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ABSTRACTS

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Keynotes

Birgit Meyer, Utrecht University

Mediation: Forms and Formats of World-Making

Placing media – understood in a broad sense that surpasses a mere focus on “mass media” and ICT – in the broader framework of mediation calls attention to their socio-cultural embeddedness. Far from taking mediation as secondary to a reality “out there” that can only be represented partially and insufficiently, the starting point of this lecture is an understanding of mediation as key to (trans)forming worlds of lived experience. Mediation, in other words, is at the core of processes of world-making. Practices of mediation, and the media and technologies of reproduction on which they depend, evolve within historically constituted politics of authorization and authentication that address publics through specific aesthetics of persuasion. Approaching media as mediators that do not merely transmit but form and effect the message they convey, I argue, invites to explore processes of world-making “in action.” Based on ethnographic materials from my longstanding work on popular cinema in Ghana and beyond, my lecture will outline why and how “mediation” is a productive concept for anthropologists.

Bill Maurer, University of California, Irvine

Culture, Value, Technology: Virtual Interchanges (part 1)

Interchange is a term from transit engineering. It is also a term from the payment card industry, but its use there was virtually unknown until several antitrust lawsuits in the late 1970s. The card industry gets its profits from fees on transactions. That fee - that which makes it “non-par” or non-equivalent to the value of the money and the good being exchanged - is interchange. In classic liberal and critical approaches to markets, interchange is hard to figure. The Oxford English Dictionary has not yet recorded the payments industry sense of the term. Intriguingly, it lists a host of meanings all related to reciprocity, in which one thing substitutes for another within the system of relations that enmeshed the first thing. The use of the term interchange in the payments industry makes sense given the history of clearing houses, where paper slips were “interchanged” for one another to settle credit transactions. Again, as with the reciprocity meaning, here one route substitutes for another such that it enters into the same relations with the other route vis a vis the pathways around it, thereby creating no impediment to traffic flow. “Is it money? or a value-add?” This talk takes this seemingly nonsensical question to dive into payments infrastructures. It asks after the pragmatics of money in new technological domains. Starting from a core premise of the European Union’s directive on “electronic money,” in this talk I will investigate how money, value, and payment intertwine and come apart in discussions about and infrastructures for new modes of value transfer. The focus on payment is significant for an anthropology long invested with exchange (from the Maussian tradition) or equivalence (from other critical traditions). These concerns stand to one side of payment, almost as Mauss described for commonplace exchanges alongside kula. Payment, like kula, is a means of value transfer, not value or exchange itself. Regulators assessing digital payment infrastructures and engineers designing them must draw the distinction in order to determine the place and action of “money” as distinct from all other means of value transfer and to determine what is transferred when, say, a person or device uses a digital currency

for a digital good. Based on fieldwork in the payments industry and mobile phone enabled financial services, the talk will speculate on futures for money, matter and the interchanges between them. Interchange, encountered in the market of payments, is unrecognizable from the point of view that would know in advance the characteristics of money and commodity.

Tom Boellstorff, University of California, Irvine

Culture, Value, Technology: Virtual Interchanges (part 2)

In this talk, I explore conceptualizing and studying emergent landscapes of the “digital.” We are entering a new phase of human history in which technology and culture “overlay” each other through a range of physical and Internet modalities. Technology is no longer encountered primarily in the computer facility, the movie theater, or even the desktop: new forms of mobility for both devices and data mean that the “online” and the “offline” co-occur to a degree unimaginable just a few years ago. I will examine how rethinking the “digital” can offer helpful tools for responding to these developments in technology and society. At present, this term often does little more than stand in for “computational” or “electronic.” However, if we treat the “digital” as a placeholder, simply marking interest in that which you plug in to run or recharge, our insights will be limited. Returning to the original meaning of “digital” as referring to fingers on a hand, I explore how one might conceptualize the digital in terms of the constitutive role of the gap between the virtual and actual. Pushing this line of inquiry even further, I draw from the etymology of “index” as “forefinger” to suggest that linguistic theories of indexicality offer theoretical resources for understanding how the online and offline come into reciprocal being as they “point” at each other in social practice. A range of methodologies are important for researching these new landscapes of online and offline. Building on a collaborative methods project, I will conclude by discussing what ethnographic methods, properly understood, have to offer in terms of studying and rethinking the “digital” itself.

Marianne E. Lien, University of Oslo

Domestication as Mediation: Fieldnotes from the ‘City of Fish’

Domestication refers to a fundamental shift in the way humans have historically approached the challenge of feeding themselves. We have learned that implications were dramatic, not only socially and materially, but also ontologically: Domestication thus lies at the heart of the foundational rift between the tame and the wild, the civilised and the savage, culture and nature, and serves as a paradigmatic template – and a practice – through which a broad range of cultural and material features find their form. At the same time, domestication could be seen as a particular mediation between human metabolisms and animal flesh, which is continually revised and transformed. With the recent expansion of domestication under water, such mediations multiply, and could include those between technology and science, nature and market, local enterprise and global capital, or between ‘wild’ and ‘farmed’. Rather than underpinning the notion of a foundational divide of nature and culture, marine domestication reminds us that the process of domestication was perhaps more complex than we had thought, and is indeed a two-way process, gradual, multiple, reversible and open-ended. Drawing on fieldwork on and around salmon farms in Norway, I will point to some ways in which contemporary aquaculture could help us think deeper about the term domestication, and what it may entail.

1. Asian Mediations I: East and Southeast Asia

Johan Lindquist, Stockholm University and Kari Telle, Christian Michelsen Institute (CMI), Bergen

This panel invites contributions from anthropologists working with a broad understanding of the term "mediation" in the context of East and Southeast Asia. Building on Benedict Anderson's seminal work *Imagined Communities* and the importance of print capitalism to the rise of nationalism, we are particularly interested in papers that focus on how new technologies such as the cell phone and the internet generate novel forms of connections and cultural imaginaries. But we also welcome presentations that deal with other forms of mediation, for instance of sound, speech, writing, or images in any number of cultural, economic, political, and religious contexts. Examples might include anything from the use of megaphones in public events, the enduring significance of television in everyday life, to the renewed proliferation of magazines or newspapers; as well as individual-centered forms made explicit through figures such as the broker, the religious leader, and the NGO activist, who all act as mediators between different social structures and spheres of life.

Jörgen Hellmann, University of Gothenburg

Messages from the Past: Contested Borders in Indonesian Politics

In his book 'On the Subject of "Java"', John Pemberton (1994) described how the Indonesian regime, in its effort to gain control over local politics, forced guardian spirits out of Javanese villages. This took place, mainly, through a redefinition of ancestors from being active subjects with social connections to people in the villages, to a position where they came to be symbols of a passed traditional life. Ten years after the fall of the regime, I met some of these spirits, or at least their "relatives", in West Java. They were pushed back but reluctant to just fade away. Listening to them gave a peculiar view of an alternative form of resistance to contemporary changes that take place in religious and political landscapes. My "meeting" with these spirits came about during fieldwork at pilgrimage sites where ancestors articulated themselves through possessing our pilgrim leader (Hellman 2011). During these trance sessions the ancestors took part in a two-way communication with the assembled and provided their view on both individual problems raised by the pilgrims and the political situation in Indonesia. Their main message was that ancestors as well as traditions were neglected by today's religious and political leaders. Coming out of trance, the pilgrim leader, cum spirit medium, often continued the event by deliberating upon the important role of tradition in shaping ethical and morally sound social relations. In that way, ancestors took active part in discussions about how to use traditions and history in order to understand and criticize contemporary political conditions, as well as in everyday lives of individuals. The mediators of these voices used to label themselves *dukun*. However, after the extensive persecution and killings of *dukuns* they avoid that term and prefer *Juru Kuncen* or *Paranormal*. The article discusses the efforts made by secular as well as religious establishments to control the borders between secular and transcendental realities and to silence the voices of the ancestors. Material was collected while performing pilgrimages on West Java where the *Juru Kuncen* served as mediators for the ancestor spirits to contact and interact with the pilgrims.

Johan Lindquist, Stockholm University

Mediators of Insecurity: Labor Brokers and the Rise of Indonesian Transnational Migration

Since the 1997 Asian economic crisis there has been a dramatic increase in documented transnational migration from Indonesia. Particularly notable has been the growing number of women who travel abroad to work as domestic servants across Asia and the Middle East. Women's migration has not only been considered a positive force in relation to social reproduction—of the nation-state, local communities, and the women themselves—but has also generated anxieties concerning left-behind children, sexuality, and a general moral decline in relation to patriarchal society. As such, there is a tension between processes of social reproduction—meaning the attempt to sustain a particular form of social continuity across time—and the expansion of women's migration. In order to understand this tension, this paper proposes focusing ethnographic attention on a particular point of mediation, namely the informal labor recruiters who are the links between the formal labor recruitment agencies that send migrants abroad in the new regime of circular documented migration and the villages that are the sources for transnational migrants. Using the Indonesian island of Lombok as a case study, this empirical starting point allows us to consider how the migration process is framed, how links between women's migration and social reproduction are conceptualized on the village level, and how trust is created to ensure that women will travel and return safely, as brokers mediate between the political economy of migration and local ideologies of social reproduction.

Alexander Horstmann, Max Planck Institute/RILCA, Mahidol University

Images of Suffering in Karen Media

In this paper, I like to show how images of suffering of the Karen civil population in Eastern Burma are mediated in the media of the Karen to attract the sponsorship of Western donors, humanitarian organizations and international audiences. The suffering of the Karen in the hands of stereotyped evil Burmese soldiers was shown in the film *John Rambo*, filmed in Northwestern Thailand, in which Rambo fights a few Burmese garrisons to liberate a kidnapped American missionary family on the side of the Karen. Images of Atrocities are increasingly mediated to a third party, consisting of international audiences, unseen Internet audiences, sponsors and Humanitarians. Atrocities come in the form of VCD's sold in the refugee camps and border shops of the Humanitarian Consortium, and are available as DVD's from relief organizations, such as Free Burma Rangers. Human Rights violations are further documented in reports in cyberspace as well as in print form. Images are circulated on Internet platforms and through the Transnational Networks in the resettled communities in the West. These images have constructed the Karen as preferred and liked refugees and persecuted Christians. The mediation of the Karen cause has simplified and biased a complex civil war with its own dynamics and mobilized an international advocacy audience in favor of the Karen. In response to biased mediation, humanitarian organizations, faith-based organizations and NGO's have identified with the KNU and were able to channel aid into the KNU insurgency. However, Karen villagers in Burma, while thirsty for pictures, have participated to a minimum in their representations, have not benefitted from the mediation of human rights and have minimal access to aid. The mediation of the Karen cause has favored a perspective of a spiritual war and has raised substantial resources for the KNU, mission churches and relief.

Michael Herzfeld, Harvard University

Polite Noises in a Bangkok Oasis

In the tiny Bangkok community of Pom Mahakan, subject to an eviction struggle for twenty years now, mobilization in the face of possible attacks by the authorities as well as for the purposes of internal organization requires efficient, fast, collective communication. This is largely achieved through the use of defective but noisy microphones and amplifiers. While Thai courtesy puts much emphasis on “quiet speech” (phuut bao) as the basis of middle-class (especially female) courtesy, the community’s tough (khaem kheng) leadership both reproduces its necessary resilience and confronts the paradox of loud politeness as a key element in its struggle to survive. This technique reflects the strong influence of both NGO and academic activists and underscores and reinforces the symbolic and physical separation of the community from the city at large, while also placing it well within an established activist tradition.

Eren Zink, Uppsala University

Mediating Climate Change in Vietnam

Few scholarly studies are available on the news media in Vietnam due to a history of government suspicion of media research together with the risks faced by journalists that are openly critical of government policy. Nevertheless, a handful of recent studies of state-society interactions indicate that diverging values and competing patron-client hierarchies amongst the political elite are creating new spaces in the media for public critique (Marr 2003; Gainsborough 2010; McKinley 2008; Wells-Dang 2010; Zink 2011). This paper contributes to this work with preliminary findings from recent fieldwork in Hanoi on the mediation of climate change. During late 2008 and in April 2012 I carried out a series of interviews with Vietnamese journalists on their role as mediators in national debates about Vietnam’s national climate change policy. This paper will reflect upon the degree to which both local and foreign actors use the media to challenge government priorities in climate change projects.

2. Asian Mediations II: South Asia

Francis Cody, University of Toronto and Per Ståhlberg, Södertörn University

This panel invites contributions from anthropologists working with a broad understanding of the term “mediation” in the South Asia context. We welcome papers with a focus on media technologies (production, consumption or content) but also presentations that deal with the production or circulation of meaning and knowledge in less media centric ways. The rapid growth and penetration of media technologies – newspapers, satellite television, mobile phones or Internet – are of course interesting subjects by themselves, but arguably even more relevant in relation to other issues of anthropological concern. In contemporary South Asia, it has become increasingly difficult to understand most social, political and cultural phenomenon without including the strong presence of mediation in various forms. Issues ranging from popular movements against corruption or social inequality to efforts of constructing new national identities are heavily dependent on mediating practices.

Staffan Appelgren, University of Gothenburg

Politics of Private Preservation: The Case of the Marunouchi district in Tokyo

This project deals with preservation campaigns and preservation strategies in the development of the Marunouchi area of Tokyo. The Marunouchi area covers a few blocks around Tokyo Station and has for the last decade undergone transformations in the built environment as a result of a desire to "upgrade" the symbolic value and improve the image of Marunouchi. From being a centrally located daytime only office area, developers and real estate owners are aiming at branding the area into an attractive culture and shopping destination. Urban heritage and building preservation have become key factors in managing the area in that direction. Paradoxically, the preservation lobby's fight for the preservation of for example Tokyo Station building and Japan Post Office building has resulted in the stated goal developers to symbolically enhance the Marunouchi area, which is now contributing to a general instrumentalization of heritage to urban branding and destination development purposes. This occurs at a time when the public retracts from its role in governing and developing the common, leaving it to the private to explore and exploit. The Marunouchi district is in this regard of particular significance as it exemplifies how preservation strategies and heritage governance are developed as parts of corporate urban revitalization projects. Private corporations provide public services, often in arrangements given the shape of public-private partnership.

Francis Cody, University of Toronto

Tamil Newspapers and Street Politics

Tamil papers were among the leaders of India's 'newspaper revolution' because of their capacity to develop a large working class readership. Far from initiating a separation of the reading public from the politics of masses and crowds, however, the newspaper and magazine industry has often played a significant role in animating a politics of the 'street'. From the time of the Tamil nationalist agitations to the present day, newspapers and journals have played a significant role in provoking mass political actions and demonstrations, oftentimes leading to violence. In early 2012, for example, the offices of the bi-weekly journal, *Nakkeeran*, were ransacked by members of the AIADMK party after it ran

an article claiming that their Brahmin leader J. Jayalalitha, the current CM of Tamil Nadu, eats beef. My presentation will analyze a few notable episodes in papers' engagement with street politics in an effort to come to theoretical terms with a public sphere in which socially unmarked readers and writers form a relatively insignificant minority and where physical force is deeply intertwined with the printed word.

Sangeeta Bagga-Gupta, Örebro University

“Scaffolding Identities and Learning at Construction Sites”: Literacies and Representations as Mediation across Time and Space in an Indian NGO

Juxtaposing extensive fieldwork conducted at an NGO in South Asia, my attempt here is to highlight both shifts in and the role and use of linguistic and material tools in issues related to literacies and representations as dimensions of the distribution of knowledge in society. Framed within sociocultural and postcolonial perspectives, my exploratory analytical focus is two fronted: (i) written-languages-in use in and through social practices set up half a century ago to provide a range of services for migrant construction labourers in mega-cities in India; (ii) subject positions that are evoked, enabled or disadvantaged in and through the everyday lives of women who are engaged in the provision of these wide ranging services. Using cross-temporal ethnographic data, the analysis here explores the activity system of an NGO, MC (Mobile Creches), as a product of the social changes that accompany migration and the growth of urban nuclei. Focusing languaging and multimodality, I explore how ways-with-words shape subject positions and ways-of-being across time. Furthermore, I address issues of how identification processes impinge upon and shape conceptualizations of linguistic and material tools. Shifts in the lives of human beings in different sociopolitical spaces and the disparity of experiences within these spaces calls for systematically revisiting issues related to how representations mediate our understandings of personhood, skills, opportunities and constraints. Exploring the social patterning of discursive practices within MC arenas and the urban communities they serve, highlights how the services in themselves become a developmental arena for the women service providers. The MC centers at construction sites not just scaffold learning for the migrant underprivileged but also mediate and “build change” for the women service providers.

Per Ståhlberg, Södertörns Högskola

On a Key Symbol: The Mobile Phone in India

Media and communication technologies have during recent decades been powerful tropes of social change in India, not least among scholars. They have described the growth of vernacular newspapers, the spread of cassette recordings, the popularity of colour TV, or the development of information and communication technology generally, in terms of “revolutions”. This is of course not particular to India; recently the political revolutions in the Middle East have largely been associated with social media such as Facebook and Twitter. In this presentation I will discuss the cell phone as a trope of change in India and try to understand how it seems to have shifted in meaning during its rather short history on the sub-continent – from being a symbol of a glorious future to a symbol of social critique. I will do this with a rather simple exercise, that is, by using the typology from Sherry Ortner's classical article from 1973, “On Key Symbols”, in which she makes a distinction between three types of key symbols: summarizing symbols, elaborating symbols and key scenarios.

3. Big pictures: Anthropologies of Past, Present and Future

Chair: Ulf Hannerz

Oscar Jansson, Uppsala University

Du Contrat Spécial: Kinship, Mediation and the Fate of Independent Ruling Classes

Graeber's *Debt - The First Five Thousand Years* (2011) and Fukuyama's *The Origin of Political Order* (2011) not only marked a return to Big Questions and World History in contemporary debate in the social sciences, but also indicated a renewed reliance on ethnographic material in the reconstruction of economic and political evolution. Their key arguments of the respective works display, in addition, how the question of the legitimacy of the global political and economic order has grown from a question of the limits of capital to include a question of the legitimacy of the state. Following Graeber's argument that states preceded the evolution of markets, and its implicit consequences for Engels' classical assumption of the state as an institution invented to safeguard the exploitation of 'non-possessing classes' by 'the possessing class', this paper presents an analysis of centralization of power as a solution not so much to conflicts between classes as within the ruling class itself. More precisely, it is suggested that anthropological perspectives on kinship and peace-making allows a reading of historiography where a crucial reason for the centralization of rule in Europe appears to be the dysfunctional institutions for mediation available to the upper feudal strata.

Akihiro Ogawa, Stockholm University

Risk Management by a Neoliberal State: Construction of New Knowledge through Lifelong Learning in Japan

This paper examines the current developments in Japan's lifelong learning policy and practices. I argue that promoting lifelong learning is an action that manages the risks of governance for the neoliberal state. Implementing a new lifelong learning policy involves the employment of a political technique toward integrating the currently divided and polarized Japanese population—popularly called *kakusa*—into the newly imagined collective, namely, *atarashii kōkyō* or the New Public Commons. Examining the macro policy discourse on Japan's educational policy, this paper demonstrates Japan's inflections of neoliberal governmentality with the new distribution of responsibility between the state and the individuals through the construction of new knowledge supporting the New Public Commons. In fact, new knowledge is the epicentre of the national educational policy discourse aiming at generating social solidarity in local communities. This paper is an extended account from my book – *The Failure of Civil Society?: The Third Sector and the State in Contemporary Japan* (SUNY 2009), winner of the 2010 Japan NPO Research Association Book Award. The ethnographic fieldwork for this paper was conducted from 2009 to 2011 in Japan.

Ulf Hannerz, Stockholm University

Playing with Maps

Anthropologists, as ethnographers, are perhaps inclined toward miniatures. To fit their detailed, often local research into a larger frame they may look for some reasonably acceptable, even productive macro perspective from some adjacent field; a quarter-century or so ago, very likely world-system theory from historical sociology, at present more probably views of neoliberalism, often most succinctly and usefully formulated by geographers. Such intellectual dependence need not be entirely regrettable. We can hardly expect to have an entirely different understanding of major organizing features of the world than anybody else. About a century ago, however, anthropologists on both sides of the Atlantic were more involved in their own sort of large-scale ethnographic mapping of the world. In American anthropology, this mostly involved figuring out the “culture areas” of American Indians; in Europe, what we may vaguely remember now was something called *Kulturkreislehre*. By now we may see these mostly as rather arcane pursuits, oriented toward cultural history then, of limited interest now. Yet one may sense a certain similarity, and even continuity, between such conceptualizations and a current interest in debating cultural borders and flows, in what I think of as varieties of geocultural imagination. By now, however, such debates are part of a public consciousness, where notions of a “clash of civilizations”, or of the world becoming flat, or of a mysterious continent named “Eurabia”, are more oriented toward the present and the future than toward the past. How can anthropology relate to this recent and emergent playing with maps?

4. Biomedicine, Technology and the Law

Chair: Marit Melhuus, Universitet i Oslo

Marit Melhuus, Universitet i Oslo

To Know or Not to Know: Issues of Biotechnology, Law and Ethics

Although there is an acceptance and certain legitimacy for the application and use of reproductive technologies in Norway, they continue to be a site of moral indeterminacy, creating an ethical publicity. The law regulating reproductive technologies in Norway is based on a precautionary principle. It is imagining what these technologies and practices might entail that informs a restrictive policy. This imagination translates biotechnology into a legal framework – a regulatory regime and a precautionary mode. This regime of caution can be seen as a political strategy for protecting and projecting socio-cultural values deemed central to Norwegian society. These values revolve fundamentally around kinship and the relationship between individual and society. An idea of knowledge and the significance of knowing underpins the articulation of these values. With regard to certain types of knowledge the law is unequivocal: in 2003 the anonymity clause with regard to sperm donation was rescinded, on the grounds that knowledge of biogenetic origin is constitutive of identity. Moreover, the regulation of prenatal diagnosis is such that it is not available (within the public health care system) to women within the 12 week limit of self-determined abortion. Women are not to know the condition of the foetus in order to avoid selective abortion. I explore the contrasting attitudes to knowledge and knowing that these two legal prescriptions imply, indicating that they come with different effects. Whereas the former has to do with kinship knowledge, and is viewed positively, the latter is seen as potentially threatening the order of society.

Corinna Kruse, Linköping University

The Social Life of Forensic Evidence

The social life of things, that is, of commodities, has been discussed extensively since the volume edited by Appadurai in the 1980's. This paper aims to address the social life not of things but of knowledge. Based on ethnographic fieldwork in the Swedish judicial system, it will argue that forensic evidence is a particular type of knowledge with a particular biography, being produced by a particular succession of very different epistemic cultures – the police, the forensic laboratory, and the legal community. Each of them works under different constraints and with different foci towards the common goal of solving crimes. The paper will discuss the roles these different constraints and foci as well as the common goal play in the social life of forensic evidence, how its value depends on its biography, and how its social life can contribute to understanding the movement of knowledge through society.

5. "Borta bra men hemma bäst"? Innebörder av hus och hem

Nina Gren, Københavns universitet

Hilde Lidén, Universitet i Oslo

Karin Norman, Stockholms universitet

Vad förmedlar ett hus? Vad innebär det att ha ett hem, eller att vara hemlös? Huset har varit ett klassiskt tema inom antropologin – alltifrån de tidiga släktskapsstudierna, Lévi-Strauss 'house society'-analyser, Bourdieus studie av det kabylliska huset, till senare och pågående studier av husets alla former och betydelser, både som rum, som en byggnad som kan bebos, ägas, ärvas, säljas, förstöras och förloras, och som symboliskt värde som vävs in i det materiella och rumsliga och understryker dess sammansatta och mångtydiga innebörder. Huset blir då snarare en process än en statisk konstruktion. I olika sammanhang framstår hus och hem som en mediering av t ex transnationella relationer, migranters tillhörighet eller utanförskap, distinktioner mellan privat och offentligt, släktskap, konsumtion, egendom, arv, klass och smak. Likaså kan hus och hem förmedla moraliska och politiska ställningstaganden. Denna panel välkomnar olika analytiska och etnografiska tematiseringar av husets och hemmets plats. Vilka perspektiv och frågor ställer vi om socialt liv genom våra arbeten om hus och hem? Vilka kulturella och sociala värden förmedlar de i olika kontexter?

Karin Norman, Stockholms universitet

Hoppet om ett hem – repatriering och innebörden av hus, egendom och släktskap i Kosovo

Det centrala temat för detta papper handlar om hur lokala familjepraktiker och arvsfrågor – båda tydligt strukturerade i förhållande till genus och generation – och då specifikt arv av fast egendom och därmed tillgång till hus och hem kompliceras av den problematiska politiska och ekonomiska situationen i Kosovo, och den osäkra utgången av migrationsprocesserna, inte minst EUs repatrieringspolicy. Frågan gäller hur variationer i tillgången till mark och hus, och patrilineär släkt, inverkar på konsekvenserna av ett återvändande 'hem' och vad 'hem' kommer att betyda för olika familjemedlemmar allteftersom åren går. Det etnografiska fokus för denna presentation utgörs av en familj som tvingades återvända till Kosovo efter många år i Tyskland och den osäkerhet och de dilemman som familjen konfronteras med, ekonomiskt och i termer av släktskap, medan de hoppas och väntar på att få ett hus genom kommunen, ett 'hem'.

Nina Gren, Københavns universitet

Svensk-palestinska hus på Västbanken: Nöjet i att dricka thé på verandan

Den här presentationen bygger på ett fältarbete bland svenskar med palestinsk bakgrund som har familj på Västbanken. De reser regelbundet dit för att besöka sina släktingar, fira bröllop och andra högtider och helt enkelt "ha semester". Som många andra migranter har flera av mina informanter hus i "hemlandet". Då den politiska och ekonomiska situationen är allt annat än stabil och palestinier drabbas av landkonfiskeringar, hus-sprängningar och Israel kontrollerar gränsövergångar och visum procedurer är dessa hus inte en självklar ekonomisk investering. Förutom att husen kan ses som ett politiskt ställningstagande för palestinsk närvaro i landet visar mitt fältmaterial att de framförallt syftar till att stärka transnationella familjerelationer och till att migranterna kan bli en mer "naturlig del" av vardagslivet på Västbanken om de har ett eget hus snarare än bor hos släktingar under sina

besök. Husen symboliserer engagemang i livet på Västbanken men också självständighet och oberoende för den svensk-palestinska kärnfamiljen i relation till andra släktingar. Besöken på Västbanken och husen ses också som en viktig del av sosialiseringen av barnen som växer upp i exil. Palestinska hus är byggda och planerade på ett annat sätt än svenska lägenheter och hus och förmedlar en socialitet som skiljer sig från den svenska.

Espen Helgesen, Universitetet i Bergen

"Vi bor egentlig to steder": Hus og hjem i barns transnasjonale narrativer

Barns narrativer om hus og hjem kan gi verdifull innsikt i former for tilhørighet i dagens Norge. Med utgangspunkt i en gruppe tredjeklassinger ved en offentlig barneskole i Kristiansand viser jeg hvordan narrativer om familie og tilhørighet organiseres rundt mangetydige oppfatninger av hus og hjem. Jeg argumenterer for at forestillinger om å ha et eget rom fungerer som et sentralt organiserende prinsipp i barnas fortellinger. Skiller mellom private og offentlige sfærer korresponderer sjelden med fysiske vegger, spesielt blant barn som deler rom med søsken. For disse barna er tidsdimensjonen ved det å ha et eget rom sentral, både fordi tilgangen til rommet er knyttet til bestemte klokkeslett, og fordi barna ofte har klare oppfatninger om når de skal få sitt eget rom. Ved å se personlige narrativer som ordnet både i rom og tid viser jeg hvordan barna navigerer mellom tilhørighet og det å ha et eget, privat rom. Personlige narrativer refererer ikke utelukkende til faktiske hendelser og erfaringer, men kan likevel gi unike innblikk i barns forestillinger om hus og hjem. Uavhengig av sannhetsverdi er fantasifulle narrativer meningsfulle uttrykk, fordi diskursive prinsipper om inklusjon og eksklusjon gjelder selv om hendelsene det refereres til aldri har funnet sted.

Hilde Lidén, Institutt for samfunnsforskning, Oslo

"Det handler vel om fellesskap, om å bo sammen." Unges erfaringer med delt bosted etter foreldrenes skilsmisse

Hjem er et ladet sted som har betydning på mange plan. Hjemmet er stedet for privatliv og intimitet, der relasjoner prøves ut og videreutvikles. Marianne Gullestad (1992) har knyttet verdier som kos og hygge til hjemmelivet i Norge, likeledes at varme, lunhet, å rå seg selv og fred og ro verdsettes høyt. Innlegget drøfter forståelser av hjem som sted og som fellesskap slik dette uttrykkes av ungdom som bor delt hos far og mor etter en skilsmisse. De unges refleksjoner formidler spesifikke kulturelle forestillinger om hjem, rettferdighet og tilhørighet. Jeg finner også at forståelsen av hjem og hjemlighet behøver ikke gjenspeile praksis. Datamaterialet baserer seg på en studie der 42 barn og unge er intervjuet. Studien inngår i en større norsk undersøkelse om delt bosted etter en skilsmisse (Skjørten, Barlindhaug og Lidén 2007). Funn fra denne studien vil kontrasteres med en tidligere studie av det å vokse opp som Rom i Norge.

Hege Høyer Leivestad, Stockholms universitet

Hjem på Hjul

Motorisert camping fikk sitt europeiske gjennombrudd på 50- og 60- tallet som en del av etterkrigstidens ekspansjon i privat bilbruk. I dag, femti år etter, er det populære bildet av camping og mobile boliger tett knyttet til arbeiderklassens fritid, men også til ideer om

reisende folk og hjemløse. I dette innlegget fokuserer jeg på en annen og mer ukjent side av europeisk camping; på individer og par som bevisst velger å forlate hus og leiligheter for et hjem på hjul. Ved hjelp av etnografi som baseres på feltarbeid i Spania og Sverige, viser jeg at hjem er en pågående prosess som involverer kontinuerlige (re)konstruksjoner av visjonen om hva en bolig og et hjem innebærer. Hjemmene som skapes på campingplasser, i campingvogner og i bobiler, sees i sammenheng med de hjem som også er forlatt; flytteprosesser som avslører komplekse forhold til hverdagens materielle objekter som stilles på prøve gjennom valgene om å kvitte seg med, lagre og anskaffe. Jeg argumenterer for at campingvognens og bobilens innebygde mobilitet er avgjørende for hvordan nye hjem på hjul konstitueres og gir mening som mulighetsdannende sfærer.

Christian Sørhaug, Universitetet i Oslo

Et nymaterialistisk perspektiv på husholding

Dette paperet jobber med å undersøke potensialet i husholdsstudier gjennom den nymaterialistiske vendingen. En viktig inspirasjonskilde i denne vendingen har vært aktør-nettverksteori med sin vektlegging av å redistribuere agens. Fremfor å se på agens som en egenskap ved menneskelige individer, jobbes det i denne undersøkelsen med et agensbegrep som en egenskap ved relasjoner mellom mennesker og ikke-mennesker. Den metodiske etableringen av symmetri mellom mennesker og ikke-mennesker dreier seg om å demonstrere de ulike måtene materie er involvert i produksjonen av det sosiale, i dette tilfelle husholdet. Gjennom å plassere blikket på husholdet som en prosessuell hendelse som hele tiden produseres i samarbeid mellom mennesker og ikke-mennesker muliggjør vi et fruktbart analytisk perspektiv som kan la oss se mer enn tidligere analyser. I arbeidet med å gjøre dette poenget tydelig vil jeg trekke på etnografi fra min phd fra Waraoene i Orinoco Deltaet, Venezuela. Videre vil jeg forsøke å vise hvordan en slik symmetrisk husholdsanalyse også kan være produktiv i andre settinger.

Marie Larsson, Stockholm University

Between Domesticity and Labor: The Home-Based Workers in the Philippines

This paper deals with the home-based workers of Manila in the Philippines. The majority of them are women and their work is the basis of survival for their families in the poor working-class quarters of the city. Generally speaking, home-based work embraces many occupations and various employment forms in-between wage work and self-employment. However, the workers are all united in that they carry out their tasks in their houses (or nearby). In spite of the economic importance, women's income-generating activities in the house are often undervalued and invisible, as they are primarily regarded as "housewives" and not "workers". According to the traditional ideology of domesticity in the Philippines, women are homemakers associated with the house and the private domain, while men are breadwinners associated with the public sphere of labor. In this presentation I will explore the relationship between home and work from the perspective of the home-based workers. I will focus on the women who are members of Patamaba, an association of home-based workers in the Philippines. For these women, the house has an important symbolic value for understanding their marginal position in the labor market, but it is also a physical place where they gather to plan common activities in the neighborhood and the city.

6. Debt, Sin and Tax: Money as Mediator of Sociality

Lotta Björklund Larsen, Linköping universitet and Emil A. Røyrvik, SINTEF Teknologi og samfunn, Arbeidsforskning

This session explores the constitution of money and its roles as mediator of social life in our postmodern age. Money is both cross-culturally and trans-historically represented by a duality: both as the devil's poison and as a guarantor of freedom (Bloch and Parry 1989). Money might provide social stability because of its feature as a common measure uniting independent acts of exchange (Simmel 1978), yet the economic crisis illustrate the opposite. State production of money is described as transforming social obligations into monetary debt that undermine the "social contract" (Graeber 2011), also turning citizens into consumers and tax payers simultaneously (Roitman 2005). Monetary activities are thus framed in normative contexts of both condemnation and idolization, and risk being fetishized (Hart 1999). In our "post-modern" society, characterized by economic and social crises, money is central to the understanding of sociality and social change. We pose questions such as: How is money socially constructed today? In what ways do different types of money impact economic systems? How do technological developments shape our understanding of money? In what contexts are money worthless to acquire the desirable? Are there alternative ways money can be socially shaped? How can money serve a more human economy?

Emil A. Røyrvik, SINTEF Teknologi og samfunn, Arbeidsforskning

The 'Stock Options Carnival'

Drawing on ethnographic research among globalized managers in the Norwegian-based transnational aluminium corporation Norsk Hydro, this paper describes and analyses the intense Norwegian public outcry and debate related to stock option compensation schemes. The background was that in 2000 Hydro implemented a stock option-based incentive system for top managers. The debate involved the business sector, spanned the political spectrum, involved researchers, commentators and the public at large. Hydro's CEO called it a carnival. From a relatively marginal debate about a financial instrument most people had never heard about until recently, it evolved into an extraordinarily energetic debate about the contents and the basis of the Norwegian social contract; about national identity and democracy in a global world; about deep questions of value, both moral values and economic values of types of work and people; about ownership rights and roles, and the role the large, "flagship" companies of Norway were to play both in Norwegian society and in the global context. It pinpointed how so-called "global" companies and the globalized capitalist system make up a deeply ambivalent moral economy still firmly rooted in the nation-state and national cultural discourse.

Juan Velasquez, Stockholm University

Barrio Women, Volunteer Work and Politics of Emotion for an Alternative Community Building

During the neoliberal turn most Latin American societies have been built by and for 'informality'. In this regard it would be naïve to say that community work in the underprivileged barrios to the biggest metropolis would be less dependent on paid work or

the mediation of money. However, to compensate for lacking cash incomes people take on the mediation of emotional rather than economic relations to keep the social order in their communities. This situation incidentally may have strengthened the resilience of marginalized communities to endure capitalist institutions and empower barrio women to emerge as a prominent social and political subject to conduct alternative forms of urbanism. Based in research conducted in Caracas the paper will concentrate in the role undertaken by barrio women to run an alternative community development based foremost in volunteer work, friendship and trust. Their way of community building has been seminal in nationwide presidential missions aimed to deliver universal service in health and housing, avoiding for the most the exchange of money. The paper stress that these features far from being expressions of marginality begin to be seminal in forms of community building now running at a national and transnational level.

Benedicte Brøgger, The Work Research Institute

A Conversation with Gudeman

Stephen Gudeman distinguishes between market and community as two interdependent value realms (Gudeman 2008). This mirrors a distinction between corporation and house, where the corporation is positioned in the centre of the market, and the house at the margin (Gudeman and Rivera 2007). In their lucid monograph, the authors argue that this view of the economy is in line with the “house model” of the Columbian peasants they converse with, and that it resonates with the vocabulary of the early, modern European economists. In the paper, I show that the distinction between house and corporation is based on incomplete conversations about the market. I use the 9 contrasts between house and corporation that Gudeman and Rivera examines (p. 184ff), and add to them a range of other conversations in order to bring examine an overlooked distinction in anthropology- between corporation and market. The paper engages with two types of conversations. The first is with Norwegian shopkeepers, the paradigmatic market actors. It reveals their ambivalence towards the corporate world, how they talk about profit making, exchange, storage and suchlike. The second is economic theory, which is as ambivalent about the corporation as it is about the house. The corporation, or more precisely the business firm, was “discovered” in economics as late as the 1930s (Coase 1937). The discovery was that firms are places where the market forces are repealed by mutual and institutional agreement. This understanding resonates with the shopkeepers’ concerns and dilemmas.

Lotta Björklund Larsen

Cash is King – No More: What does the Decreasing Circulation and Usage of Cash in Contemporary Sweden mean for our Perception of Money?

‘Pengar’ sa en kompis. ‘Jag har aldrig pengar i plånboken, jag betalar alltid med kort’. Kontanter som betalningsmedel har kontinuerligt ersatts av banköverföringar, check, kreditkort och nätbetalningar och de inköp som görs kontant har blivit allt mindre beloppsmässigt. Hur ändras vårt förhållande till pengar när kontanterna försvinner alltmer? Kanske spelar de inte någon roll och vi hoppar enbart över sedelbuntens och myntskramlets materialitet när vi köper en vara eller en tjänst? Bankfilialer är snart ett minne blott. Hittar man en ses det som suspekt att sätta in cash och vissa banker kräver att man skall visa pengarnas ursprung. Annars ses det som en inkomst från svart arbete eller annan

kriminalitet. Bilden av Joakim von Anka som badar i pengar kanske mister sin betydelse som illustration av kapitalisten och ter sig snarare som en narkobaron? Jag utgår från Keith Hart's diskussion om pengar som uttryck för tre olika teorier av mänsklig agens (2001). För det första som resultatet av statlig policy och därmed som en vertikal relation mellan utgivaren (staten) och människor som använder pengarna. För det andra, att synen på pengar är ett uttryck för användarnas ackumulerade traditioner (cf. Zelizer 1997). För det tredje, att pengar speglar samhällets moraliska värderingar.

7. Fieldwork as Mediation: The Anthropologist as Medium and Mediator

Ivana Macek, Uppsala University

Nerina Weiss, Rehabilitation and Research Centre for Torture Victims, Denmark

Inspired by Crapanzano's "Hermes' Dilemma and Hamlet's Desire" (1992) this panel explores the fieldworker as medium and mediator. Moving beyond Crapanzano's Hermes, we understand the anthropologist not only as mediator but also as medium, since she uses herself as an analytical instrument, as a tool of knowledge. How is that knowledge, which is not only conceptual and verbal but even more so coming from the senses, bodily knowledge, emotions, and intuition processed and mediated? The process of mediation may be taken up in different stages of fieldwork. In the initial phase we start to learn about our interlocutors and their world(s). How is the field mediated to us and how do we process the information gathered? Knowledge is not only mediated but often "filtered" through ethnographic seduction (Robben 1996) and the active participation of our interlocutors influence the outcome of our research (Holstein and Gubrium 2004). What then is our role as mediator, and how are we to treat our relationship with other mediators ("key informants") in the field? This panel does not only raise questions of representation, what to convey to our academic and local audience, and how to do so, but also aims at exploring what happens to the anthropologist as medium?

Ivana Macek, Uppsala University

"Being There" – A Psychodynamic Look at Anthropologist as Medium

This presentation will focus on the often opaque processes of gaining knowledge and understanding during anthropological fieldwork. Anthropological main fieldwork method, that has become the trade-mark of the discipline, but also the signifier of the special quality of our knowledge that distinguishes us from other social sciences, has traditionally been described as "participant observation." Many anthropologists have added also other aspects of the fieldwork process, such as for example "reflection." But, how do we gain knowledge through "being in the field," sharing the daily life, observing it, and reflecting about it? As a licensed psychodynamic therapists, I have noticed several similarities between anthropological way of gathering knowledge about the other and the way a psychodynamic therapist gathers knowledge about the other. In this, anthropology and psychodynamic therapy share the goals – to understand how it is to be the other as far as it is possible, and further, to symbolize it (most often through words) and communicate it to the other (or a wider audience of others, in the case of anthropology), as accurately as possible. For this end, both disciplines use the rational and conscious information that often comes through language communication, but even to a larger degree the unconscious and pre-conscious, intuitive understanding of fellow humans. The latter is often communicated through expressed and experienced affects/emotions, though the body language, omissions or inconsistencies in the verbal communication, visual impressions from the surroundings, and generally other non-verbal means of communication and gaining knowledge. However central this complex process of knowledge gathering in the field is to anthropology, it has not been sufficiently describes in theoretical terms. We learn by doing, and through supervision by peers and seniors. This is true also of psychodynamic therapists, but in addition to "learning by supervised doing," the psychodynamic theory offers some concepts that capture some of the crucial components in this process. By introducing and adapting these concepts to anthropology, my hope is to make it easier to understand the processes of

knowledge-making in the field, as well as to provide guidelines that can be of support when the experiences in the field seem overwhelming and confusing.

Fernanda Soto, visiting scholar, Stockholm University

About Writing and Teaching to Write

I was trained in an anthropology department that has a strong focus on what has been called activist anthropology. We were engaged with a literature and discussions that underlined the role of anthropology beyond academia and proposed not only the production of texts in alliance with local and global social struggles, but also doing fieldwork that instead of “taking information” supported those struggles. While I did not carry fieldwork with a social movement or with activists in Nicaragua, some of the above proposition informed my conception of fieldwork and the production of texts. However, through the fieldwork process, I found myself questioning the relation between my engagement with local communities and the actual result of the anthropological work: To what extent anthropology added to local discussions and could inform if not those struggles at least the ways in which others related to them? How was I to move from teaching to write to writing to an audience that went beyond academia? By describing my engagement during fieldwork and the publication of my dissertation in Nicaragua, the present talk analyses this and other questions.

Marianne Öberg Tuleus, Örebro universitet

Ethical and Methodological Considerations within the Field of Ethnographically Oriented Studies - on Validity and Quality

In ethnographically oriented studies a dominant assumption is that the study object takes shape between researcher and participants. By being there, in the field, researcher and participants get to know each other, both formally as when the researcher interviews a participant and informally as when having a chat in the coffee-room. Ethnographically oriented studies seems to imply a researcher who, in Alfred Schütz' words, is both an actor and an observer. In this paper, I inquire into possible meanings of this assumption. My point of departure is the ethical guidelines used in Sweden to direct research within the humanities and the social sciences. I argue that studies within an ethnographically oriented research tradition put demands on the researcher to relate ethical considerations to the theoretical assumptions a study builds on. My principle argument is that ethical considerations are intertwined with the interplay between researcher and participants, and consequently, have implications for the quality and validity of the study.

Anna Berglund, Lunds Universitet

Peasants and Elites in Rwanda

During my fieldwork in Rwanda, for my research on the social consequences of the national modernization process, I meet poor peasants as well as policy makers and local authorities implementing modernization policies. Peasants are aware of what to say and what not to say, in order to follow the official discourse of modernization, and avoid trouble with local authorities and representatives from the government. However, with time my informants have opened up and recount how they are negatively affected by the agricultural changes.

Their stories differ very much from the image the policy makers and local authorities want to spread. Policy makers and local authorities, for their part, are trying to find out what information I get access to, and "correct" the peasants' version of different events. Being torn between what I see in the field, and what people want me to see (or not to see), is creating both personal insecurity (what are the consequences of revealing information that people do not want me to reveal?) and academic insecurity (have I understood the situation right?). Departing from my research in Rwanda, this paper will discuss the insecurities that occur when moving between two conflicting "camps" and how to meet the consequences of them.

Nerina Weiss, Rehabilitation and Research Centre for Torture Victims, Denmark

Torture, Performance and Catharsis

"There is a powerful yet often unstated cultural perception that hearing about violence is, in some curious existential inversion, worse than enduring it" (Nordstrom 1997: 17).

In "another way of war story", Carolyn Nordstrom retells the story of a woman, who had been tortured during the military dictatorship in Argentina. She scribbled her experiences on sheets of paper, which were smuggled out of prison by a friend. The woman's priest got hold of the papers and planned to publish them as a diary. However, the priest could not cope with reading the horrors of torture and turned mad. While writing enabled the tortured woman to hold on to her sanity, reading her testimony led to the priest's insanity.

Drawing on fieldwork among Kurdish activists, I want to explore, why stories of torture and violence are unable to be mediated to the outer world. While survivors of violence and torture very well manage to convey their experience (contrary to Scary's (1985) argument that torture and pain are unshareable), it is the witnessing of this experience, which resists representation and mediation. Not all stories of torture and violence were equally difficult to process and I am particularly interested in a particular genre of giving testimony – the performance. Some of my Kurdish interlocutors did not only express their experience in a narrative, the *diegesis*, but theatrically performed and staged the event. In a *mimetic* performance, they re-created the scene of their torture and transgression. Rather than being a mere spectator, I was drawn into the play. I had to feel, smell and listen and imagine the dead and tortured bodies in the room. I, the audience was subjected 'not only to the representation but to the experience' (Tanner 1994) of the violent event. Invoking performance theory, I will explore, why the cathartic effect, inherent in drama and tragedy, seems unreachable for the audience of the torture performance.

8. Finding Form: Appearances, Emergences, Essences

Chair: Mattias Viktorin

Marianne Rugkåsa, Høgskolen og Oslo og Akershus

Det nasjonale som universelt, det universelle som nasjonalt. Dugnad og likestilling i Norge.

Tilegnelse og praktisering av et samfunns kulturelle kjerneverdier, eller idealer, er gjerne et premiss for integrasjon i samfunnet og som det forventes at borgerne skal omslutte og praktisere. I norsk majoritetssamfunn er dugnadsånd og kjønnslikestilling eksempler på kulturelle idealer som presenteres som karakteristiske aspekter ved norsk kultur, - som symboler på "det norske". I paperet diskuterer jeg hvordan kulturelle verdier som oppfattes som gode gis et spesifikt kulturhistorisk innhold og nasjonaliseres, samtidig som de anses de som de så gode at de gis universell relevans. Jeg diskuterer hvorfor nettopp fenomener som dugnadsånd og kjønnslikestilling gis en slik essensialistisk betydning i Norge og hvorvidt dette kan ses i sammenheng med den norske velferdsstatens etos. Artikkelen empiri er basert på et etnografisk feltarbeid ved et offentlig finansiert arbeidskvalifiserende tiltak for innvandrerkvinner. For å kunne si noe komparativt ut over en norsk kontekst refererer jeg også til andre nordiske og utenomeuropeiske etnografiske studier.

Mattias Viktorin, Stockholm University

Remediating Art and Anthropology

Anthropology has traditionally focused on how society or culture reproduces itself. Yet in recent years the discipline has increasingly become oriented toward the emergent, empirically and analytically. In this presentation, I inquire into this shift by placing anthropology in the context of literature and art. Not entirely unlike several contemporary anthropologists, such modernist writers as Robert Musil or Robert Walser sought to develop an approach to literature that focused on giving form to what was in the process of becoming. "Where art has value it shows things that few have seen," as Musil insisted. While different in their methods for engaging with or acquiring knowledge about the world, literature, art, and anthropology actually tend to intersect precisely on the problem of innovative form-giving. In order to explore such convergences, and what we might learn from them, I organize my presentation around the notion of appearance. To speak of appearance is helpful because it brings into focus questions about how the emergent appears or is made to appear, and how it assumes or is given a particular appearance. Also, examples from literature and art show that "appearance" does not necessarily imply a construction that veils or conceals reality, but rather an activation or actualization that brings distinct facets of the real into view. "Art," as Paul Klee put it, "does not reproduce the visible; it renders visible." Similarly, what makes anthropological concepts analytically productive are precisely the ways in which they make things appear, thus rendering them available to critical thought.

Maria Frederika Malmström, University of Gothenburg

Creating Proper Men: Masculinities, Embodiment and Agency in the West Bank

This paper will discuss constructions of gender, embodiment and agency among male Hamas youths in the West Bank through the prism of violence. It will highlight the importance of analyzing the body in such processes – both as agential and as victimized. To be able to move away from the sensationalist Western media that often portray Middle Eastern Muslim men as ‘violent’, and as terrorists, we need to understand the motivations and the meanings of violence. This talk will discuss constructions of masculinities in a complex interplay of violence, political Islam, suffering and loss. The method of analysis is to use experience-near ethnography that begins with men’s own practices and attends to how they understand themselves, how their bodies are involved in this process, and how they live out norms and ideologies in their everyday lives. Thereby we are able to understand how men’s realities and identities are interpreted, negotiated and constructed and how the body actively is involved in these processes. This approach is relevant since it is possible to analyze the singularity of experience, not only as a form of social interaction, but as linked to social structures and discourses, which implies negotiations of tensions, conflicts, and uncertainties.

9. Himmel eller helvete? Antropologiska perspektiv på religion och politik

Sindre Bangstad, Universitetet i Oslo , Johanna Gullberg, Stockholms universitet och Annika Rabo, Stockholms universitet

Frågor om religion/livssyn och dess politiska roll har under det senaste decenniet blivit både hett debatterade och omvärderade inom samhällsvetenskaperna. Också inom antropologi har intresset för sambanden mellan religion och politik ökat. Det är inte klart om detta intresse beror på 'religionens återkomst' eller på att 'religion' egentligen aldrig lämnat politiken. Däremot är det uppenbart att på många håll i världen uttrycks rädsla för att religionens (förmodade) återkomst hotar 'grundläggande sekulära värden'. Men vad som utgör 'grundläggande sekulära värden' är dock omtvistat bland både forskare och en bredare allmänhet. Till denna panel är vi intresserade av bidrag som diskuterar, problematiserar och belyser begrepp som religion, sekularism samt debatterna - var de än pågår i världen - om relationen mellan religion och politik.

Sindre Bangstad, Universitetet i Oslo

Which Road to Enlightenment? On The Impasses of Secularist Absolutism In Relation to Anthropology in Contemporary Norway

Norway and other Scandinavian countries, we are often told, have populations that are among the least religious in the world (Zuckerman 2008). At the same time, the particular configuration of secularism in Norway bears a heavy imprint of Lutheranism (Smith 2010). Yet there have hitherto not been any systematic attempts by Norwegian anthropologists to explore what kind social imaginaries (Taylor 2004) underpin modern and late modern 'indifference to religion' among Norwegians (Butler 2010). Muslims in Norway, who have been present in significant numbers only since the late 1960s, and now represent ca. 3.0 per cent of the population have under current circumstances come to embody the 'religious other' for many Norwegians. Their sheer presence and 'negative hypervisibility' in the mediated public spheres (Gullestad 2006) have generated ideological and absolutist conceptions of secularism which conflates secularism and atheism, and posits 'reason' and invocations of 'Enlightenment values' as quintessentially atheist preserves. Through an exploration of the so-called 'morality police'- debate in Norway in 2010, this paper analyzes how the categories of 'secular' and 'religious' (Asad 2003) are construed in opposition to one another in contemporary Norwegian media and public discourses. I argue that an anthropology committed to a legacy of exploring and understanding human ways of living in all their complexities through a secular discipline has no other choice but to avoid aligning itself with understandings premised on such binaries. Finally, and in line with Gullestad (2006), I argue in favor of anthropology 'turning the gaze upon the native self' in order to systematically explore what atheism, agnosticism and humanism means for the many religiously indifferent Norwegians.

Johanna Gullberg, Stockholm University

Fransk sekularism, laïcité, och reducerandet av varat – feministisk och antirasistisk aktivisme in Paris norra förorter

I denna presentation kommer jeg att i hovedsak se på de politiske og sociale konsekvenser av forsøken att återetablere en *laïque* ordning i Frankrike i og med 2004-lagen som förbjöd framträdande religiösa symboler i offentliga skolor. Framför allt är jeg interessert av hur det sekulära manifesteras på en mer intersubjektiv nivå genom "sekulära levda liv" och dessas möte med "religiösa levda liv" i just det politiske og de konsekvenser detta kan få i den feministiske og antirasistiske aktivismen. Det som träder fram på denna intersubjektiva nivå är dels hur den sekulära förståelseformens hegemoni manifesteras i det levda livet og därmed skapa en specifik form av social struktur og hierarki og en begränsande intersubjektivitet. Frågan vilka vidare sociale og politiske konsekvenser detta får är här av interesse.

Erik Nilsson, Stockholm University

To Believe in Something: Faith and Politics in the U.S. Heartland

According to the pastor of a small evangelical church I attended during fieldwork in Ohio, "secular humanism is just another religion" because, by necessity, "everyone believes in something." Yet this was merely an approximate formulation of his frustration with secularism. The secularist, he also claimed, has "a card up his sleeve": the unique ability to undercut every positive claim in the name of "tolerance," thus short-circuiting proper dialogue about "the fundamentals" of social and individual life. Along these lines, Christian conservatives tend to see simultaneously "too much" and "too little" faith in their secular antagonists. Conservative theology, conversely, is typically shot through with "secular" logic, evident, for instance, in "evidentialist" approaches to Biblical accuracy or in ideas regarding the social or psychological utility of faith. These ambiguities, I suggest, exemplary of what one might term the "postmodern certainty" animating parts of the contemporary U.S. Right. In the words of the evangelical pastor: "Everyone's biased – but my bias is better!"

Kjetil Fosshagen, Universitetet i Bergen

Striden om islamsk ofring i Tyrkia

Den årlige dyreofringen knyttet til *Kurban Bayrami* (*Eid el-Kebir* eller *Eid el-Adha*) har i Tyrkia blitt gjenstand for en hard konflikt de siste tiårene, gjennom striden om hvem som skal samle inn og få inntektene av dyreskinnene. Helt siden etableringen av republikken Tyrkia har staten prøvd å dreie disse inntektene vekk fra islamske institusjoner og til eksemplariske sekulære institusjoner ved å gi den ikoniske modernistiske *Luftfarts-stiftelsen* monopol på innsamlingen av skinnene. Dette var en del av det massive republikanske forsøket på å omforme islam til å bli en privat tro uten offentlige eller politiske implikasjoner. Sent på 1980-tallet ble dette monopolet gjenstand for politisk strid. Paperet argumenterer for at statens inngrep ikke bare er økonomisk motivert, men utgjør et forsøk på å 'fange' (*capture*, *Deleuze*) (eller 'overkode' den religiøse ontologien som ofringen og distribusjonen av delene er grunnlagt i. Staten krever en redistribusjon basert på en byråkratisk og sekulær rasjonalitet som samtidig impliserer en samfunnsmessig helhet. «Religiøse» personer er mot

monopolets sekularistiske karakter, forstått som en sosial identitet og en maktposisjon. I den lokale settingen ruller praksisen og striden opp en «mistankens geografi».

Arvid Lundberg, Stockholms universitet

Jordansk utbildningsfilosofi: Det islamistiska arvet och dess motståndare

Den första IB-skolan i Jordanien öppnades 1986. Sedan dess har den privata skolektorn expanderat kvantitativt och även kvalitativt i form av att privatskolor under licens från utbildningsdepartementet tillåts att använda skolböcker och examineringar utanför det jordanska nationella utbildningssystemet. Detta genom att ha ackreditering från organisationer som IB och NCA. Ledningen vid dessa privatskolor menar sig stå för en utbildningsfilosofi som de sätter i kontrast till Jordaniens nationella utbildningssystem. Jag kommer att förtydliga denna kontrast genom att påvisa uttalade skillnader mellan dessa privatskolor och utbildningsdepartementet i deras syn på historiefilosofi, teologi och innebörden av "kritisk tänkande". Dessa utbildningsfilosofiska skillnader förstås genom en begreppslig analys som ämnar att klargöra vad "sekulär" och "islamistisk" innebär i jordansk utbildningsfilosofi. De institutionella konflikterna dessa filosofiska skillnader ger upphov till demonstreras genom en etnografisk studie vid några av Jordaniens dyraste privatskolor. Spänningsfältet mellan islamistisk och sekulär utbildningsfilosofi beskrivs även på politisk nivå utifrån en misslyckad "kupp" mot utbildningsministeriet utförd av tidigare utbildningsministern Ibrahim Badran samt senatören Leila Sharaf.

Aje Carlbom, Malmö Högskola

Transnationell offentlighet: islamisk rådgivning på Internet som politisk och religiös verksamhet

Internet utgör idag en medierande teknologi som används för att sprida idéer, ideal och värderingar, också islamiska sådana. I den säkerhetspolitiska kontext som etablerats under 2000-talet är det främst den eventuella spridningen över Internet av idéer relaterade till terror i islams namn som varit föremål för det politiska intresset. Men det finns också Internetbaserad islamisk verksamhet som har en lägre grad av inbyggd dramatik. En viktig del av den sortens offentlig verksamhet är att formulera religiösa råd (*fatwas*) till muslimer som är bosatta i Europa och som här har konfronterats med en social värld som upplevs kräva nytolkningar av den religiösa traditionen. Är produktionen av "Internetfatwas", exempelvis kring islamisk familjerådgivning, en religiöst neutral verksamhet eller är det frågan om ett politiskt arbete? Bidrar rådgivningen till att konstruera ett islamiskt medvetande eller landar rådgivningen i en redan etablerad religiös gemenskap? I presentationen diskuterar jag några frågor om islamisk rådgivning som väckts i samband med att jag påbörjat ett forskningsprojekt om islamisk familjerådgivning i Malmö.

Syna Ouattara

Divergence between Science and Religion on the Depictions of a Mask in Côte d'Ivoire: The Emblem of the University of Cocody-Abidjan Accused of Crimes against Humanity

In 2000, some religious leaders explained to the Ivorian academic authorities that the mask *wajugo* designated as the emblem of the University of Cocody was behind the ongoing bloody violence in schools and universities in the country. Further, they predicted that as

long as the wajugo remains on the top of the monument on the boulevard of the University and continues to be present on all official documents, the crisis will never be solved. Long advocated and defended by the Minister of Higher Education and Scientific Research, the wajugo on the boulevard was taken off in 2004. However, in February 2010, the same wajugo was restored in its place. This paper explores the political, religious and cultural processes behind the destruction and reestablishment of the university emblem. Further, the paper investigates the perception of the wajugo among the Sénoufo where it is originally from and its representations by academic authorities and religious leaders.

10. Hva har produksjon av film og still-bilder å bidra med i antropologisk forskning og formidling?

Bjørn Arntsen, Universitetet i Tromsø

Ulf Johansson Dahre, Lunds Universitet

Mange har argumentert for at film har epistemologiske kvaliteter som gjør det mulig å generere og formidle andre typer kunnskaper enn gjennom en tekst-basert antropologi. Mens teksten blant annet gir mulighet for et elevert abstraksjonsnivå og mulighet for å isolere meningsbærende elementer, befinner etnografisk film seg i skjæringsfeltet mellom kunst og vitenskap. Ikke slik å forstå at forskning gjennom produksjon av film ikke inviterer til analyser, men her er form og substans nært forbundet i et medium som har sine styrker i evnen til å mane frem kropp og steder og personligheter, stemninger, følelser og atmosfære. Filmmediet kan dermed bidra til å utvide antropologifaget gjennom at nye kunnskapsfelt utforskes, men kan også som MacDougall skriver utgjøre "fundamental challenges to anthropological ways of 'speaking' and knowing" (1998,63). Bruken av film har også relevans formetodiske tilnærminger. Arbeidet med videokameraet, jfr. de særegne egenskaper som nevnes ovenfor, og tenkning rundt bruken av kameraet, kan bidra til opptrening av øye (Grasseni 2007) og øre. Man kan altså bli seg mer bevisst spesifikke aspekter ved menneskers samhandling i deres omgivelser. Video opptak inviterer også til gjennomsyn og dermed også til nye oppdagelser og nye spørsmål. Opptakene kan vises for deltagerne i de aktuelle situasjonene som ble forsøkt fanget med kameraet, og dermed være et utgangspunkt for å innhente deres fortolkninger av situasjonene. Og når opptakene vises for andre publikum, i opprinnelig eller redigert form, kan nye fortolkninger og nye spørsmål genereres (Arntsen og Høltedahl 2005). Tilstedeværelsen av kameraet kan virke forstyrrende i sosiale situasjoner, men kan også medvirke til at folk fatter interesse for antropologens prosjekt og ønsker å bidra i kunnskapsetableringen, for eksempel ut fra et ønske om å nå ut til andre. Som i alle forskningsprosesser blir kildekritiske vurderinger av stor viktighet. Arbeidet med film kan altså både bidra til "disiplinutvidelse" og til metodepluralitet innenfor antropologifaget. I dette panelet ønsker vi papers som legger vekt på hvordan bruken av filmmediet (og også still-bilder) på denne måten kan bidra til ny kunnskap.

Halvdan Haugsbakken, NTNU

Deling og organisering av kunnskap i klasserommet med bruk av «web 2.0» teknologi

Inspirert av Marcel Mauss' ide om resiprositet, forstått som et viktig element for kunnskapsdeling, har dette paperet som intensjon å presentere forskning fra et pågående Phd-prosjekt; bruk av sosiale medier i offentlig sektor. Paperet presenterer forskning fra ett av studiens fire case; bruk av «web 2.0» teknologi i en klasseromskontekst i en videregående skole. Fra august 2011 til mars 2012 har jeg fotfulgt en lærer som aktivt bruker ulike web 2.0 teknologier som del av sin undervisningspraksis i to ulike klasser. Caset bygger på tidligere, egen forskning om hvordan teknologi, forstått som en del av en sosial interaksjonsprosess, former utøvelse av lærerrollen og samhandling med og mellom elever. Teoretisk sett baserer presentasjonen seg på studier av nettverk, nettverksteori og samfunnsvitenskapelige tilnærminger til Internett, samt nyere forskning på klasseromsforskning. Jeg vil la meg inspirere av studier, forskning og tenkning knyttet til George Siemens' begrep om

“connectivism”, som har blitt lansert som en nyere læringsteori innen pedagogisk læringsteori. Dette vil ses i lys av og drøftes opp mot begrepet «delingskultur», et begrep som har blitt framsatt som et trekk og egenskap ved bruk av dagens sosiale medier.

Bjørn Arntsen, Universitetet i Tromsø

Observasjon og deltagelse gjennom og utenfor kameranlinse. Et møte med fiskere ved Tsjadsjøen i film og tekst

Paperet tar utgangspunkt i et feltarbeid ved Tsjadsjøen i Sentral-Afrika og reflekterer over erfaringene fra både å lage observasjonell etnografisk film og skrive ut fra de samme hendelsene. Forsøkene på å fange situasjoner og følge prosesser gjennom kameraet har metodiske konsekvenser gjennom at det gir en spesiell type tilstedeværelse i de aktuelle situasjonene over tid. Video kameraet påvirker også relasjoner og etiske dilemmaer kan oppstå. Det endelige resultatet ble to ulike representasjoner med ulike kvaliteter, men skillet mellom dem er imidlertid på ingen måte absolutt. Som W. J.T. Mitchell påpeker er alle medier sammensatte. I tillegg til bilder og miljølyd, er også ord i form av tale en sentral del av filmmediet.

11. Medieantropologi og medienes antropologi

Jo Helle-Valle, SIFO

Thomas Hylland Eriksen, Universitetet i Oslo

Denne arbeidsgruppen ønsker å ta tak i fagets mangfoldige forhold til nye medievirkeligheter. De siste årene har verden gjennomgått en veritabel medieeksplosjon og antropologien må forholde seg til denne revolusjonen på flere måter. For det første har de digitale mediene bidratt til å forandre verden vi studerer: nye sosialiteter, nye identiteter, nye maktrelasjoner har utviklet seg og som forskere trenger vi å trekke mediefeltet inn som en sentral faktor i våre studieobjekter. Medieantropologi som fagretning har vokst voldsomt internasjonalt, men er fremdeles lite utviklet i Norge og Sverige. I tillegg påvirker den nye medievirkeligheten oss antropologer som formildere. Medieagressiviteten er økende og umiddelbarheten i vårt forhold til mediene opplever ofte som problematisk. Dette krever nye refleksjoner rundt antropologers forhold til mediene og dermed offentligheten. Denne doble rollen til medier ønsker denne arbeidsgruppen å utforske; antropologers ofte medieeksponerte forskning på medieformet virkelighet. Må antropologien utvikle nye verktøy for å forske på en ny verden? Påvirkes våre metoder (nettbaserte intervjuer, forskning på virtuelle verdener, alltid og overalt online på feltarbeid, etc.)? Må vi forme vår forskning for å tilpasses en mediedrevet offentlighet? Er vår kunnskap egnet til å bli formidlet i nye mediegenre? Dette er bare noen av spørsmålene som er relevante for deltakere i denne arbeidsgruppen: Vi ønsker først og fremst et mangfold av perspektiver og stemmer som kan bidra til å øke fagets bevissthet omkring medieantropologi og medienes antropologi.

Gro Stueland Skorpen, journalist og kommunikasjonsarbeider

Internettkaféenes sirenesang: Feltmetode i og like utenfor det digitale rommet

Vi mennesker opererer i dag ofte i et skjæringspunkt mellom en materiell-sosial og en digital («virtuell») dimensjon. Hvordan kan det som skjer i dette skjæringspunktet håndteres i etnografisk praksis? Hart (2010) kritiserer Miller (2010) for å redusere den digitale dimensjonen fra det virtuelle til det sosialt-materielle, mens Boelsstorff kan kritiseres fra å redusere det sosialt-materielle til det virtuelle. Kan vi i stedet med Deleuze forstå virkeligheten som aktuell-virtuell (Colebrook 2010), for å konseptualisere hvordan både antropologer og subjekter i antropologiske studier opererer i koblingen mellom dimensjonene? Basert på erfaringer som feltarbeider og yrkespraktiker i samme felt, journalistikken, vil jeg argumentere empirisk for at antropologer må inn i de digitale verktøyene til subjektene de studerer for å forstå subjektene (digitale) praksiser – uten å forlate den sosialt-materielle virkeligheten. Som masterstudenter følte vi oss skyldige når vi «brukte tid på internett», selv når det var faglig relevant. Vi fryktet vi sviktet Malinowskis ideal med å avbryte feltarbeidet med besøk det som presumptivt var en annen virkelighet. Sees «internett» som en lefling med «hjemme», slik at det er en trussel mot det tradisjonelle feltarbeidet? Eller handler disse normative innskytelsene om det digitale posisjon i det ontologiske hierarkiet? Hvilken virkelighet representerer det digitale rommet for feltarbeideren?

Paula Uimonen, Stockholms universitet

Digital Drama: A Multisensory Exploration into Digital Anthropology

Digital media and intercultural interaction in Tanzania, animated with African sights, sounds, and sentiments. A vivid portrayal of everyday life in East Africa's only institute for practical art training, narrated through the life histories of students, teachers, and alumni. Cultural digitization in the historical context of a nation that has mixed tribalism, nationalism, Pan-Africanism, and cosmopolitanism in astonishingly creative ways. Cultural hybridity as a starting point for rethinking one of the classic concepts in anthropology – liminality – while introducing a new way of understanding statehood – the state of creolization. This pioneering study in digital anthropology is based on ethnographic engagements at Taasisi ya Sanaa na Utamaduni Bagamoyo (TaSUBa) from 2002 to 2009, combining participant observation with digital, visual, and sensory research methods. This presentation offers a summary of the newly published book *Digital Drama. Teaching and Learning Art and Media in Tanzania* (Uimonen 2012), and its accompanying web site, <http://www.innovativeethnographies.net/digitaldrama>. The book is one of the first in the Innovative Ethnographies series published by Routledge New York, combining printed, hyperlinked, and multimedia forms of ethnographic representation.

Ilana Gershon, Indiana University

Selling Your Self-Brand: How People Try and Fail to Inhabit Corporate Agency

Trying to get a job in today's US workplace involves treating the job market--a spontaneous order that does not quite function like a system--as though it was a navigable system. Part and parcel of treating a job market like a system involves acting as though one's self-presentation in various media determines whether or not you will be hired. Managing one's mediated self is now a crucial component of becoming a hireable self. This self is presumed to have a form of agency that supposedly can be represented as a brand. That is to say, in the contemporary U.S. workplace corporate personhood is increasingly becoming the metaphor for how job seekers are supposed to present themselves. I explore a set of questions that arise when job seekers try to embody corporate personhood. How does one transform oneself into a brand? How does one foster relationships or networks that will lead to a job, not just circulation of information? What are the obstacles that a person encounters when they try to adopt a form of corporate personhood? Based on preliminary research with recent college graduates and career development counselors at Indiana University, I discuss the conundrums of marketing oneself as a desirable employee on Facebook, LinkedIn, Twitter, email and so on. My ethnographic interviews reveal that self-branding is not always an easy achievement in one medium. Yet this self-brand is expected to be coherent across a range of media. In this paper, I address the obstacles people face when they try to embody a form of corporate personhood across media, a form of agency putatively based on the individual that is transformed in its corporate manifestations into a form people can not easily inhabit.

Jorun Bræck Ramstad, Universitetet i Tromsø

Urfolksmedia – et inntak til mediefeltet og medieantropologi

Studiet av media, her brukt som en sekkebetegnelse på ulike typer av (visuelle) formidlingsformer, har i høy grad fokusert på medienes innflytelse på identitetsformuleringer og på politiske prosesser i samfunn. Media diskuteres ofte for sin rolle i produksjon av (u)gyldige og (ir)relevante framstillinger/representasjoner av folk og saker, for eksempel i Aotearoa New Zealand og Norge. Innlegget retter søkelyset mot en konsekvens av antatt medieinnflytelse i samfunn, nemlig ('intern') konkurranse i mediefeltet om å bli lagt merke til, om å være delaktig i å sette agenda etc. Gjennom empiriske eksempler fra "Urfolksmedia-feltet" vil innlegget diskutere noen trekk ved forholdet mellom samfunn, kultur og media – i såkalte postkoloniale kontekster for en globalisert medievirkelighet. Dernest inviteres til en diskusjon om antropologiens mulige særegne bidrag til innsikt i medias roller i samfunnsutvikling og nasjonsbygging.

12. Mediering og funksjonshemming

Hilde Haualand, FAFO 10

Camilla Hansen, Universitetet i Oslo

Gjennom begrepet mediering ønsker vi å tematisere hvordan antropologien kan bidra til en mer nyansert og relasjonell forståelse av funksjonshemming. Mediering her forstått som refleksjon over hvordan vi beskriver virkeligheter i en verden som blir mer og mer komplisert, og kan vekke spørsmål som omhandler makt og produksjonen av mening. Globale medisinske og rettighetsbaserte forståelsesrammer tar ofte utgangspunkt i standardiserte forståelser av funksjonshemming og funksjonsdyktighet som blir gjort hegemoniske når de settes i sirkulasjon og tas i bruk av nasjonale stater, i byråkratiske praksiser, og blant forskere, i organisasjoner og institusjoner. Situasjoner hvor medisinske og byråkratiske forståelser bryter med folks opplevelse av å være funksjonsdyktig/funksjonshemmet, viser samtidig at funksjonshemming må forstås multippelt, som flertydig og relasjonelt. Disability Studies har brukt begrepet mediert kommunikasjon for å tydeliggjøre kjennetegn på funksjonshemming. Funksjonshemmede og mennesker rundt dem tar i bruk en rekke ulike teknologier og mediert kommunikasjonsformer (tale, lyd, bilder, objekter) for å sikre deltagelse, interaksjon, mobilitet og kommunikasjon. Samtidig oppstår funksjonshemming ofte nettopp ved sammenbruddet eller utilgjengelighet til ulike teknologier (både medisinske og tekniske) og kommunikasjonsformer. Panelet søker kunnskap om hvordan funksjonshemninger blir erfart, oversatt, forstått og begrepsfestet, og tatt i bruk i medisinske, politiske, sosio- økonomiske og kulturelle kontekster. Videre søkes det etter komparative studier og problematiseringer av ulike praksiser og erfaringer som gir tilgang til forståelser av kontekst, brudd, motstand og kompleksitet.

Camilla Hansen, Universitetet i Oslo

“We too are Disabled”: Funksjonshemming og fattigdom i Sør-Afrika

Dette paperet undersøker relasjonen mellom fattigdom og funksjonshemming i post-apartheid Sør-Afrika. Demokratiserings prosessen har gjennom lovverk og ny politikk dannet en ny forståelse av funksjonshemming. En slik forståelse er forankret i en historisk refleksjon og en relasjonell forståelse hvor blant annet konsekvensene av apartheidspolitikken produksjon av strukturelle ulikheter (strukturell vold) og fattigdom står sentralt. Gjennom å undersøke prosessen med utdeles av ”disability grants” som nå er en del Sør-Afrikas velferdsprogram tiltenkt hele befolkningen, tydeliggjøres uoverensstemmelse mellom en bred og smal begrepsforståelse. Som videre kommer til uttrykk gjennom folks brede (relasjonelle) forståelse av funksjonshemming og en byråkratisk smale forståelse (kroppslige). Samtidig bygger den nye politikken på en bred forståelse. Funksjonshemmedes organisasjoner har bidratt aktivt til å danne den nye politikken og forankret en lokal bred forståelse på et nasjonalt nivå. Paperet viser således kompleksiteten i nasjonale/ lokale og globale prosesser, hvor forholdet mellom en relasjonell og brede forståelse og behovet for å tallfeste hvor mange som har en funksjonsnedsettelse står sentralt. Paperet tydeliggjør dilemmaer i en fattigdomskontekst, hvor folk krever mer og mer tilgang til helse og sosiale tjenester, og den nye statens utfordringer til å håndtere spørsmålet: Who are disabled? Samtidig blir begrepet aktivt benyttet som en overlevelse strategi og former folks sosiale erfaringer og nye sosiale felleskap i post apartheid Sør- Afrika. Paperet bygger på en publisert artikkel som er del av doktorgradsarbeidet.

Hilde Haualand, Forskningsstiftelsen Fafo

Bildetolking – mediert kommunikasjon og mediert politikk

Ved å studere hvordan bildetolkingstjenesten og formidling av videotelefoner er organisert innenfor tre ulike politiske systemer i hhv. USA, Sverige og Norge, tar dette paperet sikte på å vise hvordan bildetolkingstjenesten ikke bare er en tjeneste der en tegnspråktolk formidler en samtale mellom en talespråklig og en tegnspråklig person. I selve øyeblikket tjenesten utføres, er den påfallende lik i de tre landene, men under denne tilsynelatende likheten ser man tre tjenester som formidler – eller medierer - et bestemt sett av rettigheter, roller og handlingsmuligheter for de ulike aktørene som er involvert i å bruke, tilby og organisere tjenestene i de tre landene. I USA er bildetolking definert som en telekommunikasjonstjeneste, og organiseres etter prinsippet om at alle har rett til likeverdige telekommunikasjonstjenester (iht. Americans with Disabilities Act). I Sverige er det organisert som en telekommunikasjonstjeneste som skal øke tilgjengeligheten i samfunnet for døve og hørselshemmede. I Norge er tjenesten definert og organisert som en utvidelse av NAVs tolketjeneste, og skal bidra til en mer effektiv tolketjeneste og økt tilgang til tolketjenester for brukerne. De mange uttrykksformene til en tjeneste som tilsynelatende er lik i de tre landene, viser at funksjonshemming konstrueres i et nettverk av rettigheter, økonomi, kultur og materialitet, som sjelden er de samme i ulike politiske kontekster. Paperet bygger på utdrag fra doktoravhandlingen «Interpreting Ideals and Relaying Rights» (Haualand 2012), og analysen er inspirert av både aktør-nettverksteorier og sosiale studier av teknologi.

Sangeeta Bagga-Gupta, Örebro University

Mediation and a Third Position in Deaf research: Studies of Linguaging and Subject Positions

Drawing upon findings of my multidisciplinary studies of everyday life and social practices in a range of settings inside and outside schools across time, I have discussed the need for “Going beyond the great divide” (Bagga-Gupta 2004, 2007) in both research in the deaf educational area and the organization of education for children and young people with hearing impairment. Juxtaposing my ethnographic work from primarily two areas brought together under the umbrella concepts languaging and identity research, I am currently extending findings from different areas to highlight the need for a Third Position in not just deafness and disability research and education, but also areas such as literacy research, bilingualism research, ethnicity research, etc. In this paper, I focus the theoretical-methodological framings of the Third Position identifying pathways for leaving the binary oppositions that have plagued deaf education and research for over a century. Drawing upon fieldwork including video-recordings of everyday life inside and outside school settings where deaf (and more recently CI deaf) children and young people participate, I present evidence that questions the polarized positions between linguistic-medical, signed-spoken languages, mono-bilingualism and deaf-hearing worlds. My paper will empirically illustrate the Third Position through thick descriptions and microlevel transcripts of multimodal communicative practices where d/Deaf/hearing adults and deaf and hearing children are members.

13. NATUR-lig intervensjon og naturens politikk? miljøkonflikter og mediering.

Gro Ween, Universitetet i Oslo

Rune Flikke, Universitetet i Oslo

Forestillinger om krise og konflikt preger den globale miljødebatten. Alle endringsforsøk peker på viktigheten av mediering. Dette gjelder den verdensomspennende matkrisen, klimaendringer, behov for alternativ energi, kampen mot avskogning og artsutryddelse. Krisene krever tiltak som eksisterende politiske verktøy og kanaler har problemer med å håndtere. I dette panelet er vi interessert i og utforske hva antropologien kan bidra med av innsikt i forhold til pågående miljøkriser og konflikter. Vi søker bidrag som analyserer intervensjoner og forsøk på medieringen: Etnografiske beskrivelser av former for krisehåndtering, og strategier for hvordan felles forståelser skal oppnås. Vi ønsker å fokusere på hvordan lokale virkeligheter håndteres i møte med 'globale trusler' som krever handling. Samtidig, vil vi kaste lys på hvilke motstandsstrategier som fremkommer, hvordan miljøintervensjoner møtes med multiple historiske narrativer og rettighetskrav. Panelet søker etnografiske beskrivelser av hvordan forhandlinger produserer motparter som problematiske 'andre,' og mens postkoloniale motargumenter kontinuerlig vrir og vender på våre virkelighetsforståelser. Hvordan kan vi bidra til forståelsen av disse politiske praksisene? Kan for eksempel en antropologisk insistens på lokalitet og materialitet nyansere forståelser av hvor og hvordan man forhandler? Hva er forhandling? Er i det hele tatt en felles forståelse nødvendig som utgangspunkt for mediering?

*Rune Flikke, Universitetet i Oslo, Knut Nustad, Universitetet i Oslo og NUPI, Cato Berg
Universitetet i Bergen*

Naturlig intervensjon — naturlig konflikt? Aurlandselva som hjemsted, strømkilde og sportsfiske eldorado

Gjennom de siste 150 år har det vært store endringer i forholdet mellom fiskere, fisk, landskap og lokalbefolkning i Aurland, innerst i Sognefjorden. I dette paperet diskuterer vi hvordan disse historiske relasjonene skaper et skiftende landskap av sameksistens og konflikt, hvor ulike praksiser rund om natur, tradisjon og verdi stadig former nye konstellasjoner. For oversiktens skyld deler vi menneske-fisk relasjonene inn i tre perioder. 1) Fram til 1870-1880 tallet var relasjonen mellom mennesker og fisk i Aurland preget av en sesongbestemt subsistensrelasjon. 2) Britiske Lorder kjøpte fra 1870-tallet opp rettighetene til fisket i dalen, ofte gjennom leasing avtaler som varte en mannsalder. Menneske-fisk relasjonen blir i denne perioden omformet i kraft av viktorianske idealer om 'sportsmanship'. 3) I 1969 åpnet det som da var Norges største kraftanlegg i Aurlandsvassdraget, noe som igjen endret menneske-fisk relasjonene. Elva ble en ny resurs for Aurland, samtidig som denne versjonen av elva ble opplevd som en trussel for tilreisende sportsfiskere. Vi ønsker å vise hvordan disse relasjonene er del av en dynamisk interaksjon hvor Aurlandselven som sted konstitueres og omformes gjennom praksiser som knyttes til sterkt divergerende ideer om naturressurser og med lange historiske føringer.

Gro Ween, Universitetet i Oslo

En fjellrev til besvær: Vern av biologisk mangfold og genetisk kontaminasjon i den norske fjellheimen

Fjellreven er kritisk truet i Norge, på begynnelsen av 2000 tallet var det mindre enn 50 norske individer igjen fordelt på hele landet. En liten gruppe fjellrev klore seg fast på Hardangervidda ved Finse. Som et resultat av denne erkjennelsen ble satt i gang et avlsprosjekt av Direktoratet for Naturforvaltning. Avlsprogrammet inkluderte en fjellrev fra Finse. Genetiske undersøkelser av hvalpene som Finsereven fikk, viste imidlertid et H9 gen, som med «overveiende sannsynlighet» skyldes krysning med rømt oppdrettsrev. DN argumenterte for at disse fjellrevene, både på avlsstasjonen og på Finse måtte avlives. «Disse dyrene er en trussel mot hele den opprinnelige norske fjellrevbestanden, uttalte representanter for DN. De må fanges før vi setter ut ekte fjellrev». Lokalbefolkningen på Finse stilte seg bak fjellreven. Det ble en voldsom krig. Forskerne på avlsprogrammet ble anklaget for uetisk oppførsel og brudd på dyrevernsloven. Lokale fjellrevforkjempere ble anklaget for å skjule fjellreven i sine hjem. I dag er den «udydige» Finsefjellreven og alle dens etterkommere døde. Dette paperet handler om nye norske naturer, som blir til i samspill mellom forvaltning og vitenskap. Konflikt som her fremskrives handler om det ubestridelige i ekspertkunnskapsrelasjoner og ekspertkunnskapsnettverk og hva som skjer når lokalbefolkningen ikke er som andre lokalbefolkninger.

Astrid L. Kalvemo, Røyrvik kommune

Hvem bor i villmarken? Om rein og rovdyr i Nord-Trøndelag

I de nordlige delene av Nord-Trøndelag ligger områder som kalles Norges største villmark. Her har det alltid vært mye rovdyr. På grunn av norske naturforvaltningens tiltak for å beskytte truede rovdyrarter har det de siste årene blitt stadig flere. Reineierne i området tar hvert år store tap på grunn av ulv, bjørn og jerv. Sauebøndene i området har for lengst har lagt om driften. Igjen står de samiske reineierne. I årevis har de ført krig mot Direktoratet for naturforvaltning og Fjelloppsynet over hvor mange rovdyr det er i området. Ettersom reineierne og naturforvaltningen ikke blir enige om antallet rovdyr, er det vanskelig for reineierne å få erstatning for drepte dyr. Den enorme diskrepansen mellom antall dyr estimert av Direktoratet for naturforvaltning og antall rein som reineierne søker erstatning om gjør at reineierne blir mistenkeliggjort. Rovdyrtrykket gjør at reinen unngår deler av beitelandet. På sikt risikerer reineierne, på grunn av fortrengningen som rovdyrene forårsaker, å miste bruksretten over deler av beitelandet sitt, fordi de på sikt kan risikere å ikke kunne argumentere med alders tids bruk. Dette paperet tar for seg konflikten mellom reineiere og naturforvaltning. Paperet tar utgangspunkt i en pågående ontologisk konflikt, og reineiernes forsøk på å overskride denne.

Wera Grahn, Linköping University

Interseksjonalitet och mediering av norskhet i samtida kulturminnesförvaltning

Det här inlägget kommer att behandla hur de kulturellt imaginära föreställningarna om Norge och norskhet konstrueras utifrån de medierade bilder av fredningar som skapats av samtida norsk kulturminnesförvaltning och hur dessa medierade bilder, diskurser och

narrativ samtidig konstruerer "de problematiske andra". Läsningen kommer att göras utifrån ett interseksjonalitetsperspektiv, där sammanflätningen och inskrivningen av de sociala kategorierna kön, klass, etnicitet och nationalitet i de rådande auktoriserade kulturarvsdiskurser undersöks. Det primära empiriska materialet består av de medierade presentationerna av Riksantikvarens fredningar mellan 1997 och 2008, med relevanta utblickar mot annat inom- och utominstitutionellt material. Det är på en grundläggande nivå väsentligt att analysera detta material med tanke på kulturarvets demokratiska funktion – dvs allas rätt att kunna identifiera sig med och tillgodogöra sig kulturarvet - men också därför att detta synsätt kan tillföra kunskap och höja medvetande nivån om den konstruktion av identiteter som sker på en strukturell ofta omedveten nationell representationsnivå. Här återfinns en viktig del i förståelsen av de samhällsgemenskapande processer som formar föreställningarna om vad Norge och norskhet är. Fredningar blir en slags indikatorer för att identifiera de gemensamhetsskapande idealbilderna av nationen, bilder som på samma gång blir exkluderande för dem som inte ingår i dessa kulturellt imaginära föreställningar.

Steffen F. Johannessen, Handelshøyskolen BI

Limuria's retur: Miljø versus Menneskerettigheter i Nykolonial Diskurs

Etter et opphold på Chagosøyene på 1950-tallet forfatter Mauritius' Britiske Guvernør "Limuria: the lesser dependencies of Mauritius" (Scott 1960). Limuria (her: Chagosøyene) referer til et land som sank i det Indiske Hav – en avvist hypotese skapt for å forklare distribusjon av biologisk mangfold. Få år senere tvangsforflyttet Britiske myndigheter befolkningen på Chagosøyene for å gi plass til en av USA's viktigste militærbaser. Denne presentasjonen følger en nykolonial diskurs som springer ut av kolonimaktens argumenter for å legitimere deportasjonene. Presentasjonen identifiserer en nykolonial diskurs mellom kolonimakten og øyboerne og deres sympatisører – en diskurs som har beveget seg fra rasistiske-, via kvasi-økologiske forestillinger om 'rotfaste' mennesker (Malkki 1992; Cohen 1997) til en form for grønn imperialisme (Grove 1995) der øyboernes interesser knyttes til klimaforandringer og settes opp mot globale miljøhensyn. For å øyboerne returrett settes miljøaktivister settes opp mot menneskerettighetsaktivister ved å opprette verdens største maritime naturreservat. Det argumenteres også at siden havet vil stige er det ikke i øyboernes interesse å vende tilbake til de lavtliggende atollene. Slik gjør den nykoloniale diskursen full sirkel: Spørsmålet om biologisk mangfold returnerer til Chagos øyene, og i følge nye vitenskaplige antakelser synker Limuria igjen i havet.

John McNeish, Norwegian University of Life Sciences

Deliberating Nature? Routes to Rethinking Contests over Oil, Energy and Modernity in Latin America

A rapid intensification of extractive activities has occurred in Latin America in recent years. Typical explanations of the rising occurrences of conflicts focused on these extractive activities characterize indigenous and environmental organizations in militant opposition to the development plans of states and private corporations. Common emphasis is made of the clear incommensurability of the values and ideas operated by antagonist forces i.e. of high capitalist modernity vs environmental communitarianism. Drawing on personal ethnographic research and a close reading of the anthropological, political and historic development of Latin America, this paper questions this common characterization of recent contests.

Referring to theoretical insights considering the relationship between human populations and nature and their connection to ideas of modernity the paper questions the validity of the essentialized categories currently used to explain resource conflicts. Rather than incommensurability, the paper demonstrates the operation not only of contrasting values and practices of nature, but an intertwining and overlap of claims and desires. The paper argues that recognition of the numerous “meeting points” as well as incendiary differences not only improves understanding, but indicates the possibilities for the deliberation of solutions to conflict- whereby issues of sustainability and exploitation may not be mutually exclusive proposals.

Bjørn Bjerkli, Universitetet i Tromsø

Lokale forventninger og forhandlinger om rettigheter relatert til Finnmarkskommisjonens arbeid

Dette innlegget er basert på feltarbeid i forbindelse med undersøkelser gjort for Finnmarkskommisjonen (FK) om lokalbefolkningens bruk av landarealer og oppfatninger om rettigheter til bruk av disse landarealene i 3 områder av Finnmark. Nå kan neppe FKs arbeid betegnes som en ‘global trussel’. Samtidig har det i de innledende faser av FKs arbeid blant folk til dels hersket stor usikkerhet med hensyn til intensjonene med arbeidet. Mange har opplevd det som en ‘trussel’ som eventuelt ville få negative konsekvenser for lokal bruk og tilpasning. I reaksjonsmønsteret kan man spore ulike motparter, både konkret og mer abstrakt. For de fastboende framstår reindriften rent konkret som den ‘problematiske andre’. Finnmarksloven (2005) framstår derimot som en mer diffus ‘motpart’ som mange ikke vet helt hvordan man skal forholde seg til. Dessuten tolkes en rekke andre lovmessige reguleringer (f.eks. plan og bygningslov, kulturminnelov og andre vernebestemmelser) inn som del av samme ‘etnopolitiske kompleks’. Selv om det finnes enkelte eksempler på lokal organisering for å møte disse utfordringene, framstår ‘tilbaketrekking’ kanskje vel så mye som alternativ. ‘Tilbaketrekking’ framstår på to måter. Folk forsetter (så langt som mulig) å gjøre ting ‘som før’. En viss idyllisering av hvordan bruken var før forekommer også. Samtidig framkommer et ønske om at rettighetstilstanden skal være ‘slik det var før’. Dette står noe i motstrid til reindriften som påkaller (moderne) internasjonal urfolksrett som legitimering for krav om eiendomsrett.

14. Organizational Ideoscapes: Rationality, Faith, and Emotion

Lorenzo Canas Bottos, NTNU

Christina Garsten, Stockholms universitet

In our contemporary world, formal organizations play a significant role as mediators of ideas, knowledge, values, emotions, and of cultural flows more generally. Whether they are corporations, state agencies, or civil society organizations, such as e.g. religious or political organizations, organizations provide platforms for the mobilization, articulation, funnelling, and translation of assemblages of ideas. Inspired by Appadurai's notions of "ideoscape" (1996) organizations may be seen as transnational distributions of correlated ideological elements whose display can be represented as landscapes. Alternatively, they may be seen to provide "institutional sites" for the moulding and funnelling of emotions and sentiments, as well as forms of rationality and doctrines (Rose 1999). As sites, they mediate between individual desires and collective projects, and are places both of empowerment and of control and governance of identities. Recent Scandinavian anthropological studies of organizations reveal the ways in which organizations can work to foster moralities (Vike 2009), to fashion flexible work identities (Garsten 2008), to shape religious and national identity (Canas-Bottos 2008), managerial rationalities (Røyrvik 2010); transnational policy (Thedvall 2006), conceptions of market-oriented citizenship (Nyqvist 2008) or design culture (Krause-Jensen 2010). All of these works invite us to reflect on and question the role of organizations in the mediation and making-up of ideas and emotions. In this workshop, we invite papers that engage with organizations as ideoscapes, or sites, for the mediation and brokering of ideas, world-views and emotions. Ethnographic papers as well as more theoretical ones are welcome.

Renita Thedvall, Stockholm University

Representations of Fair Trade. Mediating Ideals of Fair Markets through Standards Documents

During the last decades we have seen an accelerating number of social and environmental labels on consumer products mediating ideals of political consumption and global solidarity through market mechanisms. The global citizenry should actively use its buying power to change the world guiding it into being fair trade, ecological or healthier through consumption. This paper explores the fairtrade label as envisioned by Fairtrade International (FLO). It understands the fairtrade label as a political technology that guide and govern market actors into a particular vision of what conditions should be the basis for market transactions. The paper brings forward the importance of FLO's standards documents and the norms attached to them producing representations of fair trade through words and instilling practices among producers and traders. The standards documents are performative (Latour 1986) in that it is the standards that in actual fact shape how fair trade markets are organised, will it be about how democracy is organised or what labour rights apply. In this way, FLO has an intermediary position in the market place mediating values through instruments such as standards between globally constructed policy concepts and local practices creating an ideoscape of fair markets that transcends organisational borders.

Aina Landsverk Hagen, University of Oslo

Abused by Equality: Silenced and Sound as Affective Strategies in Times of Creativity and Crisis

Informed by the “the auditory turn” in recent anthropological studies of the senses (Porcello et al. 2010) I ask how silence and sound mediates the aesthetic and emotional engagement of architects in two diverging branches of a Scandi-American company founded on a locally invented Nordic Work Model of Creativity. The strong belief in the intertwined relation of a cacophonous soundscape with collaborative creativity, by Chandler (2012) termed “aesthetic labouring”, reach a paradoxical climax when architects in the Oslo office risk both unemployment and loosing the utopian dream of an “authentic” creativity, resulting in a temporary silencing of the office landscape. Still, the architects themselves deny that the layoffs have a negative effect on their creative practices. This paper aims to investigate the correlation between sound, silence and creativity in an ideoscape mobilised by a strict choreographing of affective agency by its ritual experts (Barth 1987) and a “spatial” flattening (Schwarz 2003, Garsten 1994) intended to create a more equal social structure. How are the abusive practices of repeatedly “cutting” people of an “equal creative voice” related to silence and non-articulation of affect?

Torbjörn Friberg, Malmö högskola

Symbol(re)produktion på högskolepedagogiska kurser: Om universitetslärares nya professionella beteende

Pappret syftar till att diskutera och förklara den symbol(re)produktion som sker på högskolepedagogiska kurser för professionella universitetslärare. Det empiriska underlaget bygger på ett fältarbete som sträcker sig över en period på tio månader. Föreliggande teoretiska ramverk följer Eric Wolfs idéer att studera hur makt, kulturella mäklare, organisation och symboler hänger samman i ett övergripande system. Första delen belyser universitetslärares egna föreställningar om det tvång och intresse som finns kring högskolepedagogik. Den andra delen tar fasta på den dominerande begreppsmodell som de pedagogiska krafterna pekar mot. Tredje delen handlar om hur de kulturella mäklarna distribuerar begreppsmodellen på de högskolepedagogiska kurserna. Här blir det tydligt att det är fyra specifika begrepp/idéer som ständigt återkommer: Constructive alignment, Studentperspektiv, Aktiv undervisning och Lärandemål. I slutsatserna argumenterar jag för att dessa pedagogiska begrepp/idéer, på ett symboliskt plan, uppmuntrar och dirigerar universitetslärares till ett professionellt beteende att vara formalistisk, målorienterad, engagerad, motiverad och självreflexiv. Ett nytt professionellt beteende som ligger i linje med samtida ekonomiska (genomströmning) och politiska (breddad rekrytering) processer

Hans Tunestad, Stockholm University

“Behave Yourself into Success!”: The Mediation of Managerial Knowledge

This paper raises the issue of similarities between mediations in/through organizations and elsewhere. In group dynamical management courses the participants are given a set of psychological tools so as to be able to construct a more functional work life. Management is here seen as less of a position in an organization and more as an activity that practically everyone in the organization is involved in. The management consultancies giving such

courses are for their very existence dependent on this view of management, since it is the spread of this view that provides them with a market. A similar view of managing is also common in popular psychological mass media representations. This is not only the case in managerial journals where the distribution of psychological tools is common but also, for example, in so called therapy-TV. In the latter case, the therapeutic work is seen as something that all involved parties will have to manage and take responsibility for together. This paper tries to understand how the similarities concerning the view of managing in such seemingly different mediations as management courses and popular psychological mass media representations have come about, and why at this particular time.

15. Photography as Mediation

Anna Laine, Högskolan Dalarna

Thera Mjaaland, Universitetet i Bergen

The conventional use of photography in anthropological research has been informed by ideas of “capturing evidence” and presenting an “I was there”. The actual ambiguity regarding the interpretation of photographic images - understood as subverting anthropological authority - has been handled by treating photographs as mere depictions of visual appearance presented as illustrations bounded by descriptive texts. Higher levels of abstraction that investigate unseen aspects of experience and meaning are preferably mediated through texts. However, research focused on visual, multisensuous and material aspects of everyday life increasingly explores the potential of photography as practice as well as representation. This panel is concerned with photography’s capacity to mediate anthropological knowledge. It opens up for explorative investigations of dialogues between photographic content, form, context and effect, as well as of how we can utilise the ambiguous relationship between reality and photographs in anthropological research. How can photographs represent invisible knowledge, such as tactile and sensory experience? Rather than regarding the camera as a mere recording device, this panel engages with photography as a practice learnt in social situations with a capacity to mediate knowledge produced during fieldwork.

Anna Laine, Högskolan Dalarna

Visual Mediations: Interrogating Photographic Practices and Representations within Anthropology

Anthropologists have mainly been concerned with the indexical aspects of photography, which has resulted in a documentary ideology based on the idea of the photograph as evidence. The expanding interest in sensory aspects of human experience, particularly the interrelation between various senses, have provided means for anthropology to leave the visualist paradigm behind and approach photography from a broader perspective. Non-documentary aspects of images, such as their capacity to interrogate and to lie, have recently been acknowledged and investigated within visual anthropology. Ethnographic studies of various photographic practices and collaborations with artists have further expanded the field. This paper makes use of the interrogatory capacity of photography to explore how experiential forms of anthropological knowledge can be mediated visually. It is concerned with the relevance of using images, within the controlling framework of texts, which question the documentary ideal and represent fragments rather than narratives. During a presentation of such images, the paper will discuss to what extent they may alter the mediation of sensory experience, represent the production of knowledge in fieldwork settings as an open continuity rather than a closed retrospective, and have a larger potentiality to mediate generalisations and abstractions.

Staffan Löfving, Stockholm University

Imperfect Shots: Thoughts on Emerging Authenticities in Ageing Images

Photographic images of war, like bullets, are ideally being shot within a war-specific logic or rationality. That is to say that there are rules specific to war in the practices of both killing

and photography. The perfect (as in good and finished) war photograph, fixed by editorial/commercial conditionality, is comparable to the bullet that kills. In this paper, I approach their finite quality, the way they end or bring closure to living relations by exploring their opposite, the imperfect shots. I dwell on the capacity of imperfect (as in bad and unfinished) images to re-mimic or re-represent. There is what I would like to call an emergent authenticity to be discovered in the perception over time of such images. The materiality of pre-digital technologies, I speculate, is part of this, but also the capacity of ethnographic detail to keep telling stories not yet heard. The paper itself is imperfect too; assembled recollections of and reflections on a set of Sarajevo photographs caught (for two decades now) in the theoretical and methodological no man's land between ethnography and photo journalism. Stray photographs, like stray bullets, never really hit their targets but they hit something. This paper is about that something.

Thera Mjaaland, University of Bergen

Traversing Art and Science: Examples from Photographic Practice

This paper is concerned with a rethinking of the visual in social anthropological research by way of art practice in terms of a processual exploration that manages to encompass the expressive – and hence, the epistemological issue of uncertainty – in scientific research. As an art photographer relating to anthropology in my art work, and as a social anthropologist using photography methodologically in my research, I seek – based on examples from my own practice – to define the epistemological challenges and possibilities opened up by anthropology/photography in these differently situated projects. For example, as an art photographer, my concern is with utilising the notion of photographic realism that in spite of the reference to reality downplays the ambiguities involved in photographic representations, to bring about a leap in the viewer's imagination. The issue at stake in my methodological use of photography in social anthropological research is rather than a realistic representation and photographic documentation as evidence, an 'evocative encounter' that utilises the process of producing a visual representation as a sensuous intake to socio-cultural processes. These perspectives also acknowledge that the inherent ambiguities of the realist paradigm expand the communicative aspects of the medium by way of an imagination that involves the senses too.

16. States, Patronage and Power

Olav Eggebø, NTNU

Jason Sumich, NTNU

The last decades of the 20-century were largely optimistic in Africa, Latin America and elsewhere, as the “liberalisation” of politics, economics and the “empowerment of civil society” arouse great expectation. The results, however, have not been as encouraging as modernisation and development theorists have hoped. The suppositions about the transition to democracy that were fashionable 20 years ago have proven naïve. The international obsession with the holding of elections did not take into account the nature and capabilities of states, or the ways in which the state mediates between different social groups. Today, we have “free” and competitive elections in countries from “Estonia to South Africa”, but many of the problems usually associated with authoritarian regimes, nepotism, clientelism, capricious government and corruption are still present. Opposed and resistant to the state, yet intrinsic to it, there are informal structures and institutions that often better serve popular needs. Recently have we seen the “democratic” re-election of previous oligarchs and military leaders throughout the world and the rise of what has been coined “hybrid states” where patronage networks have been institutionalised.

In this panel we examine:

- *How patronage networks parallel or overlap with the “formal” state.
- *How political life cannot be understood by focusing on formal structures and institutions alone.
- *How anthropological theories and methods can provide a more comprehensive understanding of the state and state apparatuses.

Olav Eggebø, NTNU

The Implementation of Participative Democracy in Nicaragua

After 16 years as an opposition party the Sandinistas and Daniel Ortega came back to the presidency in 2007. The Sandinista election victory marked the “end of neoliberalism” and pro-poor politics and participative democracy became centrepieces of the new government’s policy. To be able to implement the new policies more efficiently Ortega created the CPC's (Councils of Citizen Power) to work as “communicators between the people and the government”. Though members of other parties sit on the committees, a vast majority are Sandinistas. Among other things, these committees distribute state welfare resources and organize state health and education programs. This use of partisan structures as redistributive mechanisms has received strong critique from both the opposition and from international actors. Despite this strong critique and other obvious examples of non-democratic practices, Ortega apparently has more popular support than ever. In this paper I will show how these kinds of redistributive mechanisms correspond to pre-existing economical and political structures. I will also examine how the implementation of these new policies has created strong and effective ties that resonate with large segments of the Nicaraguan voters.

Gabriella Körling, Uppsala University

Studying the State, Politics and Decentralization in West African Municipalities

In the past decades decentralization has been on the top of the agenda of international donors, as part of the 'good governance' paradigm, and thus also a main concern of national governments. Decentralization is meant to bring people closer to the administration and to institute a more efficient form of governance. It is also assumed that it will lead to an increasing accountability. However, studies of decentralization point to mixed results. There is little evidence of an increase in accountability and of improved governance. Instead municipal rule is often plagued by a lack of resources and by corruption. In this paper I propose to approach the study of the state and power through the study of local level government (municipalities) in a context of decentralization. I will argue that anthropology is especially well suited to study practices and meanings of decentralization including the ways in which it feeds into preexisting political structures and dynamics as well as the ways in which formal and informal politics intertwine at the local level. The paper draws on fieldwork carried out in the framework of a recently completed PhD thesis on the state and on public service provision in Niger and of an ongoing research project on socio-political opposition in West African municipalities. The paper will outline a framework for studying the state, political life and decentralization and will illustrate theoretical and methodological reflections with ethnographic material on party politics, local investments and public service provision in municipalities in Niger and Mali.

Vladislava Vladimirova, Uppsala University and Tromsø University

Citizenship and Morality in the North: The Play of Representations in Russian Sápmi Political Life

This paper initiates a study of citizenship and morality in Russian Sápmi, two important dimensions for constituting social and political belonging. Through careful analysis of diverse contexts and practices of representation, it connects political modes of representation to goals and practices in economics, social organization, and citizenship. It seeks to show how different and often divergent citizenship regimes (Anderson 1996) and moral orders in the Russian North coexist and even work together in ethnic communities, despite the considerable potential for conflict. Representations are important elements in local ethnic politics and administration: in order to fit into international concepts indigenous minorities perform diverse images of ethnicity and community in different bureaucratic, political and social environments. Access to political representation within regimes of citizenship imported from Western democratic models also depends upon such ethnic representations. Collective representations are presented as stable and predictable but nonetheless involve individual agency and can be readily manipulated or framed for particular goals. Moral representations are an accessible mechanism of symbolic politics used to redistribute power and agency and gain authority from below. Hence moral and ethnic representations are important elements for enriching civil society and facilitating broader political representation.

Jason Sumich, NTNU

Socialism, Democracy and Citizenship in Mozambique

This presentation examines changing conceptions of citizenship for historically privileged minorities in Mozambique through the transition from socialism to democratization. I discuss the ways in which political and economic changes have influenced wider ideas over who belongs and has rights to the nation. During the socialist period, the ruling Frelimo party pursued a Jacobin citizenship policy that verged on coercive assimilation. Since the fall of socialism in 1989/90 many previous restrictions have been eased and some well-connected groups have managed to acquire great wealth, but the question of who, now, is a 'real' Mozambican is becoming more urgent. I draw on the work of Chipkin (2007), Mouffe (2005) and Schmitt (1926) who speak of the 'political limit' inherent within liberal democracy that divides full, rights-bearing citizens from those outside this political community. I argue that democratization in Mozambique, especially under conditions of growing inequality, had made questions of who is an 'authentic' citizen far more contested and politically volatile.

17. Tiden, feltarbeidet og antropologisk teori: et panel til Aud Talles minne

Guðrun Dahl, Stockholms universitet

Signe Howell, Universitetet i Oslo

I dette panelet som skal hedre Aud Talles minne, ønsker vi innlegg som setter fokus på feltarbeidets plass i utviklingen av antropologisk teori. I lys av at boken *Returns to the Field: Multitemporal Research and Contemporary Anthropology* (Indiana University Press), redigert av Signe Howell og Aud Talle har nylig blitt publisert, mener vi at dette er et høyst relevant fokus. Spesielt er vi opptatt av å utforske hva slags kunnskap som feltarbeid over lengre tid blant de samme menneskene gir opphav til, og hvordan livsløpet til både antropologen og de vi studerer affiserer vår holdning til vår analyse. Ett annet tema kan vara hur fältarbetena som begränsade tidsfönster också sätter gränser för vår förståelse, och hur vi som antropologer kan expandera förståelsen utanför denna ram. Panelet kan knytte seg til konferansens overordnede tema Mediering i den forstand at det handler om produksjon og formidling av mening. Vi inviterer dere som har forsket i Afrika og/eller som på en eller annen måte har erfart Auds engasjement og intellektuelle nysgjerrighet, til å sende oss et abstrakt som omhandler dette temaet.

Signe Howell, Universitetet i Oslo

Multitemporaert feltarbeid: Noen metodiske og etnografiske betraktninger

Det er ikke uvanlig at en antropolog drar tilbake til sitt opprinnelige feltsted etter en lang periode for å studere hvilke endringer har funnet sted i mellomtiden. Det er imidlertid mindre vanlig å dra tilbake mange ganger med relativt korte mellomrom over en lang periode: multitemporært feltarbeid. Selv om det kanskje er mange antropologer som har gjort det har de ikke teorisert rundt praksisen. I lys av workshopen og boken som Aud Talle og jeg tok initiativ til for å spekulere rundt hva slags implikasjoner for kunnskap en slik etnografisk praksis fører til, skal jeg trekke frem noen av de innsiktene vi mener resulterer. Jeg vil trekke på egne erfaringer fra feltarbeid hos to veldig forskjellige samfunn: Chewong og Lio og vise at relasjonen mellom dem og meg er avhengig av enn rekke ulike endringer over tid: jeg som individ, jeg som antropolog, antropologi som fag, eksterne så vel som interne faktorer i Chewong og Lio samfunnene.

Karin Norman, Stockholms universitet

Att dölja och att avslöja – flyktingskapets och fältarbetets oklara gränser

En fråga som emellanåt gör sig påmind, inte minst genom Aud Talles arbeten, är hur kunskap förhåller sig till den tid man tillbringar 'i fält'. Under de senaste tjugo åren har jag under olika perioder gjort fältarbete bland albaner som kom till Sverige som asylsökande från Kosovo. Det är främst en mindre grupp personer, knutna till varandra genom släktskap, som jag har följt under detta fältarbete. Deras liv har på flera sätt varit kringskuret av flyktningpolitik och byråkratisk praktik, samtidigt som det med tiden har förändrats och expanderat genom utbildning, arbete, giftermål och deras olika transnationella relationer. Mina föreställningar och tolkningar har förskjutits, liksom deras och mitt liv har förändrats, vilket också understrukit oklara inslag i vår relation och i mitt fältarbete. Efter en längre tid upptäckte jag ett 'problem' som en av familjerna organiserade sig runt och som jag under de första åren inte alls förstod. I ljuset av denna upptäckt fick en räkka vardagliga händelser och uttalanden

plötsligt andra innebörder, och min position och mina handlingar kom i en annan dager. Detta har gett anledning till att fundera på glidningarna mellan att dölja och att avslöja, liksom innebörden av 'lögn' i relation till antropologen och i relation till förhållanden präglade av släktskap och flyktingpolitik.

Benedicte Ingstad, Universitet i Oslo

Medisinsk antropologi og fler-lokalisert feltarbeide i et tidsperspektiv

Dette innlegget begynner med noen ord om Aud. Hun var den som introduserte meg til Afrika da jeg besøkte henne under et feltarbeide i Loyta i Kenya. Deretter tar jeg for meg Marcus begrep "fler-lokalisert etnografi" (multi-sited ethnography). Med utgangspunkt i 28 års feltarbeide i Botswana diskuteres anvendeligheten av dette i medisinsk antropologisk feltarbeid og teoribygging. Utgangspunktet for diskusjonen er to lengere feltarbeid, et om levekår for mennesker med shemning og et om eldre menneskers levekår. Det teoretiske focus for begge prosjekter er familiers mestring av ekstraordinære omsorgsoppgaver. Jeg vil diskutere hvorfor fler-lokalisert etnografi var et nødvendig valg i det ene feltarbeidet (shemmede) men ikke i det andre.

Anne Kathrine Larsen, NTNU

Et feltarbeid på langs

Utgangspunktet mitt er et forskningsprosjekt som av praktiske grunner til nå har bestått av en serie kortvarige feltarbeid (2-4 uker) over en tiårsperiode. Selv om dette er et ufullendt prosjekt som ikke har «kommet helt i gang», avstedkommer det imidlertid noen tanker omkring metode og vinkling. Tema for prosjektet er helse og velvære blant landsbyboere i Dubais ørken, et emirat preget av raske omveltninger. Mens jeg under det innledende oppholdet fikk en heller «statisk» beskrivelse av beboernes livsverden, foruten en innføring i deres beduinbakgrunn og bosetningshistorie, har samtalene under de påfølgende besøk vært preget av min rolle som tilbakevendende familievenn. Jeg mottar oppdateringer om endringer på alle plan; først om personlige forhold, men snart også om den samfunnsmessige utviklingen som de uttrykker sterk ambivalens til. Etter hvert er det imidlertid den daglige tralten som blir synlig og derfor preger dataene mine. Når jeg gjør nye observasjoner, undres jeg om de bør tolkes i et synkront eller et diakront perspektiv, om de kan forstås i flukt med eller som endringer i forhold til tidligere observasjoner. På grunnlag av egne felterfaringer vil jeg derfor berøre noen spørsmål om hva lengde, antall og frekvens av feltopphold har å si for datatilfanget som genereres.

Gudrun Dahl, Stockholms Universitet

Tiden, de "tredje" och fältarbetet

Det antropologiska fältarbetet i sin klassiska utformning är en titt på världen från ett begränsat socio-temporalt rum: en nära vistelse i en överblickbar social kontext under en någorlunda utsträckt period, som dock ändå har begränsningen av att vara ett utsnitt i tiden. Goda skäl kan anföras för att även i en globaliserad värld försöka rädda det klassiska fältarbetets djup genom att hålla fast vid det långa fältarbetet i en bestämd social kontext, även om denna kan vara geografiskt uppsplittrad. I min presentation vill jag emellertid titta lite närmare på vad det innebär om antropologen gör sitt fältarbete just i ett avgränsat

utsnitt av tiden – (något som givetvis kan sägas ha varit främmande för t.ex. en forskare som Aud Talle) – och vilka krav detta ställer på kontextualisering och etnografisk noggrannhet. Hur spelar sånt som antropologens ålder och egen tidsmässiga situering som samhällsmedlem in, satta i relation till den temporalitet som gäller för dem vi studerar? Vidare vill jag fundera över fältarbetets begränsningar när det gäller vårt förhållande till "tredje person", d.v.s. våra samtalspartners "andra".

Working on the Edge: Dynamic Anthropology in the Making: A Tribute to Those who Know Things and Have Taught us Wisdom

4 hour working session led by Anna Kirah (Steria) and Mona Paulsrud (Riksrevisjonen)

Our session consists of the reflections of dynamic anthropologists working on the edge. Working on the Edge is a project where anthropologists contribute their own stories. We are braiding these stories to the relevance and importance of academic literature and classical anthropology in order to create a common language. These stories connect the past, the present to the future...they are about real issues facing our lives, our work and the society we are members of. We are inviting anthropologists everywhere to partake in this process. The conclusions are in the making. We welcome anthropologists from Sweden, Norway and anywhere else in the world to bring their own stories and explore the conclusions we are making on what dynamic anthropology is. We would like to have a good balance between nationality, private and public sector background and academic interest. Maximum 20 participants. Read Shakespeare in the Bush by Laura Bohannon and send your reflection on the article as it relates to your present life. **THIS IS OBLIGATORY.** Reflections do not need to be more than one paragraph. Acceptance to session is **NOT** determined on quality, **SO RELAX!** This requirement is only to ensure the contribution of each member of the session.