monographs, including a recent English publication titled "Scuba Diving Practices in Greece: A Historical Ethnography of Technology, Self, Body, and Nature," by Palgrave Macmillan.

Panel #4

Pafsanias Karathanasis is a Social Anthropologist (PhD, unv. of the Aegean) working on urban settings in the eastern Mediterranean. He is interested in political anthropology, visual culture, urban cultures, public space, graffiti/street art, and contested landscapes and borderscapes. His main research fields include the divided Nicosia (Cyprus), Athens, and Mytilene (Lesvos), where he has worked with youth groups, political and cultural activists, and artists. He has published articles in Greek and English in collected volumes and academic journals and he is the author of two books on graffiti and street art in Athens. He has been a lecturer at Univ. of Macedonia (2023), a post-doctoral researcher at the Univ. of the Aegean in Mytilene (2021-2022), and at Panteion Univ. Athens (2020-2022). He has been the Academic Project Manager of the Athens Ethnographic Film Festival-Ethnofest (2017-2022), he has collaborated with the Onassis Cultural Foundation as a researcher of the Fast Forward Festival (2017-2019), he was the coordinator of the Observatory of the Refugee and Migrant Crisis in the Aegean (2017-2018), and he is at the board of the Association of Social Anthropologists Greece (SKAE) since 2020.

Theodoros Rakopoulos is professor of Social Anthropology at the University of Oslo. His publications focus on issues such as land management and cooperative labour, silence and betrayal, moral boundaries and legal alterity, conspiracy theory and fascism, masculinity and violence, citizenship and its marketisation. He is currently writing on issues of sovereignty and property in Cyprus, while also exploring decolonizing debates. He is author of the ethnographic monographs *From clans to co-ops: Confiscated mafia land in Sicily* (2017, Οξφόρδη: Berghahn, ιταλική μετάφραση 2022, Μιλάνο: Meltemi) and *Passport Island: The market for EU citizenship in Cyprus* (2023, Μάντσεστερ: Manchester University Press), as well as editor of the volumes *The global life of austerity* (2018, Berghahn) and *Towards an anthropology of wealth* (2019, Routledge).

Panel #5

Leonidas Oikonomakis holds a PhD in Social and Political Sciences from the European University Institute (EUI). He currently holds a postdoctoral Marie Sklodowska Curie Individual Fellowship at the Department of Social and Cultural Anthropology at Vrije Universiteit Amsterdam. He is also affiliated with the Center on Social Movement Studies (COSMOS) at the Scuola Normale Superiore. In the past he has held research and teaching positions at the the Department of Anthropology, Durham University (COFUND Marie Curie Junior Research Fellow), the Department of Sociology, University of Crete (Adj. Lecturer) and the Hellenic Open University (lecturer at MA program "Social and Solidarity Economy") .

Dimitris Dalakoglou is Professor of Social Anthropology at Vrije Universiteit Amsterdam, he is researching the Albania, Greece and the Balkans since 2004. He ran two large research projects in Greece, infra-demos.net (NWO, 2017-2022) studying infrastructures and

democracy in Greece and crisis-scapes (ESCR, 2012-2014) studying public spaces, crisis and collective actions in Athens. Currently he runs the project LOREC-pilot on an anthropology of energy communities in Europe.

Panel #6

Fotini Tsibiridou is a Dr. of Ethnology-Social Anthropology (EHESS-Paris 1990), professor of social anthropology in the department of Balkan, Slavic and Oriental Studies, and director of the Culture-Borders-Gender/Lab at the University of Macedonia. She carried out ethnographic research in a refugee village of 1922, among Pomak populations and minorities in Greek Thrace, in villages in Macedonia, the Peloponnese, in Istanbul, in the Sultanate of Oman and more broadly in the Middle East and the Balkans. As of 2018 and in the context of postcolonial and feminist criticism, she explores the genre of religiosity, statehood, and gendered subjectivity in post-Ottoman topologies and geographies. Since 2020, as a founding member of the dëcolonıze hellàş initiative, she has been dealing with issues of coloniality and postcolonial archives, the decolonization of gender and the defacement of patriarchy.

Ioannis Manos is an Associate Professor of Social Anthropology of the Balkans at the Department of Balkan, Slavic, and Oriental Studies, University of Macedonia, Thessaloniki, Greece. He studied History and Archaeology at the Aristotle University of Thessaloniki and Social Anthropology in Hamburg, Germany, and Sussex, Great Britain. He holds a Certificate in Social Research Methods from the Graduate School of Social Sciences of the University of Sussex. He is the Europe regional editor of the journal Teaching Anthropology (Royal Anthropological Institute, London). His research interests focus on SE Europe and include borders and border regions, dance and music as performative aspects of culture, nationalism and ethnicity, migration, human and minority rights, educational structures and processes, the teaching of anthropology, and the epistemology and methodology of research. His publications include chapters and articles in Greek and English edited volumes, journals and conference proceedings, and co-editing of Greek and English edited volumes.

Eleni Sideri completed her PhD in Social Anthropology at SOAS/University of London. She conducted extensive fieldwork in the Caucasus, in the former Yugoslavia (Sarajevo) and in Greece. She taught social anthropology in various departments and has published in several languages. Her academic interests include Black Sea and Caucasus ethnographies, transnational migration and diasporas, politics of culture in cinema. In 2023 she published her monograph, Coproducing Europe. An Ethnography of Film Markets, Identity and Creativity (Berghahn Publishers).

Christina Grammatikopoulou is an Art Historian and Art Theorist (PhD, University of Barcelona). Her post-doctoral research at the Department of Balkan, Slavic & Oriental Studies of the University of Macedonia, supervised by Prof. Fotini Tsibiridou, focused on the aesthetics of feminist resistance (2020-2023). Her teaching (Aristotle University of Thessaloniki, University of Western Macedonia, University of Macedonia) has centred on digital culture, feminism, and anthropology. As a member of the technofeminist group #purplenoise, she has researched the topics of feminism and technology by means of artistic practice. Currently she is a research and teaching fellow at the University of Macedonia and the Culture - Borders – Gender LAB.

Panel #7

Antoniadis Panagiotis is a PhD candidate at the department of Social Anthropology, Panteion University of Social and Political Sciences, Athens, Greece. His doctoral research, titled 'Sex as an ethicopolitical encounter: psycho-biopolitics of intimacy and the pedagogy of desire in the post-HIV/AIDS Greek queerscapes', is an ethnographic study of sexual intimacy as an ethicopolitical and biosocial encounter supervised by Prof. Athena Athanasiou. He holds a Bachelor's degree in Law and a Master's degree in Gender and Sexuality Studies, while he currently works as a researcher and trainer for the EU-funded CERV project Free All - Inclusive services for All LGBTIQ people. He is a member of the doctoral student collective 'What dissertation will you deliver?'.

Efi Mastorodimou holds a PhD from the Department of Social Anthropology (Panteion University) and studies issues of housing precarity and co-emotional economy in the biopolitics of crisis. She is a graduate of the Department of History of Archaeology and Social Anthropology and of the MSc Interdisciplinary Approaches in Historical, Archaeological and Anthropological Studies (University of Thessaly). In previous ethnographic research, she examined issues of anthropology of health and the senses with an emphasis on the medicalization of the female body, studying discourses around breast cancer and exploring co-emotional "routines" and alternative practices of pregnancy and childbirth. She worked as a researcher in the ELMEGO project that was awarded the European Union's 2012 European Language Label Award and as a research assistant for the needs of Andreas Streinzer's doctoral dissertation examining imprints of the crisis and alternative economy practices in households in Magnesia. The research was awarded the Sowi.doc Award 2019, as the best dissertation at the Faculty of Social Sciences, (University of Vienna). Mastorodimou has published her work in talks and papers at domestic/international conferences, in publications in approved journals and edited volumes. Since 2006, she has worked as a researcher, coordinator and trainer in funded projects for people from vulnerable backgrounds (Roma, refugees, migrants, prisoners) and as a facilitator in seminars on body, senses, emotions, expression and movement. She has collaborated in interdisciplinary and artistic projects with texts, video direction/editing, choreography, performance, costume design. She is part of the collective "What thesis are you going to hand in, baby?". Her work is based on a multimodal and multisensory methodology and engages with co-feeling theory, cultural and feminist theory and critique.

Paraskevi (Voula) Zotali is a PhD candidate in Social Anthropology, quality consultant and chemistry teacher. Her research interests revolve around science and technology, gender and sexuality, alternative states of consciousness and subversive methodologies for knowledge production. She studied Social Anthropology (BA) at Panteion University and Chemical Engineering (BA) and Materials Science & Engineering (MSc) at the National Technical University of Athens. Her PhD research explores indigenous initiatives that appropriate the production/design of digital technologies creating new cosmotechnologies. She aspires to manifest her values through her life and work: originality, unity, humor, equality and learning. She is currently a member of the SKAE Board (2022-2024).

Nefeli Roumelioti is a PhD candidate at the Department of Social and Cultural Anthropology of Panteion University. She graduated from the Department of Psychology (BA) of the University of Crete and completed her postgraduate studies in Social Psychiatry at the Department of Medicine of the Democritus University of Thrace and then in Social and Cultural Anthropology at Panteion University. She has been working for many years as a psychologist in Non-Governmental Organizations in the broader field of "refugee". Her research interests are related to topics that lie at the intersections of the two disciplines, social anthropology and psychology and/or psychoanalysis. In her doctoral dissertation, provisionally titled

"Between the politics of life and necropolitics. Performances of vulnerability in the context of the 'refugee crisis' in Greece", she explores the articulations between the politics of vulnerability and the production of pseudo-logos and practices within the political mechanism of asylum in Greece. Her ethnographic research focuses on the intersubjective encounters between mental health professionals and refugees and the performances of mental distress in clinical mental health facilities "for refugees". She is a member of the collective "What thesis will you deliver μωr@" which is a constant source of inspiration and motivation for the continuation of the thesis.

Natalia Botonaki is a PhD candidate in the Department of Humanities (Philosophy, Language and Literature) at the Carlos III de Madrid University, where she completed her MA in Theory and Criticism of Culture (Teoría y Crítica de la Cultura). She studied Dramatic and Theatre Arts at Trinity College Dublin (BA) with emphasis on their use as teaching methodologies. Her PhD research is entitled "Constellations of contemporary protest: violence, performativity, and aestheticization". It is a theoretical critical approach to social and political filmmaking in the 21st century, with an emphasis on Greece, in order to highlight the aspects that qualitatively differentiate it from previous major periods of 'unrest'. The three concepts that appear in the title constitute the three axes around which this search is conducted. She has worked as a language teacher and gives courses in various Carlos III schools in her capacity as a contracted predoctoral investigator in training. The connecting link in her miscellaneous studies is her persistent search for collective and interdisciplinary ways and spaces of knowledge production (with a parallel attempt to expand the boundaries of what constitutes 'knowledge'). The collective "What dissertation will you deliver μωr@?" is one such space created during her academic visit to the Department of Social Anthropology at Panteion University with HRs with common concerns and pursuits.

Bessy Polykarpou is a PhD candidate in Social Anthropology. She holds a BA in Philosophy and History of Science and a Master's in Political Science and Sociology, both from the National and Kapodistrian University of Athens. She/they completed three semesters as an Erasmus exchange student at the University Paul-Valéry Montpellier III and at the Sorbonne University Paris Nord, in the departments of Philosophy and Anthropology respectively. Their doctoral thesis entitled "Political coalitions for possible better worlds: violence, solidarity and gender resistance in contemporary Athens" explores the intersections of lived experience and attempts to bridge political demands and practices within Athenian feminist spaces. Excerpts of her work on political violence, ethnography and feminist studies have been presented at conferences, events and published texts.

Panel #8

Christina Karakioulafi is Associate Professor at the Department of Sociology, University of Crete. She has graduated from me Department of Social Policy and Social Anthropology (Panteion University) and completed her postgraduate and doctoral studies in France (CNAM, Université Paris 1). She also teaches at the Hellenic Open University and is a coordinator of the unit "CONTEMPORARY SOCIOLOGICAL APPROACHES IN EUROPEAN SOCIETIES" (EPO42). Her scientific publications concern: work precariousness, unemployment, sociology of professions (with emphasis on artistic professions), psychosocial risks in the workplace, theories of industrial relations and trade unionism). She is the author of the monographs The Art Workers. The profession of the actor in Greece in times of crisis (Papazisis, 2023), Workplace bullying in the public sector. The role of Trade Unions (Koinoniko Polykentro ADEDY, 2023), European social dialogue: institutions of representation and categories of

interventions. Proposals for upgrading the role of the GSEVEE (IME-GSEVEE, 2020) and Industrial Relations: Theoretical approaches and empirical issues (Papazisis, 2012) and co-author of the monograph Unemployment and labour precarity. Dimensions and impacts in times of crisis (INE-GSEE, 2014). She has as co-edited (with M. Spyridakis) the collective volumes Labour and Society (Dionikos, 2010) and Unemployment, Society and Social Reproduction (Gutenberg; 2017). She is currently investigating the effects of the pandemic on labour relations and the collective action of artists, focusing on the profession of the actor. She is the Principal Investigator in the research program Labour Precarity and Social Cohesion: The Case of the Cultural & Creative Industries (LaPreSC) funded by HFRI (No. 16313) (Host Institution: University of Crete (KA-11454)].

Antigoni Papageorgiou is a postdoctoral researcher at the Department of Economic and Regional Development, Panteion University. She completed her PhD thesis at the University of Leeds (AHRC scholarship) and has participated in research projects on collaborative workplaces, gender aspects of work in IDBs, youth employability and policy evaluation. She has taught "Introduction to Cultural Management" and "Cultural Creative Industries" at the Department of Communication, Media and Culture and is an Associate Lecturer at the Hellenic Open University in the module "Gender and Culture".

Aspasia (Sissie) Theodosiou is a social anthropologist and Associate Professor at the Department of Music Studies of the University of Ioannina. She obtained her MA and PhD from the Dept of Social Anthropology (University of Manchester). She was a member of MC of the international research network "Remaking eastern borders in Europe" and participated in the "Crosslocations" project of the University of Helsinki, as well as ιν numerous other international research projects, while she has also served as an evaluator in European projects. She is also a co-founder of the initiative dëcoloиize hellás Her research experience includes long term fieldwork with Roma/Gypsy musicians in Epirus (Greek-Albanian border) and more recently with Mizrahi people and the policies and practices related to "Greek" music in Israel. Her research interests revolve around the anthropology of music, issues of nationalism and sovereignty, borders and ethnic groups, cultural racism and the legacies of ethnic purity and white supremacy, as well as critical Romani studies; furthermore, she studies the politics of culture and affect around popular music, and issues related to artistic labour. Her current ethnographic projects focus on female music labour and artistic labour in migratory contexts. Finally, she is currently co-writing an ethnography on Glykeria's artistic career in Israel since the 1990s.

Panel #9

Petros Petridis is an Assistant Professor at the Department of Social Anthropology, Panteion University of Social and Political Sciences. He has studied Social Policy and Social Anthropology at Panteion University (BA and M.Sc.) and holds a PhD from the Department of Social Anthropology. His doctoral thesis, entitled "Digital Archives and Exchange Practices: An Anthropological Approach to Peer-to-Peer Networks" (2011), combines theories of social anthropology and new media studies to explore digital piracy. More specifically, it seeks to illuminate the popular perceptions regarding intellectual property, the exchange practices of digital archives in the context of Peer-to-Peer networks, and the processes of constructing online communities concerning digital piracy of music, movies, digital games, and software. His research interests focus on digital anthropology and ethnography, the use of digital media in the educational process and the teaching of social anthropology, digital games, and gamification techniques, new forms of digital labour and digital surveillance, algorithmic

cultures, and musical cultures of the internet. He has conducted postdoctoral research entitled "Digital Labor, Theorycraft and Databases in the Context of Massively Multiplayer Online Role-Playing Games" (2016) at the Research Centre for the Humanities. He has participated in many research projects in collaboration with universities and research institutions, researching the relationship between social media, time and education, the educational dimensions of digital games, the creation of educational material in digital formats (video, podcast), and the relationship of the far-right with digital media.

Panel #10

Anna Giulia Della Puppa (She/her) After graduating from the Department of Cultural Anthropology, Ethnology and Ethnolinguistics at Ca'Foscari University in Venice with a thesis in urban anthropology, I did a research experience at the VU University in Amsterdam and attended two postgraduate courses in museum and art anthropology and urban anthropology, both at the University of Milan Bicocca, while working as a facilitator of participatory processes for social cooperation and child education. I am part of the public anthropology research group "Montagne in Movimento" (Mountains in Movement), based in Italy, and I have collaborated with several museum organisations in the city of Parma, particularly on projects focusing on the resemantization of material and immaterial heritage. I am currently a PhD student in Urban Anthropology at the Department of Civil, Constructional and Environmental Engineering at La Sapienza University of Rome and a visiting junior scholar at the Department of Geography at Harokopio University of Athens. My privileged field of research is the city of Athens, where I live part of the year and where I have dealt in the past with the urban transformations of the neighbourhood of Exarchia during the years of the economic crisis, applying a strongly Demartinian perspective of disaster anthropology, and with the conjuncture between urban space, national(ist) education and public discourse. To date, my research interest is in the processes of tourisfication affecting the neighbourhood of Exarchia, which I observe through the lens of logistics and in the intersection between physical and digital infrastructures, analysing their spatial, socio-technical and relational effects.

Caterina Ciarleglio. I have a double background in philosophy and geography. I got two Master's degrees at the University of Bologna, the first one with a thesis on theoretical continental philosophy, which I developed during my first period abroad at the Sorbonne University (Paris). I got the second one in geography with a thesis about tourism and biopolitics, aimed at studying the phenomenon of Covid-free islands in Italy as tourist immune enclave, conceiving them as a "spatial laboratory" devoted to the preservation of pre-pandemic tourism practices. This research led to a contributed chapter in a book about tourism and biopolitics during the Covid pandemic edited by Minca and Roelofsen, in press with Springer. My strong interest in critical theory applied to social problems allows me to combine philosophy and geography to study spatial transformation, with particularly attention to spatial segregation and territorial violence due to tourism dynamics. I'm currently holding a position as a PhD student in Human Geography at the Polytechnic of Turin. My PhD project at the Interuniversity Department of Regional and Urban Studies and Planning intends to critically study the new urban regeneration project near Athens called The Ellinikon, focusing on the biopolitical and enclavic dimension of this new smart city. As I believe that knowledge is something that arise from a collective context and flourish thanks to connections, interactions and discussions, I'm part of the permanent assembly of young Italian geographers 'Smarginando', an informal and convivial space to deepen our research topics and interests.

Panel #11

Nir Avieli is Professor of Social Anthropology at Ben-Gurion University of the Negev, Israel, and former president of the Israeli Anthropological Association (2016–2019). He specializes in food culture, tourism, heritage, and leisure, and has pursued fieldwork in Vietnam, Israel, India, Thailand, Singapore, Zanzibar, and Greece. His books include: "Rice Talks: Food and Community in a Vietnamese Town" (2012, Indiana University Press) and "Food and Power: A Culinary Ethnography of Israel" (2018, UC Press). Currently, he is writing a book on "Food and Freedom: Culinary Redemption in the Israeli Periphery" and is immersed in a new research project on "leisure" in Greece.

Vassiliki Yiakoumaki is Assistant Professor in Social Anthropology at the Department of History-Archaeology-Social Anthropology, University of Thessaly (Volos), Greece. Her research interests focus on ethnic groups and minorities, multiculturalist politics, religion and public sphere, Jewish cultures, contemporary Middle-Eastern societies, and Israel. She has also worked in the field of anthropology of food, exploring relations of food cultures and national / ethnic identities. Her current research field is contemporary Israel and Greek-Israeli Jewry. Specifically, she is conducting research on perceptions of Greek identity in present-day Greek-Israelis, and co-conducting research on Greek music in Israel. She is President, Board of Trustees, of the Not-for-Profit Organization for the protection and preservation of Etz Hayyim Synagogue, Chania, Crete.

Panel #12

Eleftheria Deltsou is associate professor of Social Anthropology at the Department of History, Archeology and Social Anthropology of the University of Thessaly, Greece. She has co-edited volumes on urban activism, semiotics and anthropology, and she has published in academic journals and collective volumes in Greece and abroad. Her academic interests cover areas of rural and urban anthropology, the politics of culture, urban activism, tourism, development, consumption, the European Union, modernity/postmodernity and neoliberalism, nationalism, the production of space.

Venetia Kantsa is Professor of Anthropology and Director of the Laboratory of Family and Kinship in the Department of Social Anthropology and History, University of the Aegean, Greece. Her research focuses on lesbian (in)visibility, same-sex families, new forms of parenthood, kinship in the context of assisted reproduction, interrelations among kinship, medical technology, law and religion, relations between human and non-human entities. She has also published extensively on kinship theory, gender epistemology and methodology, politics of sexuality and conceptualizations of citizenship.

Alexandra Bakalaki retired from the Department of History and Archaeology of Aristotle University of Thessaloniki as associate professor of social anthropology and folklore in 2020. She edited the volume *Anthropology, Women and Gender* (1994) and in collaboration with Eleni Elegmitou wrote the book *Homemaking Education and Feminine Duties. From the Establishment of the Greek State until the Education Reform of 1929 (1987).* She has also contributed articles and chapters to Greek and international journals and edited volumes. Her main research interests concern the anthropology of gender and the body, economic anthropology, teaching anthropology and Greek ethnography.

Despina Nazou is a social anthropologist, postdoctoral researcher at the University of Crete. She has conducted two funded postdoctoral researches focusing on local identities of the Aegean, tourism, entrepreneurship and gender. She has recently completed her postdoctoral research on " Archaeology, Tourism and Local Communities: reception, recruitment and appropriation of the archaeological reserve in insular Greece 2017-2021). She has taught undergraduate and postgraduate courses at the University of the Aegean and has published texts and articles in collective volumes and scientific journals.

Eleni Papagaroufali is Professor Emerita of Social Anthropology, Panteion University, Athens, Greece. She is the author of two books in Greek: Papagaroufali, E. 2012 [2002]. *Gifts of Life after Death. Cultural Experiences*. Athens, Patakis Publications, and Papagaroufali, E. 2013, *Soft diplomacy. Transnational twinnings and pacifist practices in contemporary Greece*. Athens, Alexandreia Publications. She has also written numerous articles and chapters in Greek and foreign peer-reviewed journals and collected volumes. Her research interests include: anthropological theory, anthropology of gender and gender-based violence, anthropology of body and health, transnational practices implemented by the EU and the UN. She is currently doing research on the newly initiated practice of cremation in Greece.

Panel #13

Konstantinos Kalantzis is an Assistant Professor of Anthropology in the Department of Culture and Creative Media and Industries and an Honorary Research Fellow in the PhotoDemos project in the Department of Anthropology at UCL. He specialises in the relationship between visual culture and the political imaginary. He has conducted long-term ethnographic studies in urban and rural Greece in areas such as Sfakia, Thirassia, Neo Monastiri, Distomo, Kalavrita and Athens. He has worked as a researcher at Princeton University (2011-12), Aristotle University of Thessaloniki (2010-2015), UCL (PhotoDemos 2016-2021) and has been a research fellow in comparative cultural studies at the Center for Hellenic Studies at Harvard University (2022-23). He has taught as a lecturer at Panteion (2014), San Francisco State University (2016), University of Bern, UCL (2018-2020) and the University of Thessaly and has taught a number of units at universities and international summer programs. He is the author of the monograph "Tradition in Frame: Photography, Power and Imagination in Sfakia, Crete" (Indiana University Press, 2019), a series of articles on the process of judgment in social and cultural studies journals (e.g. American Ethnologist), co-edited the volume Citizens of Photography (Duke University Press, 2022) and edited a special issue of the scholarly journal Visual Anthropology Review (2016). He has also written chapters in interdisciplinary edited volumes and directed the ethnographic documentaries "Dowsing the Past: Materialities of Civil War Memory" (2014) and "Impossible Narrative: Photography and Memory of the Kalavryta Massacre" (2021). He has organized conferences, seminars, and photography exhibitions, e.g. "The Abolition of the Black Death" in 2021. "Imagi(ni)ng Crisis" (British School 2013), "Uneasy Photography" (Panteion 2017), "The Sfakian Screen" (Sfakia, 2018). In 2019 he received the Royal Anthropological Institute's JB Donne Essay Prize in the Anthropology of Art. In 2022-23 he was a Fellow Comparative Cultural Studies, Harvard University (Greece), Center for Hellenic Studies, (June 2022 to May 2023)

Alexandra Bakalaki retired from the Department of History and Archaeology of Aristotle University of Thessaloniki as associate professor of social anthropology and folklore in 2020. She edited the volume *Anthropology, Women and Gender* (1994) and in collaboration with Eleni Elegmitou wrote the book *Homemaking Education and Feminine Duties. From the Establishment of the Greek State until the Education Reform of 1929 (1987).* She has also contributed articles and chapters to Greek and international journals and edited volumes. Her main research interests concern the anthropology of gender and the body, economic anthropology, teaching anthropology and Greek ethnography.

Theodoros Rakopoulos is professor of Social Anthropology at the University of Oslo. His publications focus on issues such as land management and cooperative labour, silence and betrayal, moral boundaries and legal alterity, conspiracy theory and fascism, masculinity and violence, citizenship and its marketisation. He is currently writing on issues of sovereignty and property in Cyprus, while also exploring decolonizing debates. He is author of the ethnographic monographs *From clans to co-ops: Confiscated mafia land in Sicily* (2017, Οξφόρδη: Berghahn, ιταλική μετάφραση 2022, Μιλάνο: Meltemi) and *Passport Island: The market for EU citizenship in Cyprus* (2023, Μάντσεστερ: Manchester University Press), as well as editor of the volumes *The global life of austerity* (2018, Berghahn) and *Towards an anthropology of wealth* (2019, Routledge).

Panel #14

Dimitra Kofti is Assistant Professor at the Department of Social Anthropology, Panteion University of Social Sciences. Her research interests include anthropological theory, the relations between history and anthropology, the anthropology of work, the anthropology of time, economic anthropology and the relations between ethnography and film. She has conducted research on labour, class relations and urban transformations in Bulgaria and on the politics and practices of debt and financialization in Greece as part of her PhD research at University College London (2012) and postdoctoral research at the Max Planck Institute for Social Anthropology in Halle, Germany (2012-2018). Her publications include Broken Glass, Broken Class. Transformations of Work in Bulgaria (Berghahn 2023) and the film Cracks (2018). Her current research focuses on issues of precarity, debt, trade union practices and contemporary transformations of work. Since 2022 she has been a member of the editorial board of the journal Social Anthropology/Anthropologie Sociale.

Katerina Rozakou is Assistant Professor at the Department of Social Anthropology, Panteion University. Her research interests include political anthropology, humanitarian action, solidarity, migration, civil society, NGOs, bureaucracy and the state. She studied Social Anthropology at the Aegean University, where she completed her PhD thesis, and at University College London (Master of Arts). She has worked as a postdoctoral researcher at the University of Amsterdam where she also taught, on research projects at the Aegean and Crete Universities, and has served as a postdoctoral fellow at the Seeger Centre for Hellenic Studies at Princeton University's Seeger Centre for Hellenic Studies. She has authored the book 'From "love" and "solidarity": volunteer work with refugees in early 21st century Athens' (Alexandria, 2018) and co-edited (with E. Gara) the edited volume 'Greek paradoxes: patronage, civil society and violence' (Alexandria, 2013). Her essays have been published in edited volumes and Greek and international journals. Since September 2022 she has been conducting research on the

procedures for acquiring Greek citizenship. Since October 2023, she is the scientific coordinator of the research project "Bureaucratic naturalization: investigating citizenship acquisition procedures in Greece" (2023-2025).

Panel #15

Aspasia (Sissie) Theodosiou is a social anthropologist and Associate Professor at the Department of Music Studies of the University of Ioannina. She obtained her MA and PhD from the Dept of Social Anthropology (University of Manchester). She was a member of MC of the international research network "Remaking eastern borders in Europe" and participated in the "Crosslocations" project of the University of Helsinki, as well as ιν numerous other international research projects, while she has also served as an evaluator in European projects. She is also a co-founder of the initiative dëcoloиize hellás Her research experience includes long term fieldwork with Roma/Gypsy musicians in Epirus (Greek-Albanian border) and more recently with Mizrahi people and the policies and practices related to "Greek" music in Israel. Her research interests revolve around the anthropology of music, issues of nationalism and sovereignty, borders and ethnic groups, cultural racism and the legacies of ethnic purity and white supremacy, as well as critical Romani studies; furthermore, she studies the politics of culture and affect around popular music, and issues related to artistic labour. Her current ethnographic projects focus on female music labour and artistic labour in migratory contexts. Finally, she is currently co-writing an ethnography on Glykeria's artistic career in Israel since the 1990s.

Cynthia Malakasi is a social anthropologist. Her research and theoretical interests include nationalism, ethnicity and race, post-colonial theory with an emphasis on intra-European hierarchies, reproductive care, citizenship and Greece. Her PhD examined how and to what extent migration to Greece after 1989 caused cracks in the nationalist model of collective belonging. From 2016 to 2020 she studied, with funding from the European Research Council, the reproductive care of migrant and refugee women in Athens. As a postdoctoral researcher in the project "Cov-Care", at the Department of Social Anthropology, Panteion University, she has focused on institutional structures to address gender violence and gendered citizenship in the context of authoritarian neoliberalism. In March 2023, she started to study, as the scientific leader of a four-member research team, the reproductive care of Roma women in public health facilities. The project is funded by EL.ID.E.K. and is also housed at the Department of Social Anthropology of Panteion University.

Panel #16

Penelope Papailias is Associate Professor of Social Anthropology at the University of Thessaly, where she directs the Pelion Summer Lab for Cultural Theory and Experimental Humanities. Her ethnographic research concerns the politics of memory and historical culture in Greece, with emphasis on the colonial context and technological media. She is a founding member of the dëcoloиize hellás initiative and a contributing editor of World Anthropologies for the journal American Anthropologist.

Panel #17

George Tsimouris studied Political Science at Panteion University where he graduated in 1980. He studied Sociology at the University of Essex, UK (M.A. 1994), and Social Anthropology at the University of Sussex, UK (Ph.D. 1998). For his PhD thesis he conducted research among the refugee residents of Agios Dimitrios in Lemnos and among other populations of Asia Minor origin. He has published in Greek and international journals on issues related to refugees, migrants, intercultural education, borders, fascism and the contemporary crisis. His research concerns the displacement of the Greek community of Imbros and is reflected in the book: "Imbrioi: Fugitives from our land hostage to the homeland", 2007 - Ed. Greek Letters and 2012 - DaVinci Publishers. His latest research concerns the life of seafarers on sea-going ships and was published in the book, "We the seafarers, barbered and unbarbered", 2021 DaVinci Publishers.

Pantelis Probonas studied Social Anthropology, History and Cultural Geography at the Democritus University, the NTUA and the University of Thessaly. He is a PhD candidate at the Department of History, Archaeology and Social Anthropology and a scholarship holder of the State Scholarship Foundation and is completing his thesis on "Unclaimed Bodies: Policies of Death Management at the European Frontier". He is a member of the organizing team of the Pelion Summer Lab and a research associate in the Global/Local Project implemented by the Experimental Humanities Collaborative Network in collaboration with the University of Thessaly. His research interests are in the body, the politics of life and death, borders and borderlands, and ethnographic considerations of the state and bureaucracy.

Effie Dousi studied Law at the Aristotle University of Thessaloniki with postgraduate studies in Criminology at the Department of Sociology and Social and Cultural Anthropology at Panteion University. As a legal advisor she has been systematically involved since 2014 in the issues of litigation protection and human rights advocacy, participating in various research activities and interventions. Her theoretical interests include political anthropology, border anthropology, humanisms, humanitarian action, gender studies, body technologies, theories of subjectivity and responsibility, biopolitics, politics of memory and research activism.

Panel #18

Athina Athanasiou is Professor at the Department of Social Anthropology and Dean of the School of Social Sciences of Panteion University of Social and Political Sciences. Among her published books are Agonistic Mourning: Political Dissidence and the Women in Black (2017), Dispossession: the Performative in the Political (with Judith Butler, 2013), Crisis as a "State of Emergency" (2012), Life at the Limit: Essays on the Body, Gender and Biopolitics (2007); Rewriting Difference: Luce Irigaray and 'the Greeks' (co-ed. with Elena Tzelepis, 2010); Deconstructing Empire: Theory and Politics of Postcolonial Studies (ed., 2016); Feminist Theory and Cultural Critique (ed., 2006); Biosocialities (ed., 2011). She is a member of the advisory board of several journals (Critical Times, Feminist Formations, Philosophy, Politics and Critique, Journal of Greek Media and Culture, and others).

Nelly Kampouri (PhD, LSE) was elected Assistant Professor at the Department of Social Anthropology of Panteion University in 2023. In addition, she is conducting research on sound and migration issues in the MUTE research project and has designed and teaches the course "Feminist Methodologies and Interdisciplinarity" at EAP. Previously, she has worked on research projects at the National Research Foundation, the Gender Studies Laboratory of Panteion University, the Foundation for Research and Technology-Hellas, and the University of Hertfordshire. She has been a scientific advisor to the International Labour Organisation and the General Secretariat for Gender Equality. Her research interests focus mainly on gender, migration, labour, methodology, science and technology and her publications include relevant books, articles, and reports in Greek and English.

Anna Papaeti (PhD, King's College London) is the scientific coordinator of the ERC Consolidator Grant MUTE - Soundscape of Trauma: music, sound and the ethics of witnessing (Horizon 2020) at the Institute of Historical Research, National Hellenic Research Foundation. She writes about the intersections of sound, violence and trauma, as well as the intersections of politics, ethics and aesthetics. She has been a postdoctoral researcher "Maria Sklodowska Curie" at the University of Göttingen (2011-2014, FP7) and at Panteion University (2017-2019, Horizon 2020). Her research has been supported by the European Commission, the German Academic Exchange Service (DAAD), the Onassis Foundation and the Humanities Research Centre. She has co-edited two volumes on the use of music as a means of torture, and her monograph 'When Music Meets History. Representations of trauma, from Auschwitz to the economic crisis' is currently being published by Asini. As an artist she transforms her research into text and sound-based projects, for example the installation in/audibility (2022) and the podcast 'The Undoing of Music' for the Reina Sophia Museum (2019).

Panel #19

Marios Chatziprokopiou did his postgraduate studies in the anthropology of performance at the Ecole des Hautes Etudes en Sciences Sociales (Paris) with scholarships from the French government and the Michalis Foundation, while he received his PhD in performance studies from Aberystwyth University (Wales), with a scholarship from the same university. He was a postdoctoral fellow at the Centre for Research in the Humanities and a postdoctoral researcher ELIDEK at the University of Thessaly. His research focuses on performances of migration and refugeeism, contemporary rereadings of ancient drama, performances of gender and sexuality, and ritual performances of mourning. His articles have been published in international journals and edited volumes. He has presented performances and performative lectures internationally (see for example: Oxford University, Mouvoir Tanztheater/Cologne, Spinnerei/Leipzig, Onassis Foundation, Macedonian Museum of Contemporary Art, Athens Biennale, Mostra Latinoamericana de Performances Urbanas/Brazil, etc.), and has collaborated as a dramaturg in various productions (Athens, Dimitria, Filippon Festivals, etc.). He translates the work of Clarice Lispector. His first book of poetry Local Tropics (Antipodes 2019) explores issues of queer mourning and desire in relation to oral poetic traditions. He was shortlisted for the National Poetry Prize. In 2023, Marius was writer-in-residence at Ulysses Shelter (Belgrade) and Vakalo Visiting Artist at the University of Michigan.

Areti Kondylidou works as a social anthropologist at the Ministry of Culture. She holds a degree in History-Archaeology from the Aristotle University of Thessaloniki and a degree in Theatre from the School of Fine Arts of the Aristotle University of Thessaloniki, as well as a Master's degree in Social Anthropology from EHESS, Paris. Her research interests include local and oral history, anthropology and museum theatre. In recent years she has been working at the Islahane Cultural Centre in Thessaloniki, Greece, with the curation of exhibitions, theatre-pedagogical programmes and the organisation of cultural activities. She has published articles and participated in conferences. She has collaborated with the State Theatre of Northern Greece in the conception/idea for the realization of the performance at the museum "Path to the Sea" from the book of the same name by Antonis Souroounis (2018). She has collaborated as a research associate with "Theatre Station" for the performance "Islahaneh: a place of meeting of cultures" (2022). She collaborates with the workshop "Study of Culture, Borders and Social Gender", University of Macedonia. She has presented the performance "Noli me tangere" at the 1st Festival of Creativity of Omnia Theatre and at the "Happenings in the stoa" by Sozopolis, in Thessaloniki (2022).

Panel #2

Roger Sansi was born in Barcelona, Spain, in 1972. After studying at the Universities of Barcelona and Paris he received his PhD in Anthropology at the University of Chicago (2003). He has taught at Goldsmiths College, University of London. Currently he his Professor in Social Anthropology at Universitat de Barcelona, Spain. He has worked on Afro-Brazilian culture and religion, the concept of the fetish, contemporary art, and Mobility and infrastructures in Barcelona. His publications include the books *Fetishes and Monuments* (Berghahn, 2007), *Sorcery in the Black Atlantic* (edited with L. Nicolau, Chicago UP 2011), *Art Anthropology and the Gift* (Bloomsbury 2015), and *The Anthropologist as Curator* (Bloosmbury 2019).

Hannah Wadle obtained her PhD from the University of Manchester. She is assistant professor of Social Anthropology at the Institute of Anthropology and Ethnology at Adam-Mickiewicz University in Poznań. Her research and publications concern tourism and heritage in Post-Cold War Europe, esp. post-Prussian Poland, the anthropology of longing and places of longing, cultural and film production on the backdrop of the COVID-19 pandemic, and, most recently, new anthropological approaches to risk and uncertainty. Her essay (with A. Lis-Plesińska) From a Hegemony of Risk to Pedagogies of Uncertainty: An Anthropological Proposition won the Intergenerational Justice Award 2023.

Dilshaad Hossain is presently pursuing her PhD in Social Anthropology from Durham University, UK. Her research is an ethnographic and artistic examination of the relationship between aesthetic practices in visual art and literature and citizenship practices of the Muslim women in India against the Indian Citizenship Amendment Act of 2019. She is presently pursuing her ethnography in India, amongst Muslim women and artists, exploring the intricate social forces that work to position the minorities at the margins of the society and the anxieties that this uncertainty brings forth. She also holds a Master's degree in Sociology from Presidency University, Kolkata (India). Prior to joining Durham as a PhD researcher, she worked as a Child Rights associate at an Indian NGO named CRY and fought against the violation of human rights of children. She has experiences in research work on issues of South Asian religion and politics, gender conflicts, and concerns regarding identity politics of the Indian Muslim minority community.

Ruxandra Ana is a Romanian-born, Polish-trained, Italy-based anthropologist whose research focuses on cultural heritage in relation to entrepreneurship and social change in Cuba. Her doctoral dissertation (2021, University of Warsaw, Poland) is an ethnography of dance-related practices as part of alternative networks of economic and emotional exchange that emerge in touristic spaces in Havana. Currently a postdoctoral researcher at Adam Mickiewicz University in Poznań, Poland, she is working on a research project that analyzes dance labor in migratory contexts, focusing on Cuban migrants in Italy and Germany. She has been a research fellow at the Ibero-American Institute in Berlin and is the recipient of the Foro Europa-Cuba Early Career Researcher Award (2020). Her doctoral and postdoctoral projects were funded by the Polish National Science Center. Her articles appeared, among others, in Journal of Ethnic and Migration Studies, Leisure Studies, Ethnologie Française, Ethnologia Europaea.

Vagelis Arvanitis is an architect (AUTH 2011) and a post-graduate student of the I.P.P.S "Art and Public Sphere" offered jointly by the Faculty of Political Science and the Faculty of Fine Arts from the AUTH. He works as an architect and designer. His artistic research is focused on how the designer's means of creation can be used in visual arts that relate to public sphere.

Anna-Alkinoi Miliopoulou is a Political Scientist (AUTH 2016) with A Master' Degree in "Adult Education" from the University of Macedonia and in "Art and Public Sphere" from the Aristotle University of Thessaloniki. She has been working since 2016 in the Refugee-Migration Context while at the same time being involved in various social inclusion and education activities, in which she uses artistic practices and life story narration.

Alexis Tsiamoglou holds a BA in Geology and a MA "Art and Public Sphere" offered jointly by the Faculty of Political Science and the Faculty of Fine Arts from the Aristotle University of Thessaloniki. He works as a choreographer, dancer and video artist. In 2021 he was awarded the Stavros Niarchos Foundation Artist Fellowship by ARTWORKS. In 2013, he was awarded a fellowship by the International Choreographic Arts Centre (ICK) in Amsterdam.

Anna Micheli has a bachelor's degree in Archaeology and Art History from the University of Padua (Italy). She also holds a master's degree in Urban and Environmental Sociology from the University of the Aegean, as well as a master's degree in Human Geography, Spatial Analysis and Planning. Her doctoral dissertation, which focused on the social and public dimension of archaeological science and the contribution of contemporary public art to the approach and cultural understanding and interpretation of archaeological sites and monuments, was defended at the Department of Sociology of the University of the Aegean. Recently completed postdoctoral research (36 months), with a fellowship in the field of Sociology of Art. Her research interests include museology, sociological phenomenology, social and public archaeology, and cultural management with emphasis on the management and promotion of archaeological sites and monuments. She is systematically engaged in empirical social research in the arts, social sciences, and humanities. She has also been involved in the theoretical and museographic development of 5 action research projects in the field of art. Her research and academic articles have been published in various conference proceedings, edited volumes, and journals.

Alexandra-Aikaterini Andrianou graduated from the Department of Landscape Architecture of Technological Educational Institute of Epirus (University of Ioannina-Greece). She holds a master's degree (MSc) in Management of Cultural Heritage Objects and New Technologies, specializing in Museology, from the Ionian University. Currently is a Ph.D candidate at the Department of Archives, Libraries and Museology of the Ionian University. She is also a member of the research laboratory for Museology, protection, restoration, and exploitation of cultural assets. Her activities include environmental studies and the design of private and public open spaces. She has published articles in peer-reviewed international journals on the management of cultural landscapes. She has participated in international conferences and European research projects and has carried out studies on the environmental upgrading of schoolyards and their use as learning spaces, as well as on the enhancement of open spaces, museums and historical sites as building elements of cultural heritage.

Sujoy Ganguly is an Indian born theatre worker who was born in the eastern Indian state of West Bengal. He was born into an agricultural worker's commune founded by his parents where he was exposed to the richness of interacting with marginalized people – men, women and children – which the majority of urban upper caste in India do not get to know. This experience very early on gave him a finer understanding of the class and caste dynamics in India. Shortly he was sent to international boarding school in Bangalore, India, where he was exposed to a reality starkly in contrast to that which he had known previously. The experience gave him a more wholistic understanding of life after which he came back to Kolkata to finish his graduation in English literature. After graduation he joined Jana Sanskriti the theatre organisation/movement founded by his parents and understood first-hand the practise of Augusto Boals Theatre of the Oppressed of which his parents were the first exponents in India.

Peoples struggle and their emergence from it became a subject that moved him and he accompanied his father very soon to countries all around the world – an experience that fine tuned his understanding of human suffering, hope and optimism. He later on went on to do his Masters in Performing Arts Research in England and is now pursuing his PhD studies at the Department of Theatre Studies in the University of Peloponnese in Naflpio, Greece.

Maria Velioti-Georgopoulos is Emeritus Professor of «Social Anthropology and Rituals» in the Department of Theatre Studies of the University of the Peloponnese. She studied History and Archaeology at the University of Athens. She then obtained a Master's and a PhD in Social Anthropology at the Ecole des Hautes Etudes en Sciences Sociales in Paris. In the Department of Theatre Studies she taught courses on "Ritual, Performance and Theatre: Anthropological Approaches", "Folk Theatre", "Puppet Theatre: Multicultural Traditions", and "Ritual and Ancient Drama: An Anthropological Reading". She has been the Director of the Postgraduate Programme "M.A. in Theatre and Society: Theory, Staging and Didactics", where she teaches courses on "Anthropology, Ritual and Theatre: From Sacred to Secular" and on "Research Methodology with a focus on theatre and other performing arts". Dr Velioti has done field research across Greece, especially in the Peloponnese. She has worked as a researcher in the Peloponnesian Folklore Foundation and in the General State Archives of Argolis. She has led and participated in numerous research programmes, as well as planned and organized exhibitions and educational programmes in museums. Her studies have been published in Greek and international journals, in an English-language encyclopedia, in proceedings of Greek and international conferences, in collective volumes and in her books. Dr Velioti's research interests include Anthropology, Rituals and Theatre, Secular/Political rituals, Puppet Theatre: anthropological approaches, Peloponnese, Historical Anthropology, Material Culture and Museums, Arvanites ethnic group.

Panel #3

Dr. Mimina Pateraki is an anthropologist currently working as the coordinator of European projects at the Municipality of Korydallos, Planning Department. From 2023 to 2027, she is involved as a researcher in the ISMED-CLIM project: Innovative Solutions across the MEDiterranean for mitigation of Climate change-related health rIsks and enhancing health systeM resilience, funded under the European HORIZON-MISS-2023-CLIMA-01 program. Concurrently, since 2019, she has been teaching Sports Anthropology and Anthropology of the Body & Gender at a postgraduate level at the Hellenic Open University. Her research focuses on sports, with a particular interest in nationalism, gendered hierarchical relationships, and various expressions of violence. Pateraki has also taught Political Anthropology at the University of the Aegean (TKAI) and courses in Performance Anthropology, Political Anthropology, Anthropology & Environment, and Urban Anthropology at the University of Thessaly (IAKA). She received her Ph.D. in Dance Anthropology from the National and Kapodistrian University of Athens (SEFAA). Her doctoral research, conducted in Korydallos, Attica (2011-2013), emphasizes the study of nationalism and the economic crisis as political concepts through cinema and dance. She has engaged in local politics, focusing on alternative expressions of citizenship in relation to state-driven changes during economic, refugee, and environmental crises (adult education, education of refugee children, EU policies on circular economy). Additionally, she has investigated precarious working conditions by exploring stories of vertigo among European citizens employed in European projects.

Dr. Sevi Tsampounari holds a PhD in Sociology. Her doctoral thesis 'Disabled identity and political participation in times of crisis: A qualitative approach', was based on qualitative

scientific research into the dialectical relationship between disabled identity and political participation during the period of the economic crisis in Greece. Her research interests are primarily focused on social exclusion, identities, political participation, public sociology, social movements and qualitative social research methods. She is also a graduate of the Sociology department of the Panteion University of Social and Political Sciences, and has a postgraduate degree in Sociology with a focus on Social Exclusion and Minorities. As a sociologist, she works for the integration of vulnerable social groups in the workplace, and in education, as well as advocating for the rights of people with disabilities and chronic disease. She also has extensive long-standing experience in planning and support for a multiplicity of social programmes.

Katerina Talianni holds a PhD in Music from the University of Edinburgh. In her thesis she interrogates the urban environment through sound to examine the meaning of sound in society. Her research interests include the study of auditory culture and environmental sound art, in order to create narratives around the sounds of the different forms of climate agency, and how they might shape future living through a mode of ecocritical listening. She has worked as a Teaching Fellow at the University of Peloponnese in the Department of Digital and Performative Arts, and has taught the subject of Music in primary and secondary education. She is also co-editor of the journal Airea: Arts and Interdisciplinary Research.

Dr. Manolis Tzanakis is an Associate Professor in the Department of Psychology at the University of Crete. He holds a background in journalism from Athens and a degree in sociology from the University of Crete. He is received his doctorate from the Department of Sociology of the University of Crete. His academic pursuits focus on the sociology of mental health and leisure sports, primarily through qualitative research methods. Dr. Tzanakis has published extensively in Greek, French, and English. Additionally, he has served as a reviewer for various journals and conferences and has edited four collective volumes on diverse subjects ranging from the interplay of art and psychiatry to the ethical dimensions of medical practices and the lived experiences in leisure and tourism. He is also the author of three monographs, including a recent English publication titled "Scuba Diving Practices in Greece: A Historical Ethnography of Technology, Self, Body, and Nature," by Palgrave Macmillan.

Andreas Vavvos is a PhD candidate at the Department of Social Anthropology, University of Saint Andrews, and the Department of Psychology, University of Crete. Andreas' project investigates how the critical realist notion of explanatory critique might be broadened through the use of collaborative methodologies like collaborative ethnography. More specifically, Andreas attempts to place explanation at the core of the social sciences in contrast to interpretation or thick description. Andreas conducts extensive anthropological fieldwork in Greece. With the primary objective of causally explaining the phenomenon of opposition to the energy transition in Greece and critiquing other explanations of this phenomenon, he is collaborating with energy collectives. Andreas has been awarded a state scholarship by the Foundation-IKY in association with Fulbright Greece. He will study for his third year at Rice University in Houston, Texas, from November 1, 2023, to April 30, 2024, under the guidance of Dr. Cymene Howe. Andreas finished his master's degree in sociology at the University of Crete and his bachelor's degree in psychology there.

Stefanos Prassos is retired from the PPC. He worked for 32 years as a welder in the lignite mines of Ptolemaida. For ten years, he was president of the Energy Workers' Union Labour Solidarity and for three years, he was a member of the Board of Directors of the Kozani Labour Centre. He is the head of the self-governing Regional Scheme "Left Coalescence for Change in Western Macedonia", with which he was elected Regional Councillor and participated in the Regional Council of Western Macedonia from September 2019 to the end of December 2023.

He dealt extensively with the issue of electricity by writing hundreds of articles in the press and making presentations at dozens of mass events.

Andreas Lekkos is a graduate student in the Department of Social Anthropology at the University of Oslo, specializing in Political Economy. He holds a BA in Social Anthropology and History from the University of the Aegean. His current research focuses on the political economy of Greece's energy transition, particularly examining how the interplay between government policies and market dynamics affect local communities.

Alexandros Bouris grew up in Athens and is living in Volos where he studies in the Department of Architecture at the University of Thessaly. He has attended courses at Lisbon School of Architecture, University of Lisbon within the Erasmus+ study program and has a Specialization in "Graphic Design" from the California Institute of the Arts through the Coursera online platform. He is currently in his 5th year of studies at the University of Thessaly where he is working on his research topic and diploma thesis within the undergraduate program.
Web links:https://issuu.com/alexandrosbouris/docs/alexandrosbouris_portfolio
https://vimeo.com/alexandrosbouris

Manos Papageorgiou is currently pursuing a postgraduate degree in "Social and Cultural Anthropology" at Panteion University. He obtained his undergraduate degree from the Film Department of Aristotle University of Thessaloniki, specializing in Film Theory (integrated master), with an average grade of 8.66/10. His research and thesis focused on the portrayal of gender, sexuality, ethnic identity, and male sex work in an audiovisual context. In April 2023, his work titled "Tradition of Violence: Glossy 4x4 Vehicle with Tinted Windows and Cretan Masculinities in Crisis" was published in issue 16 of Yusra magazine (non peer reviewed). Additionally, in October 2023, his piece titled "Warm Coldness: My Father, the Hot Cement of Athens, and Air- Conditioning in the Anthropocene" was featured in issue 18 of the same magazine. In November 2023, his article titled "Gender and Reproduction Upheavals in Iran" was published in the Semi-Annual Scientific Review ΚΡΙΣΗ. He also presented a small field research project titled "From Negative Reciprocity to Illegal Business Activity? The Transformation of Cattle Rustling in Mylopotamos, Rethymnon" during the same month. Furthermore, in December 2023, his article titled "Do Men from Crete Constitute the Greek National Reserve of Masculinity and Insubordination? Globalization, Sexuality, and National Resistances" was published in the Special Issue: Male, Female, Other: Bodies, Field, Writing of the journal "EIRINI/Studies of Young Researchers on Gender". For his thesis within the Master's Programme of Studies, he will be investigating the phenomenon of fake subsidies in Mylopotamos of Rethymnon, Crete, and examining the "green transition" of the Common Agricultural Policy (2023-2027).

Panel #4

Panos Achniotis is currently writing his thesis on processes of city expansion, neighborhood politics and memory in Barcelona. As a filmmaker, he co-directed with Andreas Anastasiades the feature documentary "Tongue" as well as other short films.

Born and raised in Nicosia (Cyprus), **Andreas Anastasiades** completed his studies at Panteion University in the Department of Political Science and History, majoring in Political Theory. In 2019 he co-directed with Panos Achniotis the documentary Tongue. He works in the field of

research and documentary film production and collaborates with Ethnofest as a programmer and print-traffic.

Georgina Christou is a Marie Sklodowska-Curie Postdoctoral Fellow in the Department of Social Anthropology at Panteion University, where she currently works on the project *The Gentrification of Activism, Autonomous Collective Politics and the Right to the City in Exarchia, Athens* (GAPRIA). Her research interests include youth social movements, the politics of childhood and youth, gentrification policies, and right to the city struggles. In her doctoral work, she researched Cypriot youths' autonomous horizontal politics and the role of public space in processes of political becoming. She has published in edited volumes and international peer-reviewed journals.

Christos Mais is a cultural and publishing theorist. His work includes a dialogue between history and publishing and book studies and the use of different methodological research tools (archival sources, oral testimonies, and digital sources). He holds a PhD from the Leiden University Centre for the Arts in Society (NL), focusing on the field of political publishing in its theoretical, sociological, and historical dimensions, while his postgraduate studies in (MA in Book & Digital Media Studies, Leiden University, NL) specialised on Publishing, and Digital Access to Cultural Heritage. His undergraduate studies are in Economics with a specialization in General Economic Theory and Policy (Aristotle University of Thessaloniki, Greece).

Aegli Sakellari is an MA student in the department of Social Anthropology at the University of Oslo. She completed her undergraduate studies at the Balkan, Slavic, and Oriental Studies department at the University of Macedonia in Thessaloniki, with a major in Political Science. However, her engagement with the Balkan countries was later developed, when she became a founding member of a non-governmental organization in Greece, called SEE in Action. Along with her academic and civil society presence, she has completed an internship in a Greek research center called ELIAMEP and a Cypriot branch of a Norwegian research institution called PRIO Cyprus. Through learning how to establish regional partnerships and mobilize youth communities, she realized that she wanted to further explore grassroots initiatives. Her first research experience, conducting six-month fieldwork, took place in the divided capital of Cyprus, Nicosia, where she got to meet and collaborate with queer activist groups, youth-led multi-communal projects, and young artists. The cornerstone of her dissertation is making sense of contemporary notions of belonging within a globalized environment that favors mobility for some and entrapment for others.

George Angelopoulos (PhD Cambridge) is Associate Professor of Social and Political Anthropology in the Department of Modern and Contemporary History and Social Anthropology, School of History and Archaeology, Aristotle University of Thessaloniki. His research interests and publications focus on the anthropological study of nationalism and ethnicity, immigrants and refugees, the development of anthropology in Greece and the Balkans. He co-edited the volume *Critical Times in Greece: Anthropological Engagements with the Crisis* (Routledge, 2017). His publications are available at https://auth.academia.edu/GAgelopoulos

Athanasios Vratzas is 24 years old and completed his studies at the Department of History, Archaeology, and Social Anthropology of the University of Thessaly. During his studies, he focused on the relationship between ideology and representation in societies. He tried to understand and develop relationships and ways through various analytical contexts of how political ideologies are reflected and represented in information networks, art, and social practices. The analysis of this relationship provided him with a deep understanding of the ways in which ideologies influence the representation of power and politics in societies and

how through the practice of representation politics of resistance and differentiation can be produced. He is interested in intercultural communication processes and the influence of the cultural fabric on social structures. In addition, he seeks ways to highlight the importance of social anthropology in solving global social problems, such as cultural understanding, diversity, and social justice.

Evi Chatzipanagiotidou is an anthropologist at the School of History, Anthropology Philosophy and Politics at Queen's University Belfast. Her research interests focus on the study of migration and diasporas, conflict-induced displacement, and the politics of memory and loss. Evi has carried out field research in Cyprus, Greece, the United Kingdom and Turkey and has published on various topics, including the relations between memory and history in Cyprus, the political role of the Cypriot diaspora in issues of rapprochement and reunification, youth migration and labour precarity in Southern Europe, and the politics of silence(s) and loss through Syrian refugee artworks.

Theodoros Kouros is a Lecturer in the Department of Communication and Internet Studies and a social anthropologist. His research interests combine a diverse range of themes and methodologies, with particular emphasis on the construction of space and place, citizenship, memory, ethnic and national identities and migration. In terms of methodology, his experience includes ethnography and digital ethnography, multimodality in anthropology as well as quantitative and qualitative social research methods and techniques. He has conducted long-term ethnographic research on the islands of Lesbos and Samos (Greece), along the Greek-Albanian border (Epirus, Gjirokastër and Korçë) and in Limassol, Cyprus.

Panel #5

Marjo de Theije is Professor of Anthropology of Resources at Vrije Universitiet Amsterdam. And Head of the Department of Social and Cultural Anthropology. Most of her research focused on small-scale gold mining in the Amazon region, especially in Brazil and the Guianas, but she has also done fieldwork in Bolivia, and collaborated with researchers in Colombia and Peru. In Suriname and French Guiana, she works with the Brazilian migrant miners and the Aluku and Ndyuka maroon population in the gold fields. In Brazil most of her work has been in Pará, notably the Tapajós region.

Nikolaos Olma is postdoctoral research fellow at Leibniz-Zentrum Moderner Orient (ZMO) in Berlin and adjunct lecturer at the Institute for Social and Cultural Anthropology, Martin Luther University of Halle-Wittenberg, Germany. He is currently working on a book project that examines the various processes of (un)knowing that inform life with radioactive uranium tailings in Mailuu-Suu, a former uranium mining town in Kyrgyzstan. He previously worked as postdoctoral research fellow at the Max Planck Institute for Social Anthropology in Halle (Saale), Germany, where his research project, situated within the framework of the Visegrád Anthropologists' Network (V4 Net), focused on the everyday politics of cross-river mobility in South-eastern Poland. Nikolaos received his PhD from the University of Copenhagen (2018) with a dissertation that explored the nexus of embodied memory and urban infrastructure in Tashkent, Uzbekistan. He has extensive ethnographic fieldwork experience in Central Asia and his work has appeared in edited volumes and peer-reviewed journals, including Geoforum, City & Society, Social Anthropology, Central Asian Survey, and Saeculum: Jahrbuch für Universalgeschichte.

Giulia Sinatti is an anthropologist with a passion for collaborative work with people from different scientific disciplines and professional fields. Ethnography is her core research method, which she uses to bring people-centred insights to different fields, from healthcare to migration and international development. She has an interest for issues of power, knowledge, decision-making, representation, equity and social justice. She currently researches these issues in collaborative work together with biomedical scientists, with the aim to promote equity in HIV cure. Before joining VU Amsterdam where she is currently an Assistant Professor, she held positions at universities in Italy (Milan-Bicocca), Senegal (IFAN), the UK (LSE, Goldsmiths), and the Netherlands (Erasmus-ISS). Prior to her academic career, she worked as an international development practitioner in Sub-Saharan Africa and South-East Asia.

Luisa Schneider specialises in the anthropology of intimacy, violence and law and has been conducting ethnographic research in Sierra Leone since 2011 and in Germany since 2018. Through combining empirical research with conceptual synthesis, she studies how people negotiate the space to live their most intimate needs on various levels of social and legal organisation. She is particularly interested in the friction between care and control, between rights, protections and their practical realisation that arise from the divide between private and public spheres, both through the politico-legal separation between home/house and street, and through conflicting discourses regarding which areas of life states may regulate and in what way. She is interested in inventive contractualism and creative syncretism and examine what laws 'do' and how they interact with how people govern their lives in diverse contexts.

Leonidas Oikonomakis is a Marie Sklodowska Curie Postdoctoral Fellow at the Department of Social and Cultural Anthropology, Vrije Universiteit Amsterdam. He holds a PhD in Social and Political Sciences from the European University Institute (EUI) and is an affiliated researcher of COSMOS (Centeron Social Movement Studies), Scuola Normale Superiore. In the past he has held research and teaching positions at Durham University's, Anthropology Department, the Scuola Normale Superiore, the University of Crete, and the Hellenic Open University.

Dimitris Dalakoglou is Professor of Social Anthropology at Vrije Universteit Amsterdam. He has run two large scale projects in Greece: 'infra-demos' (2017-2022) studying infrast4ructures and Democracy in Greece and 'crisis-scapes' (2012-2014) that studied public urban spaces and collective action in Athens.

Hara Kouki is an Assistant Professor in «Social Inequalities and Social Rights» at the Department of Sociology of the University of Crete. Hara is a historian and received her PhD from the Law Department at Birkbeck College, University of London. She graduated in History and Archaeology from the University of Athens and holds a Master's in History and Film from the University of Kent and a Master's in History and Civilization from the European University Institute in Florence. She has worked as a researcher/lecturer at the Hellenic Foundation of European and Foreign Policy (ELIAMEP, Athens), the Robert Schuman Centre for Advanced Studies (EUI, Florence), the Department of Geography, Durham University (Durham), Newcastle University (Newcastle), and the Hellenic Open University (Athens).

Alyssa Mendez is a Ph.D. student in Anthropology at the University of Chicago. She holds an International Masters in South European Studies from the University of Glasgow and the University of Athens and a Bachelors of Arts in Anthropology with a concentration in Modern Greek Studies from Columbia University. Her research interests include green development, urbanization, the politics of climate change, and grassroots environmental activism. Centered

on large-scale wind energy infrastructure in a biodiverse mountainous landscape in Greece, her dissertation research interrogates the social, political, and ontological implications of popular technoscientific 'fixes' to climate change.

Elena Mamoulaki is an Assistant Professor [Anthropology of Politics and Development] at the Panteion University of Social and Political Sciences in Athens, within the Department of Social Anthropology. She earned a Diploma in Architecture from Aristotle University of Thessaloniki and a Master of Science in 'Design, Space & Culture' from the National Technical University of Athens' School of Architecture. At the University of Barcelona, she earned her DEA and PhD in Social and Cultural Anthropology. She has held positions as a lecturer and/or researcher at various universities, including Columbia University, Durham University, and the University of Crete. Her work has appeared in edited volumes, and international and Greek journals. Political and legal anthropology, anthropology of memory and space, material culture, and public history are among her areas of study.

Phaedra Douzina-Bakalaki earned her PhD in Social Anthropology from the University of Manchester and is currently a postdoctoral researcher at the University of Helsinki. Her research interests lie in patterns of social reproduction and processes of sociopolitical transformation, as well as economic anthropology; the anthropology of the state; the anthropology of gender and kinship; and the ethnographic study of Southern Europe and the Mediterranean. Her doctoral thesis examined emergent modes and practices of provisioning amid the Greek economic crisis. Between 2017 and 2021, she served as a postdoctoral researcher for 'Crosslocations: Rethinking Relative Location in the Mediterranean' at the University of Helsinki. Her ongoing research 'From Extractivist Pasts to PostCarbon Futures: An Ethnographic study of lignite phase-out in Southern Greece' is funded by the Finnish Cultural Foundation. She is the co-editor of Anthropology Matters, the ASA's early-career openaccess journal.

Paraskevi (Voula) Zotali is a PhD candidate in Social Anthropology ('Cosmo-technologies, techno-ontologies and techno-resistance: Indigenizing the production of digital technologies'), a quality consultant and a chemistry teacher. Her research interests evolve around science and technology, gender & sexuality, alternative states of consciousness and subversive methodologies for knowledge creation. She studied Social Anthropology (BA) at Panteion University and Chemical Engineering (BA) and Material Science & Engineering (MSc) at National Technical University of Athens. Her PhD research explores indigenous initiatives that appropriate the production/design of digital technologies creating new cosmotechnologies.

Anna Giulia Della Puppa (she/her) after graduating from the Department of Cultural Anthropology, Ethnology and Ethnolinguistics at Ca'Foscari University in Venice with a thesis in urban anthropology, she did a research experience at the VU University in Amsterdam and attended two postgraduate courses in museum and art anthropology and urban anthropology, both at Bicocca University of Milan, while working as a facilitator of participatory processes for social cooperation and child education. She is part of the public anthropology research group "Montagne in Movimento" (Mountains in Movement), based in Italy, where she has also collaborated with several museum organisations on projects focusing on the resemantization of material and immaterial heritage. She is currently a PhD student in Urban Anthropology at the Department of Civil, Constructional and Environmental Engineering at La Sapienza University of Rome and a visiting junior scholar at the Department of Geography at Harokopio University of Athens. Her privileged field of research is the city of Athens, where she lives part of the year. To date, her research focuses on the processes of touristification affecting the neighbourhood of Exarchia, which she observes through the lens of logistics and in the intersection between physical and digital infrastructures, analysing their spatial, socio-technical and relational effects.

Panel #6

Ioannis Manos is an Associate Professor of Social Anthropology of the Balkans at the Department of Balkan, Slavic, and Oriental Studies, University of Macedonia, Thessaloniki, Greece. He studied History and Archaeology at the Aristotle University of Thessaloniki and Social Anthropology in Hamburg, Germany, and Sussex, Great Britain. He holds a Certificate in Social Research Methods from the Graduate School of Social Sciences of the University of Sussex. He is the Europe regional editor of the journal Teaching Anthropology (Royal Anthropological Institute, London). His research interests focus on SE Europe and include borders and border regions, dance and music as performative aspects of culture, nationalism and ethnicity, migration, human and minority rights, educational structures and processes, the teaching of anthropology, and the epistemology and methodology of research. His publications include chapters and articles in Greek and English edited volumes, journals and conference proceedings, and co-editing of Greek and English edited volumes.

Lorenzo Soprani concluded his Bachelor's Degree in Political, Social and International Sciences at the University of Bologna in 2019, with a dissertation regarding the Western Sahara's conflict and colonial occupation. He concluded his Master's Degree in International Sciences at the University of Torino in 2023, discussing a thesis titled: "Borders, migration and solidarity at the frontier between Croatia and Bosnia Herzegovina" – an ethnographic fieldwork done under the supervision of Professor Barbara Sorgoni and Professor Antonio Stopani. Previous collective and individual research topics include unaccompanied minors and their tutors in Piemonte, the cooperation between the University of Torino and Frontex, torture in contexts of illegalized migration. As an activist, he supports solidarity groups with people on the move active along the so-called Balkan route as well in Torino.

Chalil Imamoglou is a PhD candidate at the Department of Sociology of the University of the Aegean. The title of his thesis is "Constructing self-organized projects in times of crisis. The signifiers of solidarity among emergency travellers in Greece, Malta and Italy".

Nikolas Kosmatopoulos is an Assistant Professor in the Department of Politics and the Department of Anthropology at the American University of Beirut. Before AUB, he held teaching positions at Sciences Po in Paris, Columbia University and The Ecole Polytechnique Federale in Lausanne. His research and teaching interests are at the intersection of contemporary political anthropology of the Middle East and the Mediterranean, peace experts and political violence, insurgencies in the Global South oceans, Greek shipping and decolonization. His book "Master Peace: Lebanon's Violence and the Politics of Expertise" is forthcoming by Penn University Press in the summer of 2024. He is co-founder of the research collectives Floats and Decolonize Hellas.

Fotini Tsibiridou, is Doctor of Ethnology-Social Anthropology (EHESS-Paris 1990), professor of social anthropology in the department of Balkan, Slavic and Oriental Studies, and director of the Culture-Borders-Gender/Lab at the University of Macedonia. She carried out ethnographic research in a refugee village of 1922, among Pomak populations and minorities in Greek Thrace, in villages in Macedonia, the Peloponnese, in Istanbul, in the Sultanate of Oman and more broadly in the Middle East and the Balkans. As of 2018 and in the context of postcolonial and feminist criticism, she explores the genre of religiosity, statehood, and gendered subjectivity in post-Ottoman topologies and geographies. Since 2020, as a founding member of the dëcolonıze hellàş initiative, she has been dealing with issues of coloniality and postcolonial archives, the decolonization of gender and the defacement of patriarchy.

Christina Grammatikopoulou is an Art Historian and Art Theorist (PhD, University of Barcelona). Her post-doctoral research at the Department of Balkan, Slavic & Oriental Studies of the University of Macedonia, supervised by Prof. Fotini Tsibiridou, focused on the aesthetics of feminist resistance (2020-2023). Her teaching (Aristotle University of Thessaloniki, University of Western Macedonia, University of Macedonia) has centred on digital culture, feminism, and anthropology. As a member of the technofeminist group #purplenoise, she has researched the topics of feminism and technology by means of artistic practice. Currently she is a research and teaching fellow at the University of Macedonia and the Culture - Borders – Gender LAB.

Alexandros Papageorgiou is a PhD graduate in Social Anthropology from the Department of History, Archeology, Social Anthropology (IAKA) of the University of Thessaly. His dissertation explores modern-day politics of knowledge, specifically "projects" as a technology of governance and subjectification in EU policies for research. He is also interested in contemporary conditions of anthropological labor and knowledge production, and in anthropology's position and role in public debate. This was the focus of the research project "Anthrobombing: Narrative Experimentations for the Design of a Public Anthropology Platform" (2020-2022) that he carried out together with Alexandra Siotou and Penelope Papailias. In the past he has worked, among other things, on bodily techniques and practices as a means of cultural immersion, and on the role of digital social networks in modern social movements.

Alexandra Siotou studied Social Anthropology at the Department of History, Archeology, Social Anthropology (IAKA) of the University of Thessaly and completed postgraduate studies in Cultural Policy, Management and Communication at the Department of Communication, Media and Culture of Panteion University of Social and Political Sciences. She conducted a doctoral dissertation in social anthropology on the topic: "Love, gender identities and power relations in the context of transnational mobility of immigrants" (University of Thessaly, 2015). She has participated in various research projects on refugee mobility, gendered dimensions of migration, minority education, while from 2020 till 2023 she has been an adjunct lecturer at the University of Thessaly. In recent years she has been experimenting with alternative methods of disseminating and analyzing ethnographic data (museological curation of exhibitions for the Digital Museum of Greek Immigration in Canada, script writing for a graphic novel, designing an oral history educational program), getting familiar with digital tools (documentary filmmaking) and participating in experimental ethnographies (Learning from Documenta).

Sofia Rozou is a graduate of the department of Balkan, Slavic and Oriental Studies of the University of Macedonia with a specialization in Political, Social and Cultural Studies. During her studies she focused on gender-based violence and terrorism, with gender studies and more specifically with masculinity, with the personality cult of the leader in the post-socialist space, with the ethnographic research of the electronic music scene and dance as an executive instrument, with the philosophical work of Emmanuel Levinas, with the public diplomacy of the E.U. in Egypt. Her other academic interests are critical theory and more specifically pop culture, social movements and activism, feminist theory, paganism, Buddhism and psychoanalysis. Next year she plans to start a master's program on political anthropology and security studies. She speaks Greek, English, German and Romanian. In the past she has worked as a photographer and covered music and cultural events, and now she works in customer service and IT for the English market of the Greek branch of a multinational company

Christos Zisis holds a B.A. in Philosophy and History of Science (National Kapodistrian University of Athens, Greece) and a M.A. in Cultural Heritage/Museum Studies (European

University Viadrina Frankfurt/Oder). He completed his PhD thesis at the Institute of Cultural Anthropology, University of Hamburg, and since spring semester 2017 he has been working continuously as a lecturer at the Department of Social Work, University of Applied Sciences Kiel. Alongside his research interests, which intersect in fields such as Museum Studies/Material Culture Studies, critical migration research, public anthropology, critical and anti-racist education, he is equally interested in examining artistic practices and interventions, new social movements, and ultimately how critical knowledge is produced not only in museum spaces/memorial spaces, but also in the public sphere, by/and with informal archives and actors "from below".

Durba Chattaraj is an anthropologist who teaches writing, and a writer who teaches anthropology. She is a Lecturer in the Princeton Writing Program and in the Department of Anthropology at Princeton. After completing her PhD in Sociocultural Anthropology at Yale — where her research focused on highways that connect rural and urban space in India — she taught at the University of Pennsylvania's Critical Writing Program. After five years at Penn, in 2015 she moved to New Delhi, India where she was one of the first-32 faculty to found a brand-new liberal arts university — Ashoka University — now widely considered to be one of India's leading spaces of higher education. Durba served as Ashoka's first Director of Writing, as well as one of the first-two faculty members to found its Department of Sociology and Anthropology. During her time at Ashoka, Durba worked with colleagues across the country to develop the nascent discipline of writing pedagogy in India. Drawing on her experience at Penn, she crafted writing curricula for Ashoka's undergraduate and postgraduate writing programs, as well as for several leading technical and liberal arts institutions within the subcontinent. These varied experiences have left Durba with a keen appreciation for the necessity of practicing a wide anthropology that speaks to multiple audiences, as well as the urgency of developing writing and critical thinking curricula in many places in the Global South, where these have been deliberately left out of pedagogical practice due to colonial legacies that die hard.

Panel #7

Antoniadis Panagiotis is a Ph.D. candidate at the department of Social Anthropology, Panteion University of Social and Political Sciences, Athens, Greece. His doctoral research, titled 'Sex as an ethicopolitical encounter: psycho-biopolitics of intimacy and the pedagogy of desire in the post-HIV/AIDS Greek queerscapes', is an ethnographic study of sexual intimacy as an ethicopolitical and biosocial encounter supervised by Prof. Athena Athanasiou. He holds a Bachelor's degree in Law and a Master's degree in Gender and Sexuality Studies, while he currently works as a researcher and trainer for the EU-funded CERV project Free All - Inclusive services for All LGBTIQ people. He is a member of the doctoral student collective 'What dissertation will you deliver?'.

Dimitra Georgiadou is a PhD researcher in social anthropology, translator, substitute teacher in secondary education and precariously active between unemployment and employment for many years. Her research interests include gender and employment issues, in precarious forms of the work of women, neoliberalism and Greece.

Katerina Sergidou is a PhD candidate in social anthropology, a feminist activist and a trade unionist for precarious workers in academia and research. She works on a freelance basis as a translator, editor, presenter of gender violence awareness seminars and feminist writing, occasionally participates in research projects and occasionally teaches Spanish. When she

doesn't have time she writes urgent articles. She has a hard enough time answering the question: 'What do you do for a living?'

Irene Synodinou is a doctoral candidate in social anthropology, a substitute middle school teacher, and a master of social reproduction within and beyond her family of four.

Lena Theodoropoulou is a Lecturer in Public Health at the University of Liverpool. Lena's main research interests include drug use and recovery, examined through Deleuzo-Guattarian methods and feminist epistemologies, and the potential of creative and interdisciplinary methods in the sociology of health and illness. Her recent book Becoming with Care in Drug Treatment Services: The Recovery Assemblage (Routledge, 2023) empirically explores the practices of care emerging in two recovery drug treatment services in Liverpool and Athens.

Paraskevi (Voula) Zotali is a PhD candidate in Social Anthropology, quality consultant and chemistry teacher. Her research interests revolve around science and technology, gender and sexuality, alternative states of consciousness and subversive methodologies for knowledge production. She studied Social Anthropology (BA) at Panteion University and Chemical Engineering (BA) and Materials Science & Engineering (MSc) at the National Technical University of Athens. Her PhD research explores indigenous initiatives that appropriate the production/design of digital technologies creating new cosmotechnologies. She aspires to manifest her values through her life and work: originality, unity, humor, equality and learning. She is currently a member of the ASAG (ΣΚΑΕ) Board (2022-2024).

Bessy Polykarpou is a PhD candidate in Social Anthropology. She holds a BA in Philosophy and History of Science and a Master's in Political Science and Sociology, both from the National and Kapodistrian University of Athens. She/they completed three semesters as an Erasmus exchange student at the University Paul-Valéry Montpellier III and at the Sorbonne University Paris Nord, in the departments of Philosophy and Anthropology respectively. Their doctoral thesis entitled "Political coalitions for possible better worlds: violence, solidarity and gender resistance in contemporary Athens" explores the intersections of lived experience and attempts to bridge political demands and practices within Athenian feminist spaces. Excerpts of her work on political violence, ethnography and feminist studies have been presented at conferences, events and published texts.

Panel #8

Anna Bonarou holds a PhD from the Department of Social Anthropology and History of the University of the Aegean. Her current research interests focus on the field of material culture and the anthropology of arts and techniques, focusing in particular on contemporary crafts and the DIY culture.Her interest in material culture and crafts begun during her studies in architecture and her involvement with various crafts. She currently works as a technology teacher in secondary education. She has taught fine and applied arts courses at almost all levels of education in the public and private sector; from primary school to higher and adult education. For her doctoral research, Anna focused on the arts of weaving, embroidery, and knitting in contemporary Greek society. She received a full scholarship from the State Scholarships Foundation (IKY) to conduct her research. Anna has also authored several books on design, crafts, and architecture. Her research work has been presented in conferences and academic journals.

Theodoros Koutros is a PhD candidate at the Department of Sociology of the University of Crete. He graduated as an architect engineer from the School of Architecture of the National Technical University of Athens and he is a member of the Technical Chamber of Greece. He has completed two Postgraduate Specialization Programmes (Master's Degrees), Social and Solidarity Economy at the School of Social Sciences of the Hellenic Open University, "Social Innovation and Development Strategies" at the Department of "Social and Educational Policy" of the School of Social and Political Sciences of the University of Peloponnese and the National Centre for Social Research. He has attended courses in fine arts and design at Central Saint Martins College of the University of Arts London. He recently participated as a lecturer in the 27th Panhellenic Postgraduate Intensive Seminar-Conference "Issues in Research Methodology in the Social Sciences," organized by the Department of Sociology of the University of Crete and the Laboratory of Social Analysis & Applied Social Research. He has been involved in several art projects and architectural competitions and has been awarded an Honorable Mention (Redemption Award) in the Panhellenic Student Architectural Competition for the Visitor Centre of the Stavros Niarchos Foundation Cultural Centre. His research interests focus on industrial sociology, the sociology of work, the cultural and creative industries, the social economy or other forms of cooperative employment and urban sociology.

Dr. Zlatina Bogdanova is a senior Assistant Professor at the Institute of Ethnology and Folklore Studies with Ethnographic Museum – Bulgarian Academy of Sciences. She obtained her doctoral degree in ethnology from the Martin Luther University Halle-Wittenberg after a successful defense of her thesis - *Studying the Processes of Exclusion and Inclusion in Rural Bulgaria: the Significance of Kinship and Social Networks.* She has earned a MA degree in Cultural Anthropology of Southeastern Europe from the Sofia University "St. Kliment Ohridski". The topic of her Master's thesis is: *Intercultural aspects of the youth short-term labour migration within the frameworks of the "Work and Travel" program.* Dr. Zlatina Bogdanova holds a BA degree in Political Science - International Relations from the American University in Bulgaria (AUBG). She has published studies in the field of urban anthropology, cultural policies and heritage.

Aspasia (Sissie) Theodosiou is a social anthropologist and Associate Professor at the Department of Music Studies of the University of Ioannina. She obtained her MA and PhD from the Dept of Social Anthropology (University of Manchester). She was a member of MC of the international research network "Remaking eastern borders in Europe" and participated in the "Crosslocations" project of the University of Helsinki, as well as ιν numerous other international research projects, while she has also served as an evaluator in European projects. She is also a co-founder of the initiative dëcoloɴɪze hellás Her research experience includes long term fieldwork with Roma/Gypsy musicians in Epirus (Greek-Albanian border) and more recently with Mizrahi people and the policies and practices related to "Greek" music in Israel. Her research interests revolve around the anthropology of music, issues of nationalism and sovereignty, borders and ethnic groups, cultural racism and the legacies of ethnic purity and white supremacy, as well as critical Romani studies; furthermore, she studies the politics of culture and affect around popular music, and issues related to artistic labour. Her current ethnographic projects focus on female music labour and artistic labour in migratory contexts. Finally, she is currently co-writing an ethnography on Glykeria's artistic career in Israel since the 1990s.

Eleni Kallimopoulou is an ethnomusicologist and Assistant Professor at the Department of Music Studies of the National and Kapodistrian University of Athens (PhD, MMus, SOAS, University of London). She is author of *Paradosiaká: Music, Meaning and Identity in Modern Greece* (Routledge, 2009), co-author of *Learning Culture through City Soundscapes – A Teacher*

Handbook (University of Macedonia, 2013), and co-editor of *Counter-Archives: Rethinking Oral History from Below* (Greel Oral History Association, 2021), *Music Communities in 21st-century Greece: Sonic Glances in the Field* (Pedio, 2020), and *Introduction in Ethnomusicology* (Asini, 2014). Her research interests span the fields of Musical performance and ethnography, Popular music and artistic labour, Nationalism, public folklore and the politics of culture, Oral history, Auditory culture and urban space, Epistemology and methodology of research, Applied ethnomusicology, Critical pedagogy. She is a founding member of the research team sonorCities, and a member of the International Advisory Board of *Ethnomusicology Forum*.

Christina Karakioulafi is Associate Professor at the Department of Sociology, University of Crete. She has graduated from me Department of Social Policy and Social Anthropology (Panteion University) and completed her postgraduate and doctoral studies in France (CNAM, Université Paris 1). She also teaches at the Hellenic Open University and is a coordinator of the unit "CONTEMPORARY SOCIOLOGICAL APPROACHES IN EUROPEAN SOCIETIES" (EPO42). Her scientific publications concern: work precariousness, unemployment, sociology of professions (with emphasis on artistic professions), psychosocial risks in the workplace, theories of industrial relations and trade unionism). She is the author of the monographs The Art Workers. The profession of the actor in Greece in times of crisis (Papazisis, 2023), Workplace bullying in the public sector. The role of Trade Unions (Koinoniko Polykentro ADEDY, 2023), European social dialogue: institutions of representation and categories of interventions. Proposals for upgrading the role of the GSEVEE (IME-GSEVEE, 2020) and Industrial Relations: Theoretical approaches and empirical issues (Papazisis, 2012) and co-author of the monograph Unemployment and labour precarity. Dimensions and impacts in times of crisis (INE-GSEE, 2014). She has as co-edited (with M. Spyridakis) the collective volumes Labour and Society (Dionikos, 2010) and Unemployment, Society and Social Reproduction (Gutenberg; 2017). She is currently investigating the effects of the pandemic on labour relations and the collective action of artists, focusing on the profession of the actor. She is the Principal Investigator in the research program Labour Precarity and Social Cohesion: The Case of the Cultural & Creative Industries (LaPreSC) funded by HFRI (No. 16313) (Host Institution: University of Crete (KA-11454)].

Chara Kokkinou (female) is a PHD student in Sociology of Work (University of Crete) holds an MSc in Sociology (University of Crete, School of Social Studies) and an MA in Philosophy (University of Crete, School of Letters) and has a Bachelor in European Culture (Hellenic Open University, School of Humanities). She has been research associate in research projects at the *National Center of Social Research,* the *Social Analysis and Applied Social Research Laboratory* (Department of Sociology, University of Crete) and *the Research Center for the Humanities the Social and Education Studies* (University of Crete). The projects Chara has participated in focused on Social and Solidarity Economy initiatives, on the deprived urban and rural areas of Crete, on the European Transnational Solidarity in times of crisis, and on youth political participation in times of increasing inequalities. During 2013-2015 she was research associate in research projects at the University of Manchester (Law School and Alliance Manchester Business School), where she focused on issues related to employment precariousness and the effects of austerity reforms on collective bargaining. She also participated in the research as part of the technical assistance provided by the International Labour Office (ILO) on the effects of the austerity measures on collective bargaining in Greece during the period 2010-2015.

Ioannis Tsioulakis is Reader in Anthropology and Ethnomusicology at Queen's University Belfast, which he joined in 2013. He has previously lectured in ethnomusicology at University College Cork and University College Dublin. Ioannis completed his undergraduate studies in the Department of Music Studies at the National and Kapodistrian University of Athens.

Following this, he specialised in ethnomusicology and social anthropology, completing his MA (2006) and PhD (2011) at Queen's University Belfast. Ioannis's first monograph, _Musicians in Crisis: Working and Playing in the Greek Popular Music Industry_ was published by Routledge in 2020. The book looks at the diverse socio-cultural worlds of music-making in the Greek capital with an emphasis on precarity and economic austerity. Ioannis's research has also focused on cosmopolitan aspirations among local music practitioners and the way that they affect social relations, markets of musical labour, and discourses of value and aesthetics in popular music. Since 2020, Ioannis has been conducting research on the impact of Covid-19 and other piling crises on performing artists, with a number of publications and collaborative projects released and more under development. A full list of publications can be found here.

Panel #9

Petros Petridis is an Assistant Professor at the Department of Social Anthropology, Panteion University of Social and Political Sciences. He has studied Social Policy and Social Anthropology at Panteion University (BA and M.Sc.) and holds a PhD from the Department of Social Anthropology. His doctoral thesis, entitled "Digital Archives and Exchange Practices: An Anthropological Approach to Peer-to-Peer Networks" (2011), combines theories of social anthropology and new media studies to explore digital piracy. More specifically, it seeks to illuminate the popular perceptions regarding intellectual property, the exchange practices of digital archives in the context of Peer-to-Peer networks, and the processes of constructing online communities concerning digital piracy of music, movies, digital games, and software. His research interests focus on digital anthropology and ethnography, the use of digital media in the educational process and the teaching of social anthropology, digital games, and gamification techniques, new forms of digital labour and digital surveillance, algorithmic cultures, and musical cultures of the internet. He has conducted postdoctoral research entitled "Digital Labor, Theorycraft and Databases in the Context of Massively Multiplayer Online Role-Playing Games" (2016) at the Research Centre for the Humanities. He has participated in many research projects in collaboration with universities and research institutions, researching the relationship between social media, time and education, the educational dimensions of digital games, the creation of educational material in digital formats (video, podcast), and the relationship of the far-right with digital media.

Eleni Lazaridou is a PhD candidate in the Department of Social Anthropology at Panteion University. She is a MA graduate of the Semiotics, Culture and Communication program of the Faculty of Philosophy of Aristotle University of Thessaloniki and holds an undergraduate degree in Italian Language and Philology at AUTH. Moreover, she studied in the Department of Applied Informatics at the University of Macedonia. Her research interests focus on the study of online cultures and interactive media from the perspective of social anthropology and semiotics, intermediality, transmediality and multimodality. Her conference presentations and journal publications focus on liminal bodies, queerness, sexuality, death, funeral rituals and aging, as mediated in online environments, the analysis of television interactive episodes and the design of multimodal interactive applications in favor of social awareness. She is a member of the research networks "Semiotics of Media" and "Semiotics of Digital Worlds" of the Hellenic Semiotic Society and has participated in the organization of seminars as a member of the Media Semiotics Research Group of the Semiolab laboratory.

Mel Kalfanti (they/them) is a Ph.D. candidate in the Department of History, Archaeology and Social Anthropology in the University of Thessaly. Their research focuses on queer and feminist self-defence and is conducted under the supervision of Penelope Papailias. They

have graduated from the Department of Communication, Media and Culture in Panteion University of Social and Political Sciences and obtained a master's degree in Gender, Society and Politics from the same University. Their professional interests are related to the artistic curation and presentation of film festivals in Athens (Positively Different Short Film Festival) and Zagorochoria (Zagoriwood). They live in Heraklion, Crete, and in their free time they like to cycle or take hikes with their significant other, Lou.

Penny Paspali (she/her) is a Ph.D. candidate in Social Anthropology in the Department of History, Archaeology and Social Anthropology at the University of Thessaly, She holds a BA in History from the same department and an MA in Gender Studies from the Universities of Lodz (Poland) and Oviedo (Spain). She is working on the subject of digital grassroots feminist activism against femicides in Greece and currently conducting a multi-sited ethnography on a feminist collective in a small city in northern Greece. She is a researcher for the Greek sector of the European Observatory on Femicides and member of the organizational team of Pelion Summer Lab for Cultural Theory and Experimental Humanities. When she is not working, she tries to find whose tree shade is the best in Pelion mountain.

Dimitris Tsintsaris was born in Thessaloniki in 1997 and grew up in Serres. In the period 2015-2021 he was an undergraduate student at the School of Electrical and Computer Engineering of the Aristotle University of Thessaloniki, from which he graduated after presenting his diploma thesis,"Development of Algorithms Modifying the Backward-in-Time Selection (BTS) Method in Granger Causality Problems" under the supervision of professor Dimitris Kugiumtzis. From 2022 onwards he has been a postgraduate student in the Master's Program in International Studies of the Department of International and European Studies of the University of Macedonia. Currently, he is working on his master's thesis, "The Prospects for the Formation of an International Regulatory Framework for the Weaponization of Artificial Intelligence" under the supervision of associate professor Kalliopi Hainoglou. He has participated as a speaker in scientific conferences on various disciplines (mathematics, linguistics, political science etc.), trying to bridge international politics with other domains of the social as well as the natural sciences. His main academic interests lie in the discipline of International Relations and, more specifically, in the study of the political aspects of technology, language and social networks. As regards his wider interests, music plays a central role in his life. He has a conservatory diploma in piano (2018) and is currently employed in a municipal conservatory.

Dr. Eng. Marianna Charitonidou is Senior Lecturer and Senior Researcher in Architecture and Urbanism at the Faculty of Art History and Theory of Athens School of Fine Arts, where she is the Principal Investigator of the research project Constantinos A. Doxiadis and Adriano Olivetti's Post-war Reconstruction Agendas in Greece and in Italy: Centralising and Decentralising Political Apparatus at Athens School of Fine Arts. The research project was supported by the Hellenic Foundation for Research and Innovation (H.F.R.I.) under the "3rd Call for H.F.R.I. Research Projects to support Post-Doctoral Researchers" (Project Number: 7833). She is Founder & Principal of Think Through Design Architectural, Urban and Landscape Design Studio. On 11 February 2022, in the framework of the International Day of Women and Girls in Science 2022, she was selected by ETH Zurich among the women role models conducting research in Science. She has presented papers in more than 111 international scientific conferences and has made more than 105 scientific publications. Among them: Architecture, Photography and the Moving Eyes of Architects: The View from the Car (Routledge, 2024), Reinventing Modern Architecture in Greece: From Sentimental Topography to Topographical Sensitivity (Routledge, 2024), Architectural Drawings as Investigating Devices: Architecture's Changing Scope in the 20th Century (Routledge, 2023), and Drawing and Experiencing Architecture: The Evolving Significance of City's Inhabitants in

the 20th Century (Transcript Publishing, 2022). In 2021, she curated the exhibition The View from the Car: Autopia as a New Perceptual Regime at the Department of Architecture of ETH Zurich. Apart from her PhD thesis The Relationship between Interpretation and Elaboration of Architectural Form: Investigating the Mutations of Architecture's Scope, for which she was awarded unanimously a PhD Degree in Architectural Engineering from the National Technical University of Athens in 2018, she completed the following two postdoctoral projects: The Travelling Architect's Eye: Photography and the Automobile Vision at the Department of Architecture of ETH Zurich, where she was Lecturer, and The Fictional Addressee of Architecture as a Device for Exploring Post-colonial Culture: The Transformations of the Helleno-centric Approaches at the School of Architecture of the National Technical University of Athens. She has worked as a Lecturer and Researcher at ETH Zürich, the University of Ioannina, the National Technical University of Athens, and the École Nationale Supérieure d'Architecture Paris-Malaquais, the École Nationale Supérieure d'Architecture Paris-la-Villette, and the École Nationale Supérieure d'Architecture de Versailles. He holds a PhD in engineering from the National Technical University of Athens, with postgraduate studies at the National Technical University of Athens and the Architectural Association, and an architectural engineer from the Aristotle University of Thessaloniki. She has been teaching architecture and urbanism at university level since December 2012. She was Visiting Research Scholar at Columbia University's Graduate School of Architecture, Planning and Preservation (invited by Prof. Bernard Tschumi, 2016-2017 & 2017-2018), the Institute of Fine Arts of New York University (invited by Prof. Jean-Louis Cohen, 2014-2015 & 2016-2017), the École française de Rome (2016-2017 & 2017-2018), the Canadian Centre for Architecture (CCA) (Summer term 2018), and the Getty Research Institute (GRI) (Autumn term 2019). Website: https://charitonidou.com/

Eleni Tsatsaroni is currently a PhD Candidate at the Department of Sociology of the National and Kapodistrian University of Athens. Her work is focused on the interconnection between science fiction and scientific innovation in the context of postmodern society. Her research aims to problematize the contemporary definition of humanness, as it is conceived through the interaction between humans and technological artifacts. She approaches the contemporary subject of technological influence as a posthuman subject, defined by its opposition to the humanistic ideal of Enlightenment and modernity. Her research resides at the intersection of three distinct epistemic traditions: anthropology, philosophy, and informatics. In essence, her objective is to bridge three separate academic domains that are increasingly converging in our current era, sparking an interdisciplinary discourse that revolves around the intricate interplay between technological artifacts and the essence of humanity.

Danai Myrtzani is a graduate of the Department of Social Anthropology of Panteion University and a postgraduate student of the MSc in Digital Methods for the Humanities at the Athens University of Economics and Business. For the last year she has been working as an AI Prompt Engineer at Sleed, a digital marketing agency. She has, also, worked as a communication assistant at Ethnofest and volunteered in the communication team of SKAE. In addition, she was a member of the steering committee of the roundtable "Studying Anthropology. Experiences, Reflections and Contexts" in the 1st SKAE conference. Her research interests revolve around digital anthropology, Critical Discourse Analysis and language technology and popular culture.

Iraklis Vogiatzis has completed his undergraduate studies at the Department of Digital Systems of the University of Piraeus. He continued his studies in the postgraduate program "History and Philosophy of Science and Technology" at the Department of I.F.E., NUEPA. He is a PhD candidate, in the same department, in the field of Digital Work. From 2021 until today

he has been working as a research fellow at the Science Communication Laboratory of the Hellenic Open University. His research interests include digital work, the gig economy and the impact of artificial intelligence on work. He is a member of the International Network on Digital Labour, a member of the interdisciplinary research group DiPLab, based in Paris, and a research fellow at the Weizenbaum Institute in Berlin.

Violetta Koutsoukou is a PhD candidate in Social Anthropology (Panteion University), a graduate of Mass Media and Communication (NKUA) and a postgraduate of Social Anthropology in the department of History, Archaeology and Social Anthropology (University of Thessaly). For her postgraduate thesis (supervised by P. Papailia) she conducted a long-term fieldwork (Volos and South Pelion), on the use of New Media in the shaping of the diasporic Pakistani community. She presented part of her work entitled "Affective Digitality: Photographic Practices and Self-fashioning in Diasporic Spaces" in international conferences, such as the 35th Visual Research Conference (Society for Visual Anthropology, AAA Canada, 2019). Since May 2022 she has been working on her dissertation (supervised by P. Petridis) with the temporary title "Radical Care and Digitality: an anthropological research on wellness industry through yoga and meditation practices". Her research focuses on the techno-social and techno-cultural aspects of the contemporary spirituality and wellness industry through the study of digital infrastructures of care, such as yoga and meditation apps. She works in an intersectional theoretical framework, with and around online/offline self-care practices, following the threads of the decolonization and re-radicalization of care while focusing on how the aforementioned converse with digitality, new technologies and new media.

Erika Tsioukantana is a Social Anthropology graduate student of the Department of History, Archaeology and Social Anthropology of University of Thessaly. Her academic interests include cultural and digital studies, identity narratives in digital environments, senses, and gender studies. As an undergraduate student she took part in experimental public anthropology events in Volos and participated in College Year in Athens' 6th Annual Student Conference in Athens. She was a student intern and cohort member of the 5th Pelion Summer Lab, "Ec/o/ntologies". She loves cats, tea and the greek 2000s aesthetics, and in her spare time she dances like there's no tomorrow (and maybe, there isn't).

Dimitris Vagianos holds a Ph.D. of the Department of Media and Culture Communication, School of International Studies, Communication, and Culture at Panteion University of Social and Political Sciences. He also studied Political Science at the Department of Political Science & History, School of Political Sciences at Panteion University of Social and Political Sciences. His academic interests are rooted in subjects related to Political Science, Political Sociology, Public Policies, Contentious Politics, Labor Relations, the Communication Dimension of Politics, Political Subject, Mediated Communication, the role of Mass Media, the Internet, Big Data, and Artificial Intelligence (A.I.), as well as Political Parties, Electoral Behavior, and generally, interdisciplinary feedback concerning specific thematic sections or subfields of Political Science, Political Sociology, Political Communication, Public Policies, Culture, History, Information Communication Technology, and Social Sciences, etc. He has lectured in Higher Education at Panteion University, University of Patras, and University of Crete. He is a researcher with the proposal "Gender equality and anti-discrimination practices via virtual reality approaches" ("GAIA") of the "Greece 2.0 Basic Research Financing Action «Horizontal support of all sciences» Sub-action 2" (H.F.R.I.).

Panel #10

Marianna Charitonidou is Principal Investigator and Postdoctoral Researcher in Architecture and Urban Planning at the Department of Art Theory and History of Athens School of Fine Arts, where she is leading the project Constantinos A. Doxiadis and Adriano Olivetti's Post-war Reconstruction Agendas in Greece and in Italy: Centralising and Decentralising Political Apparatus. Apart from her PhD thesis The Relationship between Interpretation and Elaboration of Architectural Form: Investigating the Mutations of Architecture's Scope (National Technical University of Athens, 2018), she completed the following two postdoctoral projects: The Travelling Architect's Eye: Photography and the Automobile Vision (Department of Architecture, ETH Zurich), and The Fictional Addressee of Architecture as a Device for Exploring Post-colonial Culture: The Transformations of the Helleno-centric Approaches (National Technical University of Athens). She curated the exhibition The View from the Car: Autopia as a New Perceptual Regime (ETH Zurich, 2021). She has more than 90 publications focusing on architecture and urbanism. Among them: are Drawing and Experiencing Architecture: The Evolving Significance of City's Inhabitants in the 20th Century (Transcript Verlag, 2022), Architectural Drawings as Investigating Devices: Architecture's Changing Scope in the 20th Century (Routledge, 2023), "Urban scale digital twins in data-driven society: Challenging digital universalism in urban planning decision-making", in International Journal of Architectural Computing, 20(2).

Giacomo Pozzi is assistant professor in cultural anthropology at the Department of Humanities, IULM University. He conducts ethnographic research on the topics of social vulnerability, urban marginality, and public policies between Cape Verde, Portugal, and Italy. From 2019 to 2021 he was a Research Fellow in cultural anthropology at the University of Milano-Bicocca. In 2018 he obtained a PhD in cultural and social Anthropology at the University of Milano-Bicocca in cotutorship with the Doutoramento em Estudos Urbanos of ISCTE – Instituto Universitário de Lisboa and Universidade Nova de Lisboa (FCSH-UNL). He is a member of the Ethnological Mission to Senegal and West Africa (MESAO). He is co-coordinator of UrbELab – Urban Environment Lab, a laboratory of the Italian Society of Applied Anthropology (SIAA). He is co-director of the Academic Series "Territori" (Edit Press) and member of the editorial board of the scientific journal Antropologia, of the Editorial Committee of Tracce Urbane – Italian Journal of Urban Studies, of the Scientific Committee of the Rede de Etnografia Urbana and of the "Laboratorio di Studi Urbani" (University of Ferrara). He is a member of the Italian Society of Cultural Anthropology, of the Italian Society of Applied Anthropology and of the European Association of Social Anthropology.

Niccolò Cuppini is a lecturer-researcher at the University of Applied Sciences and Arts of Southern Switzerland. His research initially stemmed from a history of political thought of urbanization, gradually expanding to encompass themes of logistics and digital platforms over time. He engages in numerous international projects that have taken him to various European, African, American, and Asian cities in recent years. He is a part of research groups such as LUCI (Labour, Urbanscapes, and Citizenship – SUPSI), Science & Politics, and Into the Black Box. Additionally, he collaborates with the Academy of Global Humanities and Critical Theory and the Urban Innovation Foundation. Among his publications are books such as "Nel vortice del presente. Voci, scorrimenti e sorvoli tra movimenti, logistica, urbanizzazione" (2020) and co-edited works including "Capitalismo 4.0. Genealogia della rivoluzione digitale" (2021), "La digitalizzazione del lavoro. Sguardi globali, nuove forme e nuovi attriti, impatto sul lavoro sociale" (2020), and "Un mondo logistico. Sguardi critici su lavoro, migrazioni, politica e globalizzazione" (2019). He recently published "Metropoli planetaria. Beta Version."

Panel #11

ΕΙΔΙΚΟΣ ΛΟΓΑΡΙΑΣΜΟΣ ΚΟΝΔΥΛΙΩΝ ΕΡΕΥΝΑΣ Α.Π.Θ.   ΠΑΝΕΠΙΣΤΗΜΙΟ ΜΑΚΕΔΟΝΙΑΣ ΕΠΙΤΡΟΠΗ ΕΡΕΥΝΩΝ   ETHNOFEST   twixt lab

Ersi (Kerasia) Malagiorgi has received her PhD degree in Social Anthropology at the Dept. of History-Archaeology-Social Anthropology, University of Thessaly. Her research interests pertain to the history of Greek Judaism, the Shoah, the 1940's decade, oral history, memory studies, diasporic identities, minority groups, and contemporary Israel. During the academic year 2013-14 she lived in Israel as a grant recipient of the Israeli Ministry of Foreign Affairs, conducting research on Israeli Jews of Greek descent. In January 2023 she defended her thesis entitled "Memory and Jewish identity in the post-Shoah era: a study on the 'second generation' of Israelis of Greek descent." She has participated in various research programs, such as "Erasmus+: DEMO-Developing Modernized Curricula on Immigrants' Lives in Israel," "Memories of the Occupation in Greece" (Free University/Berlin), "THALES: Designing the Museum of the City of Volos." She is member of the Oral History Association (ΕΠΙ).

Vassiliki Yiakoumaki is Assistant Professor in Social Anthropology at the Department of History-Archaeology-Social Anthropology, University of Thessaly (Volos), Greece. Her research interests focus on ethnic groups and minorities, multiculturalist politics, religion and public sphere, Jewish cultures, contemporary Middle-Eastern societies, and Israel. She has also worked in the field of anthropology of food, exploring relations of food cultures and national / ethnic identities. Her current research field is contemporary Israel and Greek-Israeli Jewry. Specifically, she is conducting research on perceptions of Greek identity in present-day Greek-Israelis, and co-conducting research on Greek music in Israel. She is President, Board of Trustees, of the Not-for-Profit Organization for the protection and preservation of Etz Hayyim Synagogue, Chania, Crete.

Nir Avieli is Professor of Social Anthropology at Ben-Gurion University of the Negev, Israel, and former president of the Israeli Anthropological Association (2016–2019). He specializes in food culture, tourism, heritage, and leisure, and has pursued fieldwork in Vietnam, Israel, India, Thailand, Singapore, Zanzibar, and Greece. His books include: "Rice Talks: Food and Community in a Vietnamese Town" (2012, Indiana University Press) and "Food and Power: A Culinary Ethnography of Israel" (2018, UC Press). Currently, he is writing a book on "Food and Freedom: Culinary Redemption in the Israeli Periphery" and is immersed in a new research project on "leisure" in Greece.

Marilena Gatsiou completed her undergraduate studies at the Department of History, Archeology and Social Anthropology of the University of Thessaly (Volos, Greece) and postgraduate studies at the "Gender, Culture and Society" Program of the University of the Aegean (Mytilene, Greece). She also holds an MA in Visual Anthropology from Aarhus University (Aarhus, Denmark). Currently, she is a PhD candidate at the Department of Social Anthropology of Panteion University (Athens, Greece). In conversation with feminist and queer theory, her dissertation focuses on the study of pop culture and contemporary art in Kosovo and their connection to local politics. Through her research, she intends to explore new possibilities for agency in artistic practice, sociality and visual cultures. Her interests include queer theory, the politics of desire and chronopolitics as well as the cultures of spectacle and entertainment in Southeastern Europe.

Elia Vardaki received her D.Phil in Cultural Anthropology from the University of Oxford. She has taught extensively in Greek Universities (the University of Ioannina, UoC and Technical University of Crete). She was a Visiting Scholar at the UC Berkeley in 2011. She has collaborated as a research associate in various international interdisciplinary projects in England KIP (UCL), in Greece in the EU funded project Med-Voices (UoCrete). She is currently a senior research assistant in the ERC funded project TRAMAN 21 and TrafficFluid, on the "Social and Cultural Impact of the Autonomous Vehicles".She has also published in

internationally acclaimed journals and edited books.Her research interests are in cultural anthropology and material culture, food politics, space analysis, heritage politics, and technology and social transformation.

Michal Rozanis is completing her PhD thesis at Ben-Gurion University of the Negev, Israel. Her area of interest is the anthropology of food, and she is concentrating on the interactions between food, tourism, and national identity in Greece. Her latest work, "Zorba's Kitchen: Consuming Greekness in Tourist-Oriented Restaurants in Greece" is forthcoming in Handbook on Food Tourism (Editors: Kim, S. & Park, E.). Edward Elgar Publishing.

Rafi Grosglik is Assistant Professor ("Lecturer") at Ben-Gurion University of the Negev, Israel. His areas of interest include sociology and anthropology of food, agriculture, and nutrition. His articles have been published in *Journal of Consumer Culture; Food, Culture & Society; American Journal of Cultural Sociology; EDP – Society and Space*; *Body and Society*; and *European Journal of Cultural Studies*, among others. He is a co-editor of a special issue9 in *Food, Culture & Society* and a special issue on environment and society in *Israeli Sociology*. He is the author of *Globalizing Organic* (SUNY Press).

Emile Tsékénis completed his doctoral thesis in social anthropology in 2000 at the *École des hautes études en sciences sociales* (Paris). He has been teaching the anthropology of sub-Saharan Africa at the Department of Social Anthropology and History, School of Social Sciences, at the University of the Aegean (Lesbos) since 2001. He has been conducting fieldwork in west and south Cameroon in 1991, 1995-1997 and 2011. His research interests and published work include: processes of 'ethnogenesis' and the institution of the 'chiefdom' in pre-colonial Cameroon Grassfields; the conceptualization and the making of personhood in relation to ritual practices, and the production of witchcraft discourses in post-colonial Grassfields/Cameroon. He is the author of *Africa and its Anthropologies: Colonial and post-colonial Ethnographies* (2020, Athens, Patakis) (in Greek).

Konstantinos Serpezis is a BA student in the Department of History, Archaeology, and Social Anthropology, University of Thessaly, Volos, Greece. His research interests pertain to modern and historic Islam, social history of the Ottoman Empire (marriage, sex, leisure, pleasure, socio-economic structures, food etc.), and the 19th century Greek state. He has authored articles in various web-journals, a BA thesis on "The decline of the Ampelakia's cooperative; causes and symptoms"; and a conference paper on "The refugee experience in the literature of the interwar period". He has also worked on the archives of Greek interwar press and oral testimonies of the 1922-1923 Greek refugees at the Historical Archive of Refugee Hellenism.

Alim Koray CENGİZ completed his Master's degree in 2006 at Hatay Mustafa Kemal University, Department of Social Anthropology, with his thesis titled "Bilingualism in Hatay in Terms of Language-Culture Relationship." In 2016, he completed his PhD program in social and cultural anthropology at Ankara University, Faculty of Language, History and Geography, his thesis being entitled "Being a Local: Being from Antakya through Narratives and Images". He is currently working at Hatay Mustafa Kemal University, Faculty of Science and Letters, Department of Anthropology. He conducts research on linguistic anthropology, consumption, nutrition and social media usage in the Hatay province. After the earthquake which destroyed the city on February 6, 2023, Cengiz has began to carry out an interdisciplinary project called "The Memory of Antakya: Preserving Urban Collective Memory of Antakya and Sharing it through Digitalization," in an effort to rebuild the collective memory of the city. The project will be supported by funds allocated by the Turkish Academy of Sciences (TÜBİTAK). Cengiz, who takes part in national and local projects in the context of social and cultural studies, is the president of Hatay Social and Cultural Development Association.

Panel #18

Despina Nazou is a social anthropologist, postdoctoral researcher at the University of Crete. She has conducted two funded postdoctoral researches focusing on local identities of the Aegean, tourism, entrepreneurship and gender. She has recently completed her postdoctoral research on " Archaeology, Tourism and Local Communities: reception, recruitment and appropriation of the archaeological reserve in insular Greece 2017-2021). She has taught undergraduate and postgraduate courses at the University of the Aegean and has published texts and articles in collective volumes and scientific journals.

Katerina Konstantinou is an art historian and anthropologist. She has studied art history and exhibition curating. Recently she obtained her PhD in Social Anthropology (Panteion University of Social and Political Sciences). Her research interests focus on cultural heritage and processes of heritagization. Through the years of her academic itinerary, she has been involved in various research programs and has gained rich research experience. She has been a research fellow at the Institute of Mediterranean Studies-Foundation of Technology & Research. She has worked for museums and cultural institutions in Greece and abroad. She has written papers in journals and collective volumes. She has received scholarships and awards (States Scholarships Foundation, Research Centre for the Humanities, Ministry of Culture, among others).

Eirini Papadaki is an assistant professor of Communication, Mediation and Cultural Industries at the Department of Business Administration and Tourism, Hellenic Mediterranean University, Greece. She holds a ptychion in Journalism and Mass Media Communication from Aristotle University of Thessaloniki and a PhD in Communication and Visual Culture from the University of Kent at Canterbury, Great Britain. She has taught several courses at many universities, she has organized and/or supervised several research projects, and has extensively studied the design of strategic communication in the framework of several cultural industries and their synergies, as well as their semiotic dimensions. Her publications examine subjects of visual communication, the mediation of culture and various forms of art through mass and new media, cultural industries and their synergies, as well as a variety of feedback types in different communication frameworks.

Antonis Kouros is graduate students at the Department of Business Administration and Tourism, Helennic Mediterranean University.

Giorgos Gournis graduate students at the Department of Business Administration and Tourism, Helennic Mediterranean University.

George Efharis Papamattheakis holds a Master of Environmental Studies from Yale University and a Master of Human Geography from Harokopio University. He is interested in the study of infrastructures, environmental science, actually-existing geoengineering, and the urbanization of the countryside. As a 2021–23 Fulbright scholar at Yale, he studied the overlaps between the hospitality industry and the production of environmental science in Greece. Currently, he is a managing editor and associate researcher at kyklàda.press, with which he is recipient of the 2023 Yale Environmental Humanities grant to study post-tourism development imaginaries among small island communities in the Aegean sea. George has co-edited the

books *Islands After Tourism: Escaping the Monocultures of Leisure* (kyklàda.press, 2023), *The Beach Machine: Operating the Mediterranean Coastline* (kyklàda.press, 2022), and *Athens, misprinted: Toward a counter-paradigm* (futura, 2019). His research and writing has appeared in edited volumes and journals such as *Footprint, Log, Clog, Šum, and Cartha.*

Paris Tsartas is a Professor Emeritus of Tourism Development at the Department of Economics and Sustainable Economics, Harokopio University. Between 2010-2014 he has served as the Rector of the University of the Aegean. He was Chairman of the Board of Higher Education of Greece (2014-2015), Member (2010-2014) and President of the Hellenic Universities Rectors' Conference. Alternate board member of Hellenic National Academic Recognition Information Center (NARIC) (2020-2022).He has served as the Director (2017-2020) of the International Master Program (MSc), Open Hellenic University (2013 -2016 and 2020-2022) and at the University of the Aegean (2002-2009). Director of the International Master Program (MSc) entitled "Sustainable Tourism Development: Cultural Heritage, Environment, Society" (a partnership of three leading European Universities: Harokopio University, University of the Aegean and Université Paris I - Panthéon Sorbonne), (2017-2020). President of the Department of Business Administration of the University of the Aegean (2002-2009). Director of the ETEM of the University of the Aegean. (2000-2010). He is an Editor in Chief of "Tourismos: an International Multidisciplinary Journal of Tourism". Member of the Pool of Experts ENQUA. Member of the Reviewers Group European University Association (EUA) and of the Tourist Research Center (TRC). He is the author of a number of articles books and research monographs on Tourism (in English, Greek and French) and contributed to a number of collective edited publications on the same subjects (collective volumes). His research interests cover the areas of Tourism and Tourism Development, Sociology of Tourism, Special and Alternative forms of Tourism, Sustainable Tourism Development, Tourism Policy, and Sociology of Tourism.

Panel #13

Robin Jaslet came to anthropology and ethnology through philosophy and history, and she is interested in processes bringing together human and non-human actors (objects, living beings, spaces, temporalities, etc.). After an initial approach of these issues as part of a study of the theological and mystical functions of illumination in the Western Middle Ages, she turned to ethnography during her Masters in Anthropology at the University of St Andrews (UK) and the study of heritage, memory and temporality in relation to religious ruins in the Scottish Highlands. As part of her dissertation project at the University of Neuchâtel, she is looking at soil erosion on the Greek island of Samothraki and the reconfigurations that its accelerating is causing in agricultural practices, as well as in shepherds' imagining and perception of the environment and landscape.

Dr. Ana Luleva (ID https://orcid.org/ 0000-0002-7185-7867) is a Professor of Ethnology at the Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences.Her research interests are in the fields of anthropology of socialism and post- socialism, anthropology of uncertainty, memory studies, critical heritage studies. Among the recent publications are: Luleva, A. *Culture of Dis/Trust in Bulgaria. Anthropological Perspectives*. 2021, Sofia: IK Gutenberg;*Everyday Socialism: Promises, Realities, and Strategies.* Edited by A. Luleva, I. Petrova, P. Petrov, Sv. Kazalarska, Y. Yancheva, and Zl. Bogdanova. 2022, Sofia: Acad. Publishing House "Prof. Marin Drinov";Luleva, A. Rethinking "Private" in State Socialist Bulgaria. - In: *Everyday Socialism: Promises, Realities, and Strategies.* Ed. by A. Luleva & all., 2022, Sofia: Acad. Publishing House "Prof. Marin Drinov",

50-79. Nenova, G., Luleva, A., T. Kotzeva. 2023. Caring for the Child, Caring for the Family: The Clash over the National Strategy for the Child (2019–2030) in Bulgaria. – In: *East European Politics and Societies: and Culture*, https://doi.org/10.1177/08883254231183002

Georgia Rina is a Postdoc researcher in Social Anthropology in the Department of Balkan, Slavic, and Oriental Studies at the University of Macedonia, Thessaloniki. She is a scholarship holder of IKY. She works as a researcher at the Horizon research program "Challenges andinnovative changes in research ethics reviews" (CHANGER). She holds a master's degree in "Women and Gender: Anthropological and Historical Approaches" from the University of Aegean and a bachelor's degree in social Anthropology from the Panteion University. In addition, she is the editor of articles and a member of the editorial team of the journal EIRINI/Studies of Young Researchers on Gender. She was the managing editor of the e-BCN, the Newsletter of the Border Crossings Network. Her research interests and publications include business anthropology, gender, anthropology of labor, economic anthropology, anthropology of art, anthropology of material culture, identities, and immigration.

Professor Efthymios Papataxiarchis has studied Social Anthropology in the London School of Economics. He received a BSc (Econ.) in Social Anthropology with First Class Honours in 1978 and a PhD on the basis of extensive ethnographic fieldwork in Aegean Greece in 1988. He is also a graduate of the School of Law of the University of Athens. Since 1987 he is teaching Social Anthropology in the University of the Aegean where he has been advisor to the Governing Body of the University for the establishment of the first Department of Social Anthropology in Greece. He has been President of this Department and member of the Senate from 2002 to 2005 and served in various committees including the Research Council of the University of Aegean. From 2000 till 2019 Evthymios Papataxiarchis has been director of the Postgraduate Program 'Social and Historical Anthropology'. He is currently directing the International Postgraduate Summer School 'Cultures, Migrations, Borders' and the Laboratory of Ethnography and has the scientific responsibility of the Observatory of the Refugee and Migration in the Aegean. He has taught as visiting professor in the Universities of Athens and Crete, in the Ecole des Hautes Etudes en Sciences Sociales (Paris) and Bogadici University (Istanbul). He has directed EU funded research projects (Horizon, ELIDEK, ESPA, Pythagoras) and has recently been a Honorary Senior Research Associate at the Department of Anthropology, University College London, and a Senior Research Fellow to the Institute of Advanced Studies of the same university. He has been a founding member of the European Association of Social Anthropologists, a member of the Royal Anthropological Institute and the American Anthropological Association and is currently a member of the Scientific Committee of Greek Review of Political Science and the Greek Review of Social Research and a member of the Editorial Board of Synchrona Themata. He is also directing the series 'Anthropology' and 'Ethnographies' in Alexandria Publications. Efthymios Papataxiarchis has published extensively in Greek, English and French on gender, kinship and power, on extra-domestic sociality, on the anthropology of emotions and the politics of locality. He has combined historical anthropology and microhistory in the study of mid19th c. traformations in Ottoman Western Anatolia during the Tanzimat and is engaged in a long-term project on the history of anthropological ideas in 20th c. Greece. His recent work, inspired by long term fieldwork in a border village community on the island of Lesbos, is on migration and the management of cultural difference. His is currently working on the structures of 'humanitarian governance' and the socio-spatial restructuring effected at the local and regional level by the recent refugee crisis.

Panel #14

Alexandra Bakalaki retired from the Department of History and Archaeology of Aristotle University of Thessaloniki as associate professor of social anthropology and folklore in 2020. She edited the volume Anthropology, Women and Gender (1994) and in collaboration with Eleni Elegmitou wrote the book Homemaking Education and Feminine Duties. From the Establishment of the Greek State until the Education Reform of 1929 (1987). She has also contributed articles and chapters to Greek and international journals and edited volumes. Her main research interests concern the anthropology of gender and the body, economic anthropology, teaching anthropology and Greek ethnography.

Constantinos Diamantis holds an MA in Visual & Media Anthropology from the Freie Universität Berlin. He works in documentary and culture and is a PhD researcher and teaching fellow at the Department of Culture, Creative Media and Industries at the University of Thessaly. Constantinos has been part of the graffiti scene since 2000 and has extensively travelled around the world. He has contributed to many international cultural, artistic, and academic projects as a director, producer, and curator of documentaries, exhibitions, archives, conferences, and festivals. He is the founder of FIJI, a storytelling office that draws inspiration from anthropology and focuses on cultural production in both digital and physical realms. As an advocate of a decentralised lifestyle, he takes action from rural Greece to the world.

Alexandros Papageorgiou is a PhD graduate in Social Anthropology from the Department of History, Archeology, Social Anthropology (IAKA) of the University of Thessaly. His dissertation explores modern day politics of knowledge, specifically "projects" as a technology of governance and subjectification in EU policies for research. He is also interested in contemporary conditions of anthropological labor and knowledge production, and in anthropology's position and role in public debate. This was the focus of the research project "Anthrobombing: Narrative Experimentations for the Design of a Public Anthropology Platform" (2020-2022) that he carried out together with Alexandra Siotou and Penelope Papailias. In the past he has worked, among other things, on bodily techniques and practices as a means of cultural immersion, and on the role of digital social networks in modern social movements.

Elina Kapetanaki teaches sociology and civic culture in secondary education since 2009. She holds a Doctor of Anthropology (Panteion University, 2017) sponsored by Latsis Foundation (Latsis/IAOA) and an MA in Political Science and History (Panteion University, 2007). She was a post-doctoral researcher of the Institute of Historical Research of the National Hellenic Research Foundation (IHR/NHRF, 2022) – "100 memories" research project. Her recent research concerns creative migration and women's work in small clothing industries at the Historical Center of Thessaloniki. Her previous ethnographic fieldwork was contacted in Albania and was connected to practices and understandings of selfhood and mobility between Greece and Albania (2009–2013). Her research interests focus on migration and mobility, gender, anthropology of time and space, urban anthropology, experience and the sense of selfhood.

Zacharias (Zachos) Valiantzas is a PhD candidate in human geography at the Department of Spatial Planning and Development of Aristotle University of Thessaloniki. The topic of his PhD thesis is 'Migration, otherness and the 'right to the city': practices of inhabitance and the lived ambience of urban space'. Issues that were also addressed in his masters' thesis entitled "The lived ambience of the city: dominant uses and heterogeneities in the port of Thessaloniki. A socio-spatial and ethnographic analysis". He has participated in national and international conferences with papers on the issues of urban inhabitance, spatial conflicts and claims,

border regimes in the everyday field of the city, infrastructures and practices of newcomers and urban commons. He is a research associate of the "Laboratory for the Study of Collective Practices for Space and Development" (Co-SPACE) at the Aristotle University of Thessaloniki and a research associate in the project (HFRI) Re-city "Refugees' solidarity city. Institutional policies and commoning practices in Athens, Mytilene and Thessaloniki". His recent research focuses on collective practices of inhabitance and the emergence of lived ambience in the urban fabric. His research interests also focus on critical geography, migration, otherness and the right to the city.

Arezu Rezaian received a PhD in Social Anthropology from The Panteion University of Social and Political Sciences in Athens, Greece in 2023 funded by the State Scholarship Foundation (IKY). Her PhD thesis title is Conceptualizations of Parenthood/Familyhood and Perceptions of Gender Roles: The Example of Afghan and Iranian Refugees in Athens. As of 2015 until 2019, she worked as an interpreter and cultural mediator (Farsi/Greek/English) in the refugee field for various governmental and non-governmental organizations. She has trained interpreters and cultural mediators. In 2016- 2017 she was a research assistant at P.R.E.S.S. Project (Provision of Refugee Education & Support Scheme) run by the Greek Open University. She has presented articles on related topics at anthropological conferences in Greece, Finland and Turkey. Her research interests include issues of migration, diaspora, kinship, motherhood/parenthood, gender, religion as well as the post-colonial theory.

Evanthia Patsiaoura has been elected Associate Professor of Ethnomusicology at the Aristotle University of Thessaloniki. From 2021 to early 2024 she was Lecturer in Ethnomusicology at the University of Manchester. Her work focuses on intersections of music, religion, popular culture and locality, with a focus on African Pentecostal Christianities and Nigerian gospel musics. Evanthia has conducted multi-sited ethnographic fieldwork in Greece, Brazil, Nigeria, the UK and the social media, funded by a DEL doctoral studentship and two postdoctoral FAPESP fellowships. Evanthia's recent and forthcoming publications contribute to discussions of locality and diaspora, religion and popular music and culture, and ethnographic methodology. She has published in journals like Popular Music and Society, Social Analysis, Mana: Studies in Social Anthropology and in edited volumes like The Sage Research Methods Foundations, The Routledge Companion to the Study of Local Musicking, and Musical Communities in Greece in the 21st century: Ethnographic Perspectives, among other outlets. She has taught a range of undergraduate and postgraduate courses in anthropology, ethnomusicology, ethnography and fieldwork, and performance at Queen's University Belfast and the University of Manchester, UK, as well as the State University of Campinas, Brazil.

Christina Korkontzelou is a PhD student at the Department of Social Anthropology, Panteion University, since June 2023. Her doctoral thesis is titled "Paths of Digital Work and Social Reproduction: A Comparative Ethnography of Work in Call Centers in Greece and Bulgaria." She graduated from the Department of History and Archaeology at the Aristotle University of Thessaloniki, specializing in History, and completed the postgraduate program in "Social and Cultural Anthropology" at Panteion University, where she conducted her masters' thesis on the flexibility of work in call centers in Sofia. Since June 2023, she has been working as a member of the research team for the European program "ImproCollBar: Improving Collective Bargaining in the European Union. Comparison of different industrial relations regimes," under the supervision of Assoc. Professor Dimitra Kofti. Her research interests include collective action and trade unionism, class transformations in digital capitalism, new forms of digital work, and the anthropology of post-socialist societies.

Giorgos Poulimenakos holds a bachelor's degree in Social Anthropology from Panteion University of Social and Political sciences, Athens, Greece (2011) and a Master's degree in Anthropology of development and social transformation from the University of Sussex, UK (2014). His master's thesis was on the reconfiguration of urban spatialities in Athens in relation to the formation and reformation of political subjectivities during the Greek crisis. For this thesis he conducted fieldwork in an anarchist squatted social center in Athens, in the context of an intensification of the Greek state's repressive strategy against squats. He has also conducted fieldwork in south Peloponnese, Greece, as part of PRECARIAT, a research project that studied labour market deregulation in Greece during the socioeconomic crisis. This project was based on the Faculty of Social Science at Vrije University of Amsterdam. Since 2021, he has been an Ph.D. fellow in the research program PORTS, funded by the European Research Council (ERC) and based at the University of Oslo. He is conducting fieldwork in the port of Piraeus, focusing on the transformations of labor and the relationship between port and city amidst the privatization of the port and its concession to Chinese interest, which integrated Piraeus in the global supply chain network.

Panel #15

Fotini Tsibiridou, is Doctor of Ethnology-Social Anthropology (EHESS-Paris 1990), professor of social anthropology in the department of Balkan, Slavic and Oriental Studies, and director of the Culture-Borders-Gender/Lab at the University of Macedonia. She carried out ethnographic research in a refugee village of 1922, among Pomak populations and minorities in Greek Thrace, in villages in Macedonia, the Peloponnese, in Istanbul, in the Sultanate of Oman and more broadly in the Middle East and the Balkans. As of 2018 and in the context of postcolonial and feminist criticism, she explores the genre of religiosity, statehood, and gendered subjectivity in post-Ottoman topologies and geographies. Since 2020, as a founding member of the dëcolonıze hellàş initiative, she has been dealing with issues of coloniality and postcolonial archives, the decolonization of gender and the defacement of patriarchy.

Anastasia Mitropanou is completing her studies at the Postgraduate Program "History, Anthropology and Culture in Eastern and South-Eastern Europe" at the Department of Balkan, Slavic, and Oriental Studies of the University of Macedonia, and is also working at the Panhellenic Confederation of Greek Roma "ELLAN PASSE." She has studied Russian Literature at the Department of Russian Language, Literature and Slavic Studies of the National and Kapodistrian University of Athens and Theatre at the Drama School of "Karolos Koun" Art Theatre. Her current research field is the study of Roma communities and subjects in Greece, focusing on the effects of neo-colonial interventions and privatized, non-profit forms of humanitarian and social services on their collectives, identities, and their social role.

Theodosios Paralikas is an Assistant Professor at the University of Thessaly. He is a graduate of the Nursing Department-TEI Thessaly and the Department of Social Theology and Christian Culture. He holds a Postgraduate Diploma in Public Health (MPH) from Technische Universität Berlin, and a Ph.D. from the Department of Social Anthropology and History of the University of the Aegean. His professional activity is about the nursing care of elderly and vulnerable populations. He worked as a nurse in psychosocial care units for the elderly in Berlin, as well as in the welfare field of the corresponding service in the Prefecture of Thessaloniki. His research interests concern the nursing care of elderly and ulnerable populations, the anthropology of health and the ethnography of the clinic. A significant number of studies have been published in scientific journals and have been presented at national and international conferences. From 2013 he is a clergyman of the Holy Metropolis of Larissa and Tyrnavos.

Christos Iliadis studied Political Science and History, earning his PhD in Discourse Analysis from the Department of Government at the University of Essex. His extensive research delves into the dynamics of the minority inclusion/exclusion binary, access to rights, democratic governance, and nationalist politics. In 2018, he authored a monograph examining post-war minority policies in Thrace, which was initially published in Greek and later translated into Turkish, subsequently re-published twice. Throughout the past decade, his scholarly and professional pursuits have prominently focused on Roma communities and general issues of social inclusion. He advanced his post-doctoral research through funded research programs and scholarships. In conjunction with his academic work, he has collaborated with the Council of Europe, most notably as the coordinator of the JUSTROM program in Greece (2017-2022), which aimed to promote access to justice for Roma women. Besides numerous contributions to peer-reviewed journals and edited volumes, he has authored various reports, particularly for esteemed organizations such as the Fundamental Rights Agency and the Council of Europe. In 2023, he co-founded ACTROM together with Roma professionals. Currently, he is a post-doctoral researcher at Panteion University (working in the CitRepJus project), continuing his research on Roma communities and their access to rights.

Enkelejda Sula-Raxhimi is an anthropologist specialized in Political Anthropology and an assistant professor at the School of Conflict Studies, at Saint Paul University in Canada. Her research interests focus on migration and forced displacement - due to conflict and climate change, power and abuse of power, political and colonial violence, gender and conflict, Roma minorities, ethnography of the state, Mediterranean and the Caribbean region. She has conducted field research in France, Albania, Kosovo, and Haiti.

Panel #16

Lydia Karazarifi is a PhD Candidate at the Faculty of Social and Political Science in Scuola Normale Superiore in Florence, Italy. Also, she is a member of COSMOS, a research center of social movement studies. Her PhD research focuses on water as a commons in contexts linked with participatory democratic mechanisms and direct social actions. Throughout this framework, she works towards the intersection of two bodies of academic literature; one is in social movement studies and the other belongs to political ecology. Before becoming a PhD candidate, Lydia obtained a Bachelor's Diploma in Psychology from the Aristotle University of Thessaloniki and a Master's Degree in Social and Cultural Anthropology from KU Leuven. She has participated in social movements related to natural resources management, such as water and earth social struggles and initiatives for the commons. Besides, she is an amateur in photography and multimedia use in the framework of the communication of her research in and beyond academic audiences. Her previous working experience includes the collection and analysis of oral stories, secondary archival research and qualitative research. She has written articles for online magazines and participated in collaborative writing projects in the fields of social, political science and critical humanities.

Gene Ray is Associate Professor of critical studies in the CCC Master Program at Geneva University of Art and Design (HEAD – Genève, HES-SO). He is the author of *After the Holocene: Planetary Politics for Commoners* (Autonomedia, forthcoming 2024) and *Terror and the Sublime in Art and Critical Theory* (Palgrave Macmillan, 2005, 2010), and is co-editor of *Art and Contemporary Critical Practice* (MayFly, 2009) and *Critique of Creativity* (MayFly, 2011). His essays have appeared in *Third Text*, *Yale Journal of Criticism*, *South as a State of Mind*,

Brumaria, *Left Curve*, *Historical Materialism*, *Constelaciones* and *Nordic Journal of Aesthetics*, as well as numerous edited books and anthologies.

Antonis Petras is a master's student in "Mobility Studies" in the Department of History, Archaeology and Social Anthropology at the University of Thessaly. He has a bachelor in History and a bachelor in Anthropology from the same department. He has also participated in various Erasmus+ programmes focusing on different aspects of the climate crisis. Through the Laboratory of Social Anthropology of the University of Thessaly he has co- curated a podcasts series entitled "Claiming Visibility: Voices from the margins" in which he discussed some of Volos' main environmental issues. He is a member of the student network of the Decolonize Hellas initiative, an elected representative of the student union and participates in the city's social movements.

Georgia Haikali is a graduate of the Faculty of Philosophy of the National and Kapodistrian University of Athens and a postgraduate student of folklore in the "Folklore and Literature- Georgios A. Megas" program. Her research interests are the study and understanding of the ways in which people give meaning to elements of folk culture in modern societies, the study and understanding of resistance mechanisms and the creation of solidarity networks and the ecological dimension and interpretation of folklore phenomena.

Panel #17

Sophia Zisakou is a PhD candidate in the Department of Sociology of Law at Lund University in Sweden and an asylum lawyer in Greece. Her previous research (Zisakou 2023; 2021) and current PhD dissertation, entitled 'Feeling Queer, Feeling Real: Affective Economies of Truth in Queer Asylum Politics,' focus on credibility assessment in queer asylum claims in Greece. Sophia holds an LLM in Public International Law and an MA in Gender Studies. Since 2016, she has been working as a lawyer and legal coordinator, specializing in LGBTIQ+ and unaccompanied minors' asylum cases, for European and Greek organizations such as EUAA, Safe Passage, and the Greek Council for Refugees.

Enkelejda Sula-Raxhimi is an anthropologist specialized in Political Anthropology and an assistant professor at the School of Conflict Studies, at Saint Paul University in Canada. Her research interests focus on migration and forced displacement - due to conflict and climate change, power and abuse of power, political and colonial violence, gender and conflict, ethnography of the state, Mediterranean and the Caribbean region. She has conducted field research in France, Albania, Kosovo, and Haiti.

Konstantinos Kolovos is a social anthropologist and a social worker. He holds a PhD in Social Anthropology (Panteion University). His thesis is on: "Forced Migration Trauma as an Identity? Narratives of Women Asylum Seekers living in Athens". He has worked with refugees and migrants for the last eighteen years as a Case Worker-Team Leader-Coordinator in various NGOs in the humanitarian field. From 2007-2024 he worked in Day Centre Babel, Arsis, Praksis, Diotima-Centre for Women Studies and Research, Doctors of the World, SolidarityNow, Danish Refugee Council, Greek Asylum Service, the European Asylum Support Office and Epapsy. His scientific interests are in the field of anthropology of suffering, anthropology of migration, medical anthropology, visual anthropology. In 2010-2011, he was responsible for scripting and research for the ethnographic documentary series of Greek National Television, (ERT) "Tribes of Athens", a 13 documentaries project on the communities of migrants and refugees living in Athens. He has also offered educational trainings and workshops to social anthropologists,

social workers, intercultural mediators, lawyers, psychologists and other staff members of Greek and International NGOs and public servants working in the refugee field in Athens, Lesvos, Thessaloniki, Rome, Cagliari, Verona, Bologna, Plymouth, Paris, Luxemburg, Vienna, Prague, Hradec Kralove and Yerevan.

Caterina Borelli holds a BA in Intercultural Studies by the University of Trieste (Italy), and a MA and PhD in Social Anthropology by the University of Barcelona (Spain), where she specialized in urban anthropology. Currently she is a Marie Skłodowska-Curie fellow at the Ca' Foscari University of Venice (Italy), with the research project BeCAMP – Beyond the camp: border regimes, enduring liminality and everyday geopolitics in Italy and Spain which aims at offering an ethnographically rooted account of the life within the European reception system, understood as an enactment and a constitutive factor of a wider border regime. Beside academia, she has an extensive experience as social worker in the field of migration: her last job before embarking on her current research project was coordinating an asylum seekers' reception centre in a small province town in north-eastern Italy.

Michelle von Dach is a PhD researcher at the University of Zurich (Switzerland) at the department of Social Anthropology and Cultural Studies since February 2021. As part of her doctoral dissertation and of a Horizon 2020 research project called "HumMingBird - Enhanced migration measures from a multidimensional perspective", she has been conducting ethnographic research in different parts of Italy. This includes the Swiss-Italian border area and Susa Valley at the French – Italian border, and a one-year fieldwork in the capital Rome, between 2022 and 2023. Throughout the research, she gathered approximately 30 semi-structured interviews detailing the journeys of individuals who entered Europe 'irregularly', through the various Routes. Subsequently, in Rome she conducted ethnographic fieldwork with the aim of researching precarity and opportunity in 'irregular' migrants' life that just arrived in Italy, trying to get to know the perspective of migrants themselves.

Dimitris Parsanoglou is an associate professor at the Department of Sociology of the National and Kapodistrian University of Athens. He is the director of the Centre for Social Theory and Empirical Research. He has taught at the University of Crete, Panteion University of Social and Political Sciences and the University of the Aegean. He has coordinated, among others, the FP7 research project "MIG@NET: Transnational Digital Networks, Migration and Gender" and the ELIDEK-funded project "Beyond the 'refugee crisis': investigating patterns of integration of refugees and asylum seekers in Greece". He was also a postdoctoral researcher at the University of Peloponnese in the framework of the research project ARISTEIA "Migration Management and International Organizations: a history of the establishment of the International Organization for Migration".

Vassilis Tsianos is a professor at the Department of Social Work of the Kiel University of Applied Sciences. He has taught at the University of Frankfurt am Main and the University of Hamburg. From 2010 to 2013 he was research coordinator for "Border crossings" in the research group at the University of Hamburg, within the FP7 research project "MIG@NET: Transnational Digital Networks, Migration and Gender". He was also a coordinator of the European research project "Young Urban Cartographies YouMap" (Education and Culture DG: Youth in Action Programme) and has been a researcher at the Institute for European Ethnology and Cultural Anthropology at the University of Frankfurt am Main.

Pantelis Probonas is a PhD candidate in Social Anthropology at the University of Thessaly. He is working on a multi-sited ethnography about the politics of death and the disposal of refugees' dead bodies at the EU frontier. Theoretically, he is mostly interested in the body, politics of life and death, medical anthropology, borders and borderlands. He is a member of

the organizing team of Pelion Summer Lab and co-founder of the non-profit Cosmopolitic.

Phevos Simeonidis is a PhD candidate at the University of Durham in Government and International Affairs School.

Effie Dousi studied Law at the Aristotle University of Thessaloniki with postgraduate studies in Criminology at the Department of Sociology and Social and Cultural Anthropology at Panteion University. As a legal advisor she has been systematically involved since 2014 in the issues of litigation protection and human rights advocacy, participating in various research activities and interventions. Her theoretical interests include political anthropology, border anthropology, humanisms, humanitarian action, gender studies, body technologies, theories of subjectivity and responsibility, biopolitics, politics of memory and research activism.

Iliana Papaggeli is a journalist and director of the independent investigative medium Solomon. She specialises in covering refugee and migration issues, while her other areas of interest include the far right, food systems and corruption. She has been shortlisted for the European Press Prize 2021 and won the IJ4EU Impact Award for her story 'The Moria Minutes', a cross-border investigation by Solomon, Investigative Europe and Reporters United. She studied Psychology (BA) and Social Anthropology (PhD candidate, MRes).

Panel #18

Eirini Avramopoulou is Assistant Professor of Social Anthropology and P.I. of the research project "Affect-scapes of care: Gender-based violence and resilience during the Covid-19 pandemic," funded by the Hellenic Foundation for Research & Innovation and hosted at the Department of Social Anthropology at Panteion University of Social and Political Sciences, Athens, Greece (see: https://covcare.gr/en/). She has done extensive research in Turkey and Greece, and her research interests include anthropology of human rights, social movements and activism; feminist and psychoanalytic approaches to subjectivity, biopolitics and affect; and more recently she focuses on asylums, displacement, crisis, memory, trauma and 'caring economies'. She is the author of Porno-graphics and Porno-tactics: Desire, Affect and Representation in Pornography, (co-edited with Irene Peano, 2016, Punctum Books), Affect in the Political: Subjectivities, Power and Inequalities in the Modern World, 2018, Nisos: Athens (in Greek), Sexuality's Object(ion)s. Critical Theories, Interdisciplinary Readings, co-edited with Pako Chalkidou, 2022, Topos: Athens (in Greek), and Critical Public Anthropology in the Field of Gender Studies and Feminist/Queer Politics, co-edited with Eleni Papagaroufali, forthcoming, Topos: Athens, (in Greek). She has been a member of the administrative committee of the Laboratory for Anthropological Research, Department of Social Anthropology, Panteion University and member of the Gender Equality Committee at Panteion University. She is also a member of the editorial advisory board of the e-journal Feministiqá.

Athena Athanasiou is Professor of Social Anthropology and Gender Theory at Panteion University of Social and Political Sciences (Athens, Greece). She is Dean of the Faculty of Social Sciences. Her research interests include: contemporary critical theory, gender studies, feminist and queer theory, politics of memory and mourning, biopolitics, citizenship, vulnerability and resistance, theories of performativity, decolonial critique, and ethics and politics of witnessing. Among her publications are the books: *Agonistic Mourning: Political Dissidence and the Women in Black* (Edinburgh University Press, 2017); *Dispossession: The Performative in the Political* (with Judith Butler, Polity Press, 2013); *Crisis as a 'State of Exception'* (Athens, 2012); *Life at the Limit: Essays on Gender, Body and Biopolitics* (Athens,

2007); *Queer Politics / Public Memory: 30 Texts for Zak* (co-ed. with Grigoris Gkougkousis and Dimitris Papanikolaou, Athens: Rosa Luxemburg Institute, 2020;) *Rewriting Difference: Luce Irigaray and 'the Greeks'* (co-ed. with Elena Tzelepis, SUNY Press, 2010); *Deconstructing the Empire: Theory and Politics of Postcolonial Studies* (Athens, 2016); *Feminist Theory and Cultural Critique* (Athens, 2006); *Biosocialities* (Athens, 2011). She has been principal investigator and/or member of research teams funded by: European Research Council (ERC), Hellenic Foundation for Research and Innovation (HFRI), Rosa Luxemburg Foundation, International Consortium of Critical Theory Programs (University of California Berkeley and Mellon Foundation), European Commission (Action grants, Seventh Framework Programme, Sixth Framework Programme), Marie Curie Postdoctoral Fellowships (academic adviser). She is a member of the editorial advisory board of several journals (*Critical Times*, *Feminist Formations*, *Philosophy, Politics and Critique*, *Journal of Greek Media and Culture*, and others).

Panagiotis Antoniadis is a Ph.D. candidate at the department of Social Anthropology, Panteion University of Social and Political Sciences, Athens, Greece. His doctoral research, titled 'Sex as an ethicopolitical encounter: psycho-biopolitics of intimacy and the pedagogy of desire in the post-HIV/AIDS Greek queerscapes', is an ethnographic study of sexual intimacy as an ethicopolitical and biosocial encounter supervised by Prof. Athena Athanasiou. He holds a Bachelor's degree in Law and a Master's degree in Gender and Sexuality Studies, while he currently works as a researcher and trainer for the EU-funded CERV project Free All - Inclusive services for All LGBTIQ people.

Ismini Gatou holds a PhD from the Department of Cultural Technology and Communication of the University of the Aegean. Her research brings together theoretical and methodological tools from sound and media studies, anthropology of space and the senses, as well as multimodal and sensory ethnography. In her creative practice she experiments with various materials, media and forms such as field and voice recordings, sound compositions, interactive audio-mappings and locative media arts. Her thesis entitled "Narratives and affects in motion. A research-creation on spatial experience through the use of mobile digital media", which was funded by the A.G. Leventis Foundation (2016–2017) and the State Scholarships Foundation (IKY) (2018–2022), focused on issues of spatiality, mobility/non-mobility and dwelling, seen through the sound-based locative condition. She has conducted postgraduate studies in Cultural Informatics at the University of the Aegean on a scholarship from the A.G. Leventis Foundation and in Cultural Management at the Panteion University of Social and Political Sciences. She holds a degree in Communication and Media Studies from the National and Kapodistrian University of Athens. Her work has been published through presentations and papers at Greek and international conferences, through publications in printed and online journals, as well as through participations in exhibitions and art festivals in Greece and abroad. In 2022–23 she received the ARTWORKS Award (visual arts field: multiple and new media) and was a fellow of the Stavros Niarchos Foundation (SNF) Artist Fellowship Program.

Nelli Kambouri is an assistant professor teaching "Methods and Techniques of Social Research" at the Department of Social Anthropology, Panteion University of Social and Political Sciences. At the same time, she works as a researcher in the ERC CoG program *Soundscapes of Trauma: Music, Sound, and the Ethics of Witnessing* (MUTE) by Anna Papaeti and teaches "Feminist Methodologies and Intersectionality" at the Hellenic Open University. In the past, she worked as a researcher at the National Research Foundation, the Centre for Gender Studies at Panteion, the University of Hertfordshire, the Foundation for Science and Technology (FORTH), as an occasional lecturer at Panteion and the University of Athens and as a scientific advisor to the General Secretariat for Gender Equality and the International Labor Organization (ILO). Her research interests focus on issues of gender, migration, technology and social movements.

Chara Kotsali is a choreographer and performer. She graduated from Rallou Manou Professional School of Dance. She also holds a bachelor's degree in Theater Studies and a master's degree in Social and Cultural Anthropology,as well as being trained in music. She explores choreography and performance through an expanded approach, attempting to involve methodologies from anthropology, documentary art, music, and other performing languages, while she is particularly concerned with the politics of sound and movement.Her work has been presented in venues in Greece and abroad, while the solo *to be possessed* was selected as one of Aerowaves' Twenty24 works. She is the supported choreographer of the Onassis Cultural Center for 2023-2024 as part of the Grand Luxe Network. In 2023 she received the Greek Critics Association award for best theatre choreography (The rise of Arturo Oui, directed by Aris Biniaris). As a performer, she has collaborated among others with Christos Papadopoulos, Euripides Laskaridis, Patricia Apergi, Iris Karayan, Sofia Mavragani, Tzeni Argyriou, Argyro Chioti, performing both in Greece and abroad. She teaches contemporary dance techniques in professional dance schools and has facilitated movement classes and workshops in the female prisons of Elaionas (Thiva) and Korydallos.

Leandros Kyriakopoulos is Assistant Professor at the *Department of Sociology* of the University of Athens, with research interests in contemporary technocultures, digital networks, (rave) music cultures and technoaesthetics. He is the author of *Representations of the Uncanny* (Nissos 2020) and editor of the thematic issues *Digitality, Aestheticization, Autonomy of Affect* (Utopia vol. 133) and *Spaces made of Sound – Times of Technique: Interfaces between Technology, Networks, Music and the Body* (Automaton Journal 1.2). He is currently a researcher on the ERC MUTE program at the National Hellenic Research Foundation, exploring the use of sound technologies in torture and warfare.

Soula Marinoudi holds a phD from the Department of Social Anthropology, Panteion University of Social and Political Sciences. She has taught Anthropology of health and body, contemporary anthropology and gender studies as an adjunct lecturer at the same University, as well as at the University of Thessaly and National and Kapodistrian University of Athens. She is recipient of Iraklitos Phd Scholarship Program, Melina Merkouri Foundation and State Scholarship Foundation. Her work on anthropology, gender and disability studies are included in Greek and international scientific journals and collective volumes. She currently works as a special education teacher in secondary education.

Evi Nakou is a musician and sound artist. Her practice is a hotchpotch of listening and sharing gestures of sound, text, and performance. Her work explores proximity and intimacy through accentuating situated stories in an improvised and semi-structured manner – stories often untold, unheard or erased. Evi is a co-founder of the music ensemble Breakfast Club quartet and has recently joined the Feminist Autonomous Centre for Research collective as a co-coordinator of the research area Art as Research: Visual, Performative, and Documentary Knowledges. She has collaborated with organizations such as the Barbican Centre, Guildhall School of Music and Drama, Women for Refugee Women, Melissa Network, Goethe-Institut Athen, New York Philharmonic, CTM Festival, Greek National Opera, Athens Epidaurus Festival, Deutsche Oper Berlin, and Onassis Stegi, on the basis of conceiving and facilitating context led pedagogies and performing arts practices. She has coordinated workshops on music and sound improvisation and collaborative composition with people from diverse backgrounds and life paths, locally and internationally, namely Beit AlMusica in Palestine, La Sonora in Argentina, and Drum Works in the United Kingdom, as well as the Korydallos Prison Complex, the Organization Against Drugs (OKANA), various schools, and hospice, health care, and detention facilities in Attica, Greece. Evi is a PhD candidate at the University of Thessaly,

Greece.

Neni Panourgiá is an anthropologist, the Academic Adviser at the Justice-in-Education Initiative, and Adjunct Associate Professor at the Prison Education Program at Columbia University through which she teaches in the New York State and the Federal prison system. She has previously held positions at Princeton, Rutgers, NYU, Bard College, The New School for Social Research, and Université de Paris VIII, St Denis. She was co-editor of Anthropology and Humanism (2020-2021), and the Journal of Modern Greek Studies (2013-2016), and co-Chair of the Anthropology Section of the New York Academy of Sciences (2009-2011). Her ethnographic work is located at the nexus of history, politics, and the apparatus of discipline with specific focus on the multi-valence of confinement. Her monographs Fragments of Death, Fables of Identity. An Athenian Anthropography (1995) and Dangerous Citizens: The Greek Left and the Terror of the State (2009) have received many awards among which The Victor Turner Prize for Ethnographic Writing, the Edmund Keeley Book Prize in Modern Greek Studies, the PROSE Award, The Chicago Folklore Prize, the International Society for Ethnohistory. She has co-edited, with George Marcus, the volume Ethnographica Moralia. Experiments in Interpretive Anthropology (2008), and has edited the photographic volume East of Attica, 1930-1997, and the Special Issue "COVID-19: Auto-ethnographies of Incarceration" in Synapsis: A Journal of Medical Humanities (2020). Her essays can be found in Mousse, Documenta, American Ethnologist, angelaki, Public Culture, Anthropology and Humanism, and elsewhere. Her new book Λέρος: Η γραμματική του εγκλεισμού, published in July 2020 in Greek (Nefeli Publishers), is in its second edition and it is forthcoming shortly in English under the title Foucault's Node: Leros and the Grammar of Confinement. https://justiceineducation.columbia.edu/people/profiles/neni-panourgia/

Anna Papaeti (PhD, King's College London) is Principal Investigator of the ERC Consolidator Grant Soundscapes of Trauma: Music, Sound, and the Ethics of Witnessing (MUTE) at the Institute of Historical Research of the National Hellenic Research Foundation. She writes about the nexus of music, sound, violence, and listening, as well as the intersections of politics, ethics, and aesthetics. She held two Marie Skłodowska Curie Fellowships at the University of Goettingen (2011–2014, FP7) and at Panteion University, Athens (2017–2019, Horizon 2020). Her research has also been supported by DAAD, Onassis Foundation, and the Centre for Research for the Humanities, Athens. She has published widely in edited volumes and scholarly journals. In 2013 she co-edited two special issues on music torture and music in detention. She is also a research-based-art practitioner, working in sound and textual forms. She created the podcast The Undoing of Music (Museo Nacional Reina Sofía, Madrid, 2019), the installation in/audibility (Athens, 2022), and with Nektarios Pappas the installations The Dark Side of the Tune (Athens, 2016) and Néos Parthenónas (Loutraki, 2019).

Athena Peglidou studied Philosophy, Pedagogy & Psychology at the Faculty of Philosophy, Aristotle University of Thessaloniki, Social Anthropology (D.E.A.) & (Thèse en Doctorat) at the École des Hautes Études en Sciences Sociales (E.H.E.S.S.), Anthropological Documentary at the universities Nanterre - Paris X & École Pratique des Hautes Études (E.P.H.E.) (D.E.A.) in Paris. She has researched the gendered aspects of cleaning compulsion and depression in the Greek context, the management of eclectic healing authorities and the therapeutic itineraries among the medical, the religious and that on their edges (practitioners, magicians, monks). She has analyzed the interrelation between subjectivity and self-healing, consumption of psychotropic drugs and their social and psychosomatic side effects, care and hospitalization. She has conducted ethnographic studies on the gendered experience of the Greek-Albanian border with visual media (2004-7), on the moral economy of gift-giving in the Greek medical context (2011-12), on the nexus of social vulnerability, inequality and schizophrenia (2013-15), the construction of sacrifice and heroism in the age of Covid-19

(2019-20). She has been interested in the reflective relations between colonialism and Greek Folklore Studies using as an analytical axis the use of audiovisual media and images' production (2017-18). She has been member of the COST Action (IS1206) 'Femicide Across Europe" (2013-17), she is currently member of the advisory board of European Observatory on Femicide (E.O.F.) and coordinator of the research group of E.O.F. in Greece and of https://femicide.gr/

Nefeli Roumelioti is a PhD candidate at the department of Social Anthropology, Panteion University of Social and Political Sciences. She has a Bachelor's degree in Psychology (University of Crete) and has concluded her postgraduate studies in Social Psychiatry (Democritus University of Thrace) and Social Anthropology (Panteion University). She has been working as a psychologist for many years, in multiple refugee support structures. Her research interests are focused on topics that lay at the intersection of the disciplines of social anthropology and psychology and/or psychoanalysis. In her doctoral thesis titled "On the limits of politics of life and necropolitics. Performing vulnerability in the context of "refugee crisis" in Greece" she examines the intersections of the politics of vulnerability and the production of psy discourses and practices in the context of political asylum in Greece. Her ethnographic research focuses on the intersubjective encounters between mental health workers and refugees and on the performativity of psychic pain within clinical mental health structures in Athens.

Panel #19

Marios Chatziprokopiou holds an MA in the anthropology of performance (Ecole des Hautes Etudes en Sciences Sociales de Paris), funded by the French Government and the Michelis Foundation, and a PhD in performance studies (Aberystwyth University, Doctoral Career Development Scholarship. He has been a postdoctoral researcher at the Research Centre for the Humanities in Greece, and at the University of Thessaly. His research focuses on performances of migration and refugeeness, contemporary re-readings of ancient drama, performances of gender and sexuality, and ritual performances of lament. His articles appear in international edited volumes and peer-reviewed journals. He has presented performances and lecture performances internationally (see indicatively: Oxford University, Mouvoir Tanztheater/ Cologne, Spinnerei/ Leipzig, Onassis Foundation, Macedonian Museum of Contemporary Art, Athens Biennale, Mostra Latinoamericana de Perfomances Urbanas/ Brazil etc.), and he has worked as a dramaturge in several productions (Athens and Epidaurus Festival, Dimitria Festival, Philippi Festival etc). He translates Clarice Lispector into Modern Greek. His first poetry book *Topical Tropics* (Antipodes, 2019) explores issues of queer mourning and desire in connection to oral poetic traditions. It has been shortlisted the State Literary Award for Best Poetry. In 2023 Marios was a writer-in-residence at Ulysses Shelter (Belgrade) and a Vakalo Visiting Artist at the University of Michigan.

Martha Bouziouri is a director, dramaturge, and Doctor of Social Anthropology (Panteion University of Social and Political Sciences). She is also the Artistic Director of the International Network of Documentary Theatre and co-founder of the production company PLAYS2PLACE. Martha creatively navigates between the two fields (documentary theater and anthropology) by creating documentary theatre works that address contemporary socio-political issues and explore the relationship between the human and the political. In recent years, her interest has revolved around the areas of trauma and gender identity, with works touching on issues such as gender-based violence (Pietà, Amarynthos), women's self-determination (Cyankali, Penelope's Journeys), and the healing power of female friendship (À deux voix). Martha is a

graduate of the international programs CIRCLE-Women Doc Accelerator and Directors Lab Mediterranean of the Lincoln Center Theater Directors Lab program-New York and of international networks such as EWA (European Women's Audiovisual Network), WIFT, Cultural Innovators Network, and the Robert Bosch Alumni Network. Her work has been supported by/presented at significant organizations, theaters, and festivals in Greece and abroad (Athens and Epidaurus Festival, National Theatre of Greece, Municipal Theatre of Piraeus, Onassis Cultural Centre, Athens Biennale, Thessaloniki Documentary Film Festival, Cité Internationale des Arts, CENTQUATRE, the French Institute, UB, Warsaw Museum of Modern Art, Warsaw Biennale, Chantiers d'Europe - Theâtre de la Ville, Festival of New Dramaturgies, etc.).It has also been featured in international journals such as CRITICAL STAGES and FKW: Journal for Gender Studies and Visual Culture, among others.

Charis Pehlivanidis is a graduate of the Department of Theatre, School of Fine Arts of the Aristotle University of Thessaloniki. Having received a scholarship from I.K.Y. (State Scholarship Foundation) he completed his postgraduate studies with the title "MA in Theatre: Devised Theatre" at the Dartington College of Arts (UK). He has been awarded by the academic community of the Aristotle University of Thessaloniki with the "Award of Excellence - International Alumni Awards". Since 2007 he has worked as a director, actor and dancer at the State Theatre of Northern Greece. In 2012 he co-founded the artistic collective influx. The group's theatre works have been presented at the National Theatre of Greece, the National Theatre of Greece, the Athens Festival 2018, the International Dimitria Festival, the National Theatre of Oslo (International Ibsen Festival), the Volksbühne Theatre in Berlin, the International Ibsen Conference (in Skien, Norway) and the Center for Hellenic Studies at Harvard University (Washington, D.C., USA). He presents webinars entitled "Documentary Theatre Seminar: Directing the Real". In September 2021 he was elected as the new artistic director of the Muinicipal Theatre of Ioannina city. Finally, he is a PhD candidate (Dep. of Theatre, A.U.TH.) with a research title: "Aspects of the political in documentary theatre: Searching for the 'imaginary institution of society' in contemporary dramaturgy".

Styliana Galiniki studied Archaeology at the Faculty of Philosophy of the Aristotle University of Thessaloniki and theatre at the "Drama Studio Parathlasi". In her PhD thesis at the School of Architecture (Sector III: Architectural Language, Communication & Design) of the National Technical University of Athens, which deals with the social uses of antiquity through the case of the modern public sculpture of Thessaloniki, she developed and applied a theatrical model for the analysis and interpretation of spatial memory practices. Her scientific interests focus on the social uses of cultural heritage and the public performances of collective memory, the negotiation of the identity of the city of Thessaloniki, and the history of archaeological research. Her field of research is also the museum-literature connection through theatrical and digital creative actions that she inspired and implemented at the Archaeological Museum of Thessaloniki, where she works as Head of the Department of Stonework, Wall Paintings and Mosaic Collections. In 2016 she edited the historical album *"Oh, dearest Tzoumaya!": 100 years since the hostage-taking of the inhabitants of Herakleiain the regional unit of Serres, 1916-2016"* and in 2021 she co-edited with E. Solomon the collective volume *"The work of magic art: history, uses and meanings of the monument of the Incantadas of Thessaloniki*. She has also written and published two literary books.

Areti Kondylidou works as a social anthropologist at the Greek Ministry of Culture. She holds a Bachelor's degree in History and Archeology, and a Bachelor's degree Integrated Master's in the School of Drama, both from the Aristotle University of Thessaloniki, Greece. She also holds a Master's degree in Social Anthropology, from the École des Hautes Etudes en Sciences Sociales, in Paris, France. Her research interests include local and oral history, anthropology and museum theater. She has been working for the last years, at the Cultural Venue of

Islahane, in Thessaloniki, curating exhibitions and organizing theatro - educational programs, and cultural events. She has published articles and participated in many conferences. She has collaborated with State Theatre of Northern Greece, in the idea of creating the museum theatre performance: "Path to the sea" from Antonis Sourounis' s book (2018). She has collaborated with "Theatre Stathmos" as a scientific advisor for the representation "Islahane" (2022). She collaborates with "Culture-border-gender lab" of the University of Macedonia. She has presented her performance "Noli me tangere" at the 1st festival of creativity of Omnia Theater and at the Sozopolis' "performances in the portico" in Thessaloniki (2022).

Experiential workshop of interactive storytelling

Coordinators: Maria Mahaira (Adrachti), Athena Peglidou (AUTH)

Maria Mahaira is a storyteller. She trained and studied alongside great storytellers. She has founded "Adrachti" https://www.facebook.com/adrachtiafigimata and is a member of S.E.E.A.I.E. She has collaborated and conducted storytelling performances and experiential storytelling and fiction workshops for institutions that promote arts, culture and education. She has collaborated with Theatres, Museums, Cultural Institutions, University Schools and Schools. She has implemented storytelling performances, educational activities and experiential workshops on the art of storytelling under the auspices of the Ministry of Culture and the Bodossaki Foundation. Indicative actions: Experiential Workshops. "From the collective action to the collective experience". Story telling techniques for kindergarten teachers" Organisation: OMEP. "Storytelling techniques" Cycle of seminars for teachers. Organization. "Stories of silver and so-and-so" International Museum Day."Narrative in education - Narrative techniques" Organized by the Regional Directorate of Primary and Secondary Education of Epirus in collaboration with the Department of Scientific and Pedagogical Guidance of Primary Education of Epirus and the PEK Ioannina."Seminar on Children's Literature & Storytelling" Organized by the Department of Early Childhood Education and Care, University of Ioannina.Performances- Programmes:"Femicide:Past and Present".Narratives and experiential workshops for high school students and university students to raise awareness and reflection on the phenomenon of femicide and gender violence.Organization.Narrative and fiction workshops for mental health sufferers.KICPE Foundation. "Separations - Ethnography meets art" Performances Narratives – Experiential workshops, Ministry of Culture and Tourism Department of Intangible Cultural Heritage.

Athena Peglidou, assistant professor at the Department of History and Archeology (Aristotle University of Thessaloniki), has studied Philosophy, Pedagogy & Psychology at the Faculty of Philosophy, Aristotle University of Thessaloniki (Ptychion,1993), Social Anthropology (D.E.A., 1995) & (Thèse en Doctorat, 2004) at the École des Hautes Études en Sciences Sociales (E.H.E.S.S.), Anthropological Documentary at the universities Nanterre - Paris X & École Pratique des Hautes Études (E.P.H.E.) (D.E.A., 1998) in Paris. She has researched the gendered aspects of cleaning compulsion and depression in the Greek context, the management of eclectic healing authorities and the therapeutic itineraries among the medical, the religious and that on their edges (practitioners, magicians, monks). She has analyzed the interrelation between subjectivity and self - healing, consumption of psychotropic drugs and their social and psychosomatic side effects, care and hospitalization. She has conducted ethnographic studies on the gendered experience of the Greek-Albanian border with visual media (2004-7), on the moral economy of gift-giving in the Greek medical context (2011-12), on the nexus of social vulnerability, inequality and schizophrenia (2013-15), the construction of sacrifice and heroism in the age of Covid-19 (2019-20). She has been interested in the reflective relations between colonialism and Greek Folklore Studies using as an analytical axis the uses of audiovisual media and images' production (2017-18). She has been member of the COST Action (IS1206) 'Femicide Across Europe" (2013-17), she is currently member of the

advisory board of European Observatory on Femicide (E.O.F.) and coordinator of the research group of E.O.F. in Greece and of https://femicide.gr/.

Art and anthropology: the uncertain in-between

Coordinator: Sofia Grigoriadou (TWIXTlab), MA in visual arts & PhD in social anthropology

Sofia Grigoriadou holds a PhD in Social Anthropology (Panteion University, Athens). Her PhD research is focused on the interrelations between art and the city in Athens and Skopje, as well as between art and anthropology. She holds an MFA degree from the Athens School of Fine Arts. She is a graduate of the ASFA. (2013) and the Philosophical, Pedagogical and Psychological Department of the University of Athens (2006). She has participated in various exhibitions, conferences, research and artistic projects in Athens, Skopje, Edinburgh, Istanbul, Beirut and elsewhere. She has co-curated and co-organised artistic projects and exhibitions. She has assisted at the A painting workshop at the ASFA. She edits texts, translates, illustrates, and writes. She collaborates with people from different fields: she is a co-founding member of Akoo-o, an interdisciplinary collective on sound, walking and technological mediation; member of the kyklada.press editorial team, a publishing initiative resonating with phenomena in the Aegean Archipelago; lastly, she is a co-founding member of **TWIXTlab,** a long-term project with a research, creative and educational character, located between –or twixt– contemporary art, anthropology and social reality. The activities of TWIXTlab include organising lectures, seminars, and workshops on visual and performing arts and their media. They also include theoretical and methodological research in the social sciences, humanities, art history and art theory. TWIXTlab was founded in 2014 on the initiative of anthropologist and visual artist Elpida Rikou. Anthropologist and sound designer Giorgos Samantas and natural scientist Eugenia Vacalopoulou are its members, too.

Experiments in public anthropology "From the 5th Floor": Anthrocomics and podcasts

Coordinator: **Penelope Papailias**, Associate Professor, University of Thessaly

Penelope Papailias is an associate professor of social anthropology at the University of Thessaly where she directs the Pelion Summer Lab for Cultural Theory and Experimental Humanities. Her ethnographic research concerns the politics of memory and historical culture in Greece, with an emphasis on colonial afterlives and technologies of mediation. She is a founding member of the initiative dёcoloиize hellás and associate editor of World Anthropologies for the journal *American Anthropologist.*

Ethnographic sound writing

Coordinators: Alexandra Balandina & Theodore Konkouris

Alexandra Balandina is Associate Professor of Ethnomusicology at Ionian University, Greece. She is the author of the book *Ethnographic Research in Ethnomusicology* (2024, Kallipo*s*). She has conducted fieldwork in Iran, former Yugoslavia, and Greece. Her main areas of research interests include performance theory and practice, music creativity, cultural organology, ethnography, music participant observation, embodiment in performance and research, music censorship. Music genres that she has researched, written about and taught include classical music genres of the Middle East (Arab, Iranian and Turkish), Balkan hip-hop, Greek popular music and Irish traditional music. She regularly performs modal music playing frame drums and the Iranian tombak. She speaks Russian, Greek, English, Serbo-Croatian, Slavic-Macedonian and Farsi.

Theodore L. Konkouris is Associate Professor of Ethnomusicology at the Department of Music Science and Art of the University of Macedonia. Theodore holds degrees in Pharmacy, Art History and Music. He studied Ethnomusicology (MMus) at SOAS, University of London and got his PhD from Queen's University Belfast where he taught anthropology and ethnomusicology since 2011. He came to UOM in 2022. He conducts research on the brotherhoods of the Mande hunters of West Africa, in Mali, Guinea and Côte d'Ivoire since 2003. He has published scholarly articles in academic journals and volumes such as, 'Recalling the Past in Song: Memory and Recovery in Mande Hunters' Ceremonies' in The Politics of Memory and Recovery in Times of Crisis, ed. by Fiona Larkan and Fiona Murphy (Ashgate, 2018), '"I am sorry that we made you bleed": Locality and Apprenticeship among the Mande Hunters' in The Routledge Companion to the Study of Local Musicking, edited by Reily, Suzel A and Katherine Brucher (Routledge, 2018) and 'A Night at Radio Donko' Ethnomusicology Forum (Special Issue — Radio and Ethnomusicology vol.27, no.3, 2018).

Ethical Issues in Anthropology and Ethnographic Research

Coordinator: Falia Varelaki, Postdoctoral Researcher, Department of Philosophy and Cultural Heritage, Ca' Foscari University of Venice

Falia Varelaki is a Postdoctoral Researcher in the ERC research project "PregDaT - Pregnancy Dating Challenges: technologies and Unequal Geographies of Abortion and Childbirth Care" at the Department of Philosophy and Cultural Heritage, University of Ca' Foscari, Venice. PhD in Social Anthropology from the Department of Social Anthropology and History of the Aegean University (scholarship holder of the "YPATIA" program) and postgraduate student at the MSc in Bioethics at the Department of Medicine of the Democritus University of Thrace, with her research interests and publications in Health and Disease, Body, Kinship Research Methodology, Ethics and Ethics in Research.